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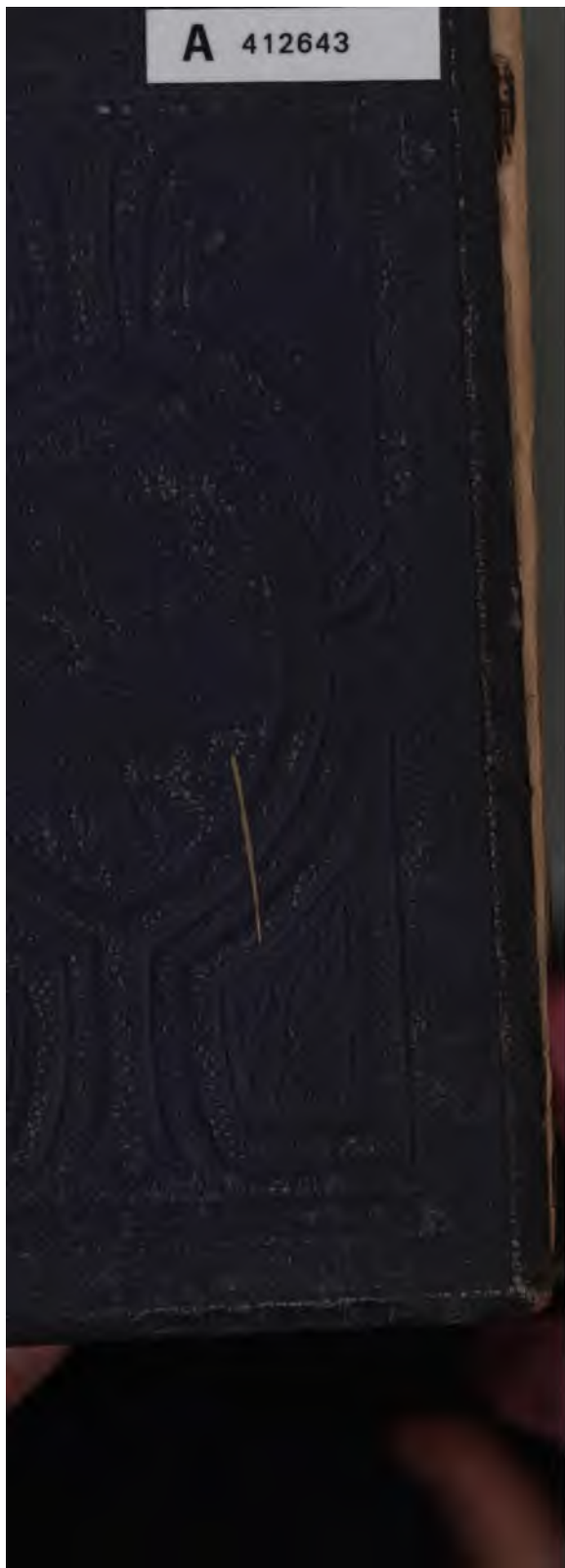
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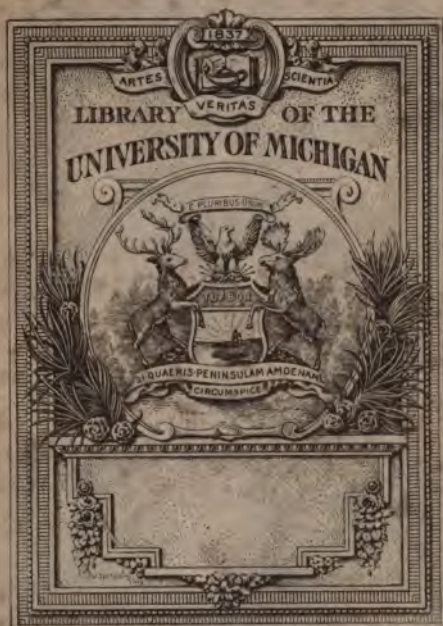
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HISTORY:

STREET





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THE
HAND OF GOD IN HISTORY:
OR,
DIVINE PROVIDENCE

HISTORICALLY ILLUSTRATED IN THE EXTENSION AND ESTABLISHMENT
OF CHRISTIANITY.

BY
HOLLIS READ, A.M.

GLASGOW:
WILLIAM COLLINS, 203 BUCHANAN STREET.
1862.



PREFACE.

"THE history of the world is gradually losing itself in the history of the Church." "The full history of the world is a history of redemption." "In no period of the history of redemption, not even when preparing the fullness of time for the Messiah's advent, has the providence of God been more marked than of late years, in its bearing on the extension of the Redeemer's kingdom." "The providence of God, in respect to this work," says another, "would form one of the most interesting chapters in the history of his government." "To the casual observer of Providence, to the ordinary reader of this world's history, the whole appears like a chaos of incidents, no thread, no system, no line of connection running through it. One course of events is seen here, and another there. Kingdoms rise on the stage one after another, and become great and powerful, and then pass away and are forgotten. And the history of the Church seems scarcely less a chaos than that of the world. Changes are continually going on within it and around it, and these apparently without much order."

Yet all is not a chaos. The Christian student, with his eye devoutly fixed on the Hand of God, looks out upon the world, and back on the wide field of its history, and takes altogether a different view. What before seemed so chaotic and disorderly, now puts on the appearance of system and form. All is animated by one soul, and that soul is Providence.

The writer of the following pages believes his subject *timely*. Perhaps as never before, the minds of the most sagacious writers of our age are watching with profound and pious interest the progress of human events. The aim of the author has been to make the work *historical*, at least so abounding in narrative, anecdote, biography, and in the delineations of men and things in real life, as to commend it to the general reader; and at the same time to reveal at every step the Hand of God overruling

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the events of history, to subserve his one great end: an attempt to contribute a mite to rescue history from the melancholy abuse under which it has lain almost to the present time. History, when rightly written, is but a record of Providence; and he who would read history rightly, must read it with his eye constantly fixed on the hand of God. Every change, every revolution in human affairs, is, in the mind of God, a movement to the consummation of the great work of redemption. There is no doubt at the present time, of a growing tendency so to write and so to understand history. And if the writer has contributed any thing to advance a consummation so devoutly to be wished, he will feel that he has not laboured in vain.

In the preparation of the following pages, the writer has felt his mind constantly burdened with the magnitude of the subject. It has seemed too mighty to grapple with, and painfully conscious has he been of his inability to do it justice. Originating as it did, in the perplexity he felt, as a friend of Christian missions, in the inadequacy of any means now employed, or likely soon to be employed, to secure the evangelization of the world, and in the many fluctuations of the missionary enterprise, he has been led to trace out the *Divine* agency, which has in every age of Christianity, been employed to carry forward the work. With his eye fixed on the hand of God, as engaged to consummate his plans of mercy through the cross, he has for the last seven years made his reading of history subservient to the work which he now ventures to offer to the public; hoping he has struck out a course, and gathered a mass and variety of facts in illustration of his position, which, while it shall do something to magnify in the minds of his people the power and grace of God, to confirm their hopes, and give confidence in the sure and final triumph of the Gospel, shall contribute something to aid abler pens to consummate what he has begun.

HARTFORD, 1842.

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HAND OF GOD IN HISTORY.

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"Behold, how great a matter a little fire kindleth!"—James, ii, 5.

A YOUNG shepherd boy, as he tends his father's flocks on the hills of Palestine, dreams a dream. No strange event this; and, accustomed as he was to gaze on the starry concave, not strange that he should dream of the sun, moon, and stars; or that it should have been interpreted of his future greatness, or that his brethren should on this account hate him; or that Joseph should be sold a slave into Egypt. Here seemed an end of the whole matter. The exiled youth would soon wear out in bondage, unknown and unwept; a disconsolate father go down to the grave mourning; and the posterity of Jacob cultivate their fields and watch their flocks, forgetful that this outrage to humanity ever disgraced the annals of their family history. But not so the mind of God. Joseph is enslaved, accused of crime, thrown into prison. Yet in that dark cell is nourished the germ of hope to the Church of the living God. Israel should grow up on the banks of the Nile, and spread his boughs to the river, and his branches to the sea. The eye of God was here steadily fixed on the advancement of his Church.

Again, something is seen floating amidst the flags of the river of Egypt. A servant woman is ordered to bring it. It is an ark of rushes. Thousands of Hebrew children had perished uncared for; but now, as by accident, one is found and introduced into the palace of the king and to the court. He is educated in all the

learning of the Egyptians, and schooled in the discipline needful to make him a legislator and a military leader. With what care did God watch that little rush bark, and with what consummate skill order every event, till he had reared up Moses, and fitted him to act a more prominent part in the advancement of his cause than any mortal had acted before.

Or, an obscure female is born in Persia. At an early age she is left an orphan. An uncle adopts her, and hopes she may yet solace his declining years. She is beautiful, lovely, modest, yet nothing points her out to any enviable station above the thousands of the daughters of Persia. To all human forethought, she would live and die unknown as she was born. But the Church of God is scattered throughout the hundred and twenty and seven provinces of Persia. Esther is a daughter of the captivity; and God would raise up some guardian spirit to save his people from an impending danger, and honour them in the sight of the heathen. The palace of Shushan, and the gorgeous court of the Shah, shall stand in awe of Esther's God. By a singular train of circumstances the obscure orphan is brought to the notice of the king, finds favour, and is called to share with him the honours of his throne. And what deliverances she wrought for her people, how she brought them out from their long obscurity, and gave them notoriety and enlargement, and prepared the way for their restoration to their native land and to the Holy Hill of Zion, is known to all who have traced the hand of Providence in this portion of Sacred History.

Again, a youth of nineteen years is carried captive to Babylon. But there was nothing singular in this. Thousands of every age and rank had been forced away from their native hills and valleys of Palestine, the victims of unsuccessful war. But the time had come when God would proclaim his name and his rightful claims to sovereignty from the high battlements of the greatest of earthly potentates. Again he would magnify his Church in the sight of all nations. Hence Daniel's captivity; hence that youthful saint prayed and exemplified an enlightened, unbending piety, till the king and his court, the nobles and the people, publicly acknowledged the *God of Daniel*, and "blessed the Most High, and praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation."

Providence is the light of history, and the soul of the world." "God is in history, and all history has a unity because God is in it." "The work of Redemption is the sum of all God's providences."

In the following pages, an attempt is made to present, within prescribed limits, *an historical illustration of the Hand of God as displayed in the extension and establishment of Christianity*. And the author will compass his end in proportion as he may contribute any thing to a right apprehension of history, of the divine purposes in the vicissitudes and revolutions of human affairs, discerning in the records of all true history the one great end,

"For which all nature stands,
And stars their courses move."

All veritable history is but an exponent of Providence; and it cannot but interest the mind of intelligent piety, to trace the hand of God in all the changes and revolutions of our world's history. All are made beautifully to subserve the interests of the Church; all tend to the furtherance of *the one* great purpose of the Divine mind, the glory of God in the redemption of man. He that would rightly study history must keep his eye constantly fixed on the great scheme of human salvation. History, however, has been written with no such intent. "The first thing that it should have shown is the last thing it has shown. The relation of all events to God's grand design is by most historians quite overlooked." All past history is but the unravelling of God's eternal plan respecting our race. The whole course of human events is made finally to subserve this one great purpose. The philosophy of history can be learned only in the laboratory of heaven, with the eye fixed on the Hand that moves the world, and the spirit in harmony with the great Spirit that animates the universe.

It is only when we see God, Christ, redemption, in history, that we read it in the light of truth. This is the golden thread that passes through its entire web, and gives it its strength, its lustre and consistency.

With beautiful propriety the prophet Ezekiel prefaces his predictions with a striking delineation of Divine providence. Or rather, God prepares the prophet's mind to become the vehicle of the most extraordinary series of predictions concerning his people by a vision emblematical of Providence. It came under the similitude of a "wheel," or a sphere made of a "wheel in the middle of a wheel."

A whirlwind and a cloud appear in the north, illumined with a brightness as of fire. Out of the midst of the cloud appears the likeness of four *living creatures*; each has four faces; four wings, and hands under their wings; straight feet like the ox,

and the four faces are severally like the face of a man, of a lion, of an ox, and an eagle; denoting wisdom, strength, swiftness, and obedience. Their wings are raised and joined one to another; and when they move, they move "straight forward," as directed by the Spirit, and they turn not as they go. These may be taken to represent the *ministers* of Providence, angels, with ready wing to obey the behests of Heaven, intent on their errands of mercy or of wrath; turning neither to the right hand nor the left, subject to no mistakes, hindered by no obstructions, and all their movements directed by one great mind. "Whither the Spirit was to go, they went: they run and return as the appearance of a flash of lightning."

By the side of these was a wheel or sphere, composed of a "wheel within a wheel." This may be regarded as an emblem of Divine Providence. The wheel had *four faces*, looked every way, moved every way; was connected with the living creatures, and moved in perfect harmony with them; *was full of eyes*, never moved blindly or by chance: its operations though endlessly diversified in detail, were harmonious in action and one in their end, for all were guided by one great, controlling Agent. The wheels had a regular, uniformly onward movement, no turning aside or turning back; and so enormous were they in circumference that their "height was dreadful."

And such is God's providence; a scheme for carrying out purposes high as heaven, and lasting as eternity; vast, profound in conception, sublime in result, and, like God himself, omniscient, omnipresent, and omnipotent. God is the soul of Providence.

The general appearance of this singular mechanism was *like unto the colour of a beryl*, azure, ocean-like. Providence like the ocean! an apt and beautiful allusion. The ocean, broken only here and there by a few large patches of land, sitting, as it were, on its heaving bosom, stretches from pole to pole, and from equator to equator; is all-pervading, never at rest, irresistible. It ebbs and flows; has its calms and tempests, its depressions and elevations.

Whether lashed into fury by the storm, or sleeping tranquilly on its coral bed, it is accomplishing its destined end. It washes every land; its vapours suffuse the entire atmosphere; its waters, filtered through the earth, are brought to our door, and distributed through every hill and valley.

Common and useful as the ocean is, we are but partially acquainted with its utility; and so boundless is it, that human vision can take in but a mere speck of its whole surface. We stand on its shore, or sit on some little floating speck on its

bosom, and, save a little lake or pond that heaves in restless throes about us, the ocean itself lies beyond the field of our vision, shut out by the azure curtain of the encircling sky.

And such is Providence; a deep, unfathomable deep; none but the omniscient Eye can fathom it; none but infinite Wisdom can scan its secret recesses; so boundless, every where active, all-influential, that none but the infinite Mind can survey and comprehend its wonder-working operations; so mighty, all-controlling, irresistible, that nothing short of Omnipotence can guide it. Like the sea, Providence has its flows and ebbs, its calms and tempests, its depressions and elevations. At one time we ride on the swelling bosom of prosperity. The tide of life runs high and strong. The sunbeams of health and joy glisten in our tranquil waters, and we scarcely fear a disturbing change. Again the tide sets back on us. Disappointment, poverty, sickness, bodily or mental affliction, throw life and all its enjoyments in the ebb. We are tossed on the crested billow, or lie struggling beneath the overwhelming wave. Like the sea, Providence is not only the minister of the Divine mercy, but of the Divine displeasure, executing judgments on the froward and disobedient: a minister of discipline, too, casting into the furnace of affliction, that it may bring out the soul seven times purified. We can see but little of its boundless surface, or sound but little of its unfathomable depths.

"And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is able to open the book and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book. And I wept. And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof?" This book was an ancient roll, composed of seven distinct parts, (the number *seven* denoting universality,) so rolled as to leave an end of each on the outside, which was sealed with a separate seal. The book was written within, reserved in the keeping of Him that sitteth on the throne, held in the right hand of Omnipotence; the understanding and unfolding of its secrets was committed only to the Son, the Lion of the tribe of Judah. None could "look thereon," or take it from the right hand of Him that sitteth on the throne, but the Lamb that stood in the "midst of the throne."

This is another apt and beautiful emblem of Divine providence. As mediatorial King, the Lord Jesus Christ undertakes

the unrolling of this mysterious scroll, the unfolding of the eternal purposes of Jehovah, the controlling of all events, and the ordering and overruling of all the vicissitudes and revolutions in human affairs, to the carrying out of the Divine purposes. It was a book of seven chapters, some of which are divided into sections as marked by the seven trumpets, the seven thunders, and the seven vials of the seven last plagues.

The Lamb takes the book, becomes the executor of the Divine will in his purposes of mercy to man: "Lo! I come, in the volume of the book as it is written of me, I delight to do thy will, O my God." "And when he had taken the book," and thereby engaged to execute the magnificent scheme of the Divine Mind, the four living creatures and the four and twenty elders fell down before the Lamb, having harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof."

Then follows, in awful succession, scene after scene in the sublime drama, till John had witnessed, in shadowy outline, as in a moving panorama before him, the great events, political and ecclesiastical, which should transpire in coming time, reaching forward to the end of the present dispensation, or the full establishment of Messiah's kingdom. Holding in his hand the book of God's purposes, the Lamb rides forth, King and Conqueror, in the chariot of God's providences. In a word, the solution of the dark sayings of this book, the evolving of the Divine purposes concerning the scheme of grace, is to be sought *in the progress and final triumph of Immanuel's kingdom*.

Whoever will read the history of the world and of the Church of God, with his eye fixed on the providential agency which every where overrules the events of the one to the furtherance and well-being of the other, will see all history illuminated by a light and animated by a spirit, of which the mere chronicler of historical events knows nothing. He will feel that history has a sacred philosophy; that he is standing in the council chamber of eternity, reading the annals of infinite Wisdom and Mercy, as blended and developed in the great work of human redemption. He will see in all history such a shaping of every event as finally to further the cause of truth. Events apparently contradictory often stand in the relation of cause and effect. A Pharaoh and a Nebuchadnezzar, an Alexander and a Nero, a Domitian and a Borgia, Henry the VIII. and Napoleon, men world-renowned, yet oftentimes prodigies of wickedness, are in *every age* made the instruments and the agents to work out the

scheme of His operations who maketh the wrath of man to praise him. "Howbeit they mean not so."

The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land and in a waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him. He has engraven him on the palms of his hands. By some anomaly of nature, a mother may forget her sucking child, but God will not forget his inheritance in Jacob. The earth changes; the sea changes; change is the order of all terrestrial things. They appear and pass away, and we scarcely know they have been. But not so with the Church of God. As He lives, so she shall live. The Lord went before them by day in a pillar of cloud to lead them, and by night in a pillar of fire to give them light; a beautiful emblem of a superintending Providence over his Church. And "he has never taken away the pillar of cloud by day, or the pillar of fire by night." By his sleepless energy he has prepared the way before them, and led them by his own right hand. For their sakes he has made and unmade kings, formed and dissolved empires, cast down and discomfited enemies, and raised up friends.

It shall be our delightful task to trace the footsteps of Providence in the extension and establishment of the Church. While much has been done for the spread of the true religion by *missionary* effort, much more has been done through *the direct agency of Providence*. Illustrations crowd upon us unsought: a few of which, as isolated cases, shall be allowed to fill up our first chapter.

1. Peter and the Pentecost. I do not here refer directly to the extraordinary outpouring of the Spirit on that day, or to the great number of converts, but to the remarkable *concurrence of circumstances*, which made that a radiating point of the newly risen Sun of Righteousness to most of the nations of the earth. Had not the Parthians and the Medes, the Arabians and the dwellers in Mesopotamia, *devout men out of every nation under heaven*, been there, the influence of that occasion had been confined within a narrow province. But as the event was, the Gospel flew as on the wings of the wind, through all the countries represented in Peter's assembly on that memorable day. And as the apostles afterwards traversed those same regions, they found the glad tidings of Pentecost had gone before them as pioneers to their success, and harbingers of peace to welcome

the more perfect establishment of Messiah's kingdom. All this was purely providential, a conjunction of circumstances to bring about results which should be felt over the whole known world.

2. *The persecution which arose about Stephen.* Its immediate and obvious result was a cruel persecution against the whole Church, scattering abroad the disciples through all the neighbouring nations. The ultimate and more glorious result, the *providential* aspect and design, was that they should, wherever dispersed, *go preaching the Gospel*. The converts of Pentecost now need to be reinforced, strengthened and encouraged; and they who had sat longer at the feet of the apostles, and learned the way of life more perfectly, were sent to strengthen the things that were ready to perish. Where was the smoking flax, they fanned it to a flame; where the flickering lamp, they replenished it from the horn of salvation. And the Gospel, too, was by this means introduced and established in other regions. They that had long sat in the land of the shadow of death, light shined on them.

3. Paul's being carried prisoner to Rome. Rome was the imperial city, the metropolis of the world. Judea, the cradle of Christianity, was on the other hand, but an insignificant province; the Jews, a hated people; and the founder of Christianity was contemned as a crucified malefactor. But Jesus of Nazareth shall be known and honoured at Rome. Her seven hills shall be as the seven golden candlesticks to send the light of truth abroad. But with man this was impossible. There were Christians in Rome; yet Rome was a proud Pagan city. The Church and her envoys were equally in bad repute; her excellences were unknown, and her beauties, as dimly seen through the fogs of ignorance and prejudice, were unappreciated. But the religion of Calvary shall be honoured at Rome; there shall be a church in the "household of Cæsar." That great Pagan empire shall yield to the cross, and her proud capital shall be the radiating point of light.

It is fit, then, that the prince of the apostles should go there; that his puissant arm should wield the sword of the Spirit amidst those giant powers of darkness; that his voice should be heard in the forum, and his eloquence plead in the palace of Cæsar. But how can this be? God had a way. *Paul* must be arrested in the midst of his successful mission in Asia Minor. This seemed a sore evil; no one could supply his place there. But the great Husbandman had need of him in another part of his vineyard. He must be arrested, brought before a Roman tribunal, be accused, allowed an appeal to Cæsar, and to Cæsar *he must go*.

But he goes, though in chains, the ambassador of Heaven, the messenger of Christianity, to the capital of the empire, and to the palace of the monarch. He goes at the expense of a Pagan government, in a government ship, under governmental protection, and for the express purpose of making a *defence* which shall lay a necessity on him to preach Christ and him crucified before the imperial court.

All this is providential. On this highest summit of earthly power, Paul kindled a fire whose light soon shone to the remotest bounds of the Roman Empire.

4. *The dispersion of the Jews* was another providential interposition which contributed immensely to the wide and rapid spread of the Gospel. Jerusalem had been divinely appointed the radiating point of Christianity. The Gospel must *first* be preached at Jerusalem; then to the mongrel tribes of Samaria; and thence, chiefly through the instrumentality of Jews, to the remotest parts of the earth. But the Jews were a people proverbially averse to mingling with other nations; and how shall *they* become the messengers of salvation to a perishing world? A signal providence here interposed: Jerusalem is besieged by a Roman army; her mighty ramparts are broken down; her palaces demolished; her gorgeous temple laid in ruins. The nation is disbanded, and the Jewish Church is no more. The fold broken up, the sheep are scattered. They spread themselves over the plains of Asia, even to the confines of the Chinese sea. They wander over the hills, and settle down in the valleys of Europe; nor does the broad Atlantic arrest their progress to the new world. Wherever dispersed, they bear testimony to the truth of Christianity. Whether in Kamskatka or on the torrid sands of Africa, on the Columbia or the Ganges, the Jew is every where a Jew; and the *peculiarities* which make him such, make him every where a preacher of righteousness. The bare fact of his dispersion was a living and palpable illustration of God's truth. If not a direct preacher of righteousness, he was at least verifying the predictions of a long line of prophets, and confirming the testimony of all former ages. Nothing so abundantly favoured the propagation of the Gospel as the dispersion of the Jews: "Through their fall salvation is come to the Gentiles." Their rejection was the *occasion* and the means of a wider and a richer diffusion of the Gospel.

Indeed, at every step of the progress of Christianity we meet a wonder-working Providence opening and preparing the way for the kingdom of God among the nations of the earth.

5. *The extent and character of the Roman Empire, at this*

time, affords another notable instance. In the construction of that vast empire, God had, for near forty centuries, been preparing a stupendous machinery for the triumph of the truth over the superstition and ignorance, the learning and philosophy of the whole earth. It was the grand concentration of all that was good, and much that was bad, in the great monarchies which had gone before it. It was indeed a magnificent structure; in extent, covering nearly the whole known world; and in political, intellectual, and moral height, overtopping all that had gone before it. The mighty monarchies which had gone before, were schools and vast workshops in which to prepare materials out of which to build Rome. In political wisdom and the science of government, in the arts and sciences, in civilization and refinement, Rome drew much from the ever instructive past. In point of religion, too, she had gained much. Having adopted the mythologies of her predecessors, the lapse of time had shown her their inefficacy and nothingness; and, consequently, long before the coming of Christ, *the state of religion* was little more than the ridicule of the philosopher, the policy of the magistrate, and the mere habit of superstition with the populace; and, of consequence, in a state as favourable as may well be conceived for the introduction and rapid spread of a new religion.

Such, in a word, was the character, the extent, and facilities of communication possessed by the Roman Empire, as admirably to fit her to act the conspicuous part in the spread of the Gospel for which Providence had prepared her.

A nod from the Roman throne made the world tremble. What started with a Roman influence reached the boundaries of that vast empire.¹ When, therefore, Paul brought the religion of Jesus into the forum and the palace, into the schools of philosophy and the chief places of learning, a blow was struck which vibrated through every nerve of that vast body politic. And we need not be surprised at the triumphant declaration of the great apostle to the Gentiles, that, in less than half a century

¹ Of the peculiar facilities afforded by the Roman Empire for the universal spread of the Gospel, take, for an example, her *national roads and posts*. From Rome to Scotland on the west, and to Jerusalem on the east, a distance of four thousand Roman miles, and from the imperial capital through the heart of every province, there extended a national road by which even the remotest provinces were accessible. This furnished facilities before unknown for the communication of knowledge and the *propagation of Christianity*. To open and improve the facilities for *intercommunication*, is among the first measures for effecting, or for *advancing the civilization* of any country. Modern Europe received its *first lessons here from the Saracens* of the twelfth and following centuries.

after the resurrection, "verily their sound had gone into all the earth, and their words to the ends of the world."

The universality and consolidation of the Roman Empire remarkably favoured such a result. Narrow nationalities had fallen. Rome was the world. When Christianity became the national religion, it, in a sense, became the religion of the world. The observant reader of Gibbon cannot have overlooked the singular fact that not only every new conquest added new dominion to Christianity, but every *defeat*. The conquerors of Rome almost invariably embraced the religion of the conquered. The strong arm of Jehovah made the Roman monarchy a mighty engine in the advancement of his truth.

Under its benign auspices the Saviour was born. Augustus Cæsar, the first Roman Emperor, began his reign about twenty-four years before this event. The Roman Empire had now just reached its culminating point. Augustus was the emperor of the *heathen world*. Never before had Satan's kingdom attained to so gigantic a height in point of power, wealth, and learning. This was consummated but a year before the birth of Christ. Augustus having subdued his last enemy, the world was hushed into universal peace, a befitting time for the advent of the Prince of Peace. The Church was, at that time, brought exceedingly low, her enemies raised to the greatest height of glory and power; the four winds of heaven were stayed, and God's Anointed came.

Thus did God magnify the power of his Church, and display the omnipotency of his truth, by bringing them in near connection with the prince of the power of the air when he was at the point of his greatest glory, and then overruling the honour and might of the enemy, to the furtherance of his own eternal scheme of mercy. The great worldly aggrandizement of the Roman Empire was, in a remarkable degree, made to subserve the rising cause of Christianity.

6. Unroll the map of history where you please, and you will meet, portrayed before you, the wonder-working Hand stretched out to protect his people, and to overrule men and events to the praise of his name, and the furtherance of his gracious plans.

The emperor, Antonius, a persecutor of the Christian Church, is warring with a barbarous people in Germany. His army is perishing with heat and thirst, and the enemy near. Being informed of a Christian legion in his army, who were said to obtain what they desired by their prayers, the emperor commanded them to call on their God for assistance. The entire legion fell on their knees and besought the Lord for rain. Suddenly to

sky was overcast; a terrific storm of thunder and lightning burst on their enemies. They were panic-struck and completely routed, while a copious shower afforded the imperial troops ample refreshment. The heart of the emperor is turned to favour the new sect. The Christian's God and the Gospel is known and honoured in the high places of imperial Rome.

A similar purpose was achieved at a later period by the conversion of the emperor Philip.

There is light in Rome, while yet the British Isle is covered with Pagan darkness. Caractacus, with his family and his father Brennus, are carried prisoners of war to Rome. They embrace the Christian faith, and, after seven years, return to their native island, accompanied by three Christian preachers, one a Jew, who introduced the religion of Calvary, in the first century. The mission, sent at a later period by Gregory the great, was a child of the same Providence. Walking one day, in the market-place, he saw some fine youths, of florid complexion, bound with cords and exposed to sale as slaves. Deeply interested in their behalf, he inquired whence they came. Being informed they were natives of Britain, and Pagans, he gave his spirit no rest till a mission had been dispatched to that idolatrous island.

When, in the reign of the emperor Philip, the Church had rest, and her ministers had quiet and comfort at home, and the apostolic and missionary spirit was declining, yet a wide and effectual door was open to the heathen. Providence had a resource little thought of: *barbarian invaders carry away among their captives several Christian bishops*, who, contrary to their expectations, are forced to become missionaries and preachers in foreign lands, and are the instruments of the conversion of many, who had otherwise died in the region and shadow of death.

In a little town on the gulf of Nicomedia lived an obscure inn-keeper. Constantius, a Roman ambassador, returning from the court of Persia, lodges in the inn, becomes enamoured of Helena, the inn-keeper's daughter, marries her, and the son of their union they call *Constantine*. Constantius becomes a distinguished Roman general, and is at length honoured with the purple, divorces Helena, the wife of obscure parentage, and leaves her son to humiliation and disgrace. But he was a chosen vessel. He signalized his valour in war, and in peace showed himself worthy to be the son of a Roman Emperor. His father dies, and the army constrain him to accept the imperial crown.

On his way to Rome he encounters his formidable rivals. Rallying for battle, he sees (he says,) in the air a cross, on which was written, BY THIS CONQUER. He becomes a Christian, makes a

cross the standard of his army, under which he fought and conquered. He becomes the patron of the Christian Church, and the royal defender of the faith.

By exalting to the imperial dignity a decidedly Christian prince, God makes bare his arm more conspicuously in the eyes of the nations.

The Church had been withering under ten cruel persecutions. Long, dark, and fearful had been her night. The morning dawned; she hailed Constantine as her deliverer. "The four winds of the earth" were restrained, that they should "not blow on the earth, nor on the sea, nor on any green tree." The Church had rest. Nothing that imperial power and princely munificence could do was wanting, to abolish idolatry, to erect churches, and to extend the dominions of Christianity. The Goths and Germans, the Iberians and Armenians, the refined Persian and the rude Abyssinian, the dwellers in India and Ethiopia, received under the gracious reign of Constantine the ambassadors of peace and pardon, and were gathered into the fold of the good Shepherd.

The danger now lay on the side of prosperity; and on this rock the newly launched vessel struck. Nevertheless, her extension and unparalleled prosperity was an act of a wise and gracious Providence in the elevation of this Christian prince.

Nothing can be more intensely interesting than the phasis of Providence at this particular epoch. While the gigantic fabric of Pagan Rome is falling to decay; while the huge image of her greatness and glory is crumbling to ruins, another kingdom is rising in all the beauty and vigour of youth, deriving strength from every opposition, towering above every human difficulty, bidding defiance to the gorgeous array of Roman power and Roman Paganism, and soon waving the triumphant banner of the cross over the ruins of imperial Rome. A mighty hand was at work, as surely and irresistibly undermining, and removing out of the way, the huge colossus of Rome, as he was, with the same onward and resistless step, rearing up that kingdom which should never end.

There seemed inwrought, in the mind of the Roman army and the Roman world, the impression that Constantine was a signal instrument, in the hands of God, to establish the empire of Christianity throughout the earth; that "his commission was no less special than that of Moses, Joshua, or Gideon."

A Tyrian merchant, in the fourth century, visits Abyssinia with two lads. Meropius is attacked by the natives, and murdered. The boys, Frumentius and Edesius, are spared, presented

to the king, and taken under his patronage. In due time *Frumentius* is made prime minister, and uses the advantages of his station to introduce Christianity. A church is established in that Pagan land, of which he is afterwards constituted Bishop. And, what is a matter of no little interest, Christianity has lived in that country till the present day, a bulwark against the assaults of the Moslems, or the stratagems and cruelties of Popery. How great a matter a little fire kindleth!

The *Iberians*, a Pagan people bordering on the Black sea, take captive in war a Christian female of great piety. They soon learn to respect, then to revere her holy deportment; and the more on account of some remarkable answers to her prayers. Hence she was brought to the notice of the king, which led, eventually, to the conversion of the king and queen, and to the introduction by them of Christian teachers to instruct their people. Thus another portion of the great desert was inclosed in the garden of the Lord, through the gracious interposition of an Almighty Providence.

Again, the sister of the king of the Bulgarians, a Slavonic people, is, in the ninth century, carried captive to Constantinople, hears and embraces the truth of the Gospel; returning home, spares no pains to turn her brother, the king, from the vanity of his idols; but apparently to no effect, till a pestilence invades his dominions, when he is persuaded to pray to the God of the Christians. The plague is removed; the king embraces Christianity, and sends to Constantinople for missionaries to teach his people: and another nation is added to the territory of Christianity.

Thus did the "vine brought out of Egypt," which had taken deep root on the hills of Judah, spread its branches eastward and westward, till its songs of praise were sung on the Ganges and the Chinese sea, and echoed back from the mountain-tops of the farthest known west. In all its leading features, in all its grand aggressive movements and rich acquisitions, we trace the mighty, overruling hand of Providence. Christian *missions* did but *follow*, at a respectful distance, this magnificent agency of Heaven. Missions overcame their thousands, providential interpositions their tens of thousands. He that sat upon the white horse, who is called Faithful and True, whose name is the Word of God, rode forth victoriously to the conquest of the world. The Christian Church is the favourite child of an ever-watchful Providence.

In the further prosecution of the subject, the agency of Providence will be illustrated by means of a variety of historical

events, connected, directly or indirectly, with the history of the Church: such as the art of printing and paper-making: The invention of the mariner's compass: The discovery and first settlement of America: The opening to Christian nations of India and the East by the Cape of Good Hope: The Reformation of the sixteenth century: The expulsion of the Moors from Spain: Transfer of India to Protestant hands: The destruction of the Spanish invincible armada: Philip II., and Holland: The gun-powder plot: The usurpation of Cromwell: The hand of God in the origin and progress of modern missions: And the present condition of the world as prepared by Providence for the universal spread of the Gospel.

Such a view of history, it is believed, will magnify in the reader's mind the *great moral enterprise* which God, through his providence, is achieving in our world; and conduct to the conclusion that *Christianity has, from the beginning, had an onward progress.*

She has seen days of darkness, of persecution, of apparent retrogression, and sometimes has seemed almost extinct. She has had her nights, long and gloomy; her winters, protracted and dreary. But is the night less conducive to man's comfort and prosperity, or the earth's fertility, than the day? In the morning man goes forth, in the dew of his youth, fresh to his labour; and the earth, smiling through pearl-drop tears, appears in fresher beauty and vigour than before. Or is the winter a blank, or a retrograde move in nature? It is a vicissitude that has its uses in the economy of the great whole, no less salutary and promotive of the great good, than the freshness of spring, or the maturity of summer, or the full sheaf of autumn.

The dark days of the Church have been days of *preparation*. When eclipsed as to worldly prosperity, when crushed beneath the foot of despotism, or bleeding from the hand of persecution, she has been gathering strength and preparing for a new display of her beauties, and for a wider extension of her territories. A thousand years with the Lord is but as one day. Time is but a moment to eternity. The few generations of depression in Egypt, when the people of God were learning obedience, and gathering strength for their first exhibition as a nation and a church, was but a brief season to prepare for their future prosperity and glory. The night of a thousand years which preceded the morning of the glorious Reformation, and the more glorious events which were to follow, was no more than the necessary preparatory season for that onward movement of the Church. A complete revolution was to transpire in the

political affairs of the world; ~~the~~ turned upside down, and ~~the~~ changed. A thousand years ~~was~~ effect such changes; changes, ever to the extension and establishme

The kingdom of heaven is like took and hid in three measures leavened. It matters not in what that the quantity of leaven is small, the mass. It works and ferments, a Yet no marked *effect* is visible till th

Such is the process and the prog apostles cast the leaven into the cor fermentation began and has never cea the whole immense mass of this cor It has been a steady, silent, irresistible though not always visible, and sometin It is pervading the whole lump, yet n pear till the process shall be complete. moral earthquakes shake the earth; cor and terrific, follow on the heels of comm Christianity seems lost in the fearful and the sun is darkened; the moon is covered fall from heaven; all human affairs are thro and Christianity is, from time to time, seotions of men; yet all this is but the silent restless workings of the leaven cast over the of Calvary. Every revolution, every commoti persecution, famine, pestilence, the wrath of of the elements, are, under the mighty hand the great fermenting process which the world the leaven of Christianity.

Seasons of unpropitious appearances are, of the most decided advancement; especially are the paration for some onward and glorious progress. contending elements of human strife, sits seren of Heaven, guiding them all to the furtherance

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CHAPTER II.

Art of Printing—Paper-making—Mariner's Compass. The Discovery of America, at precisely the right time: a new field for Christianity. First settlement. Romanists None but Puritan seed takes deep root here. Character of the first settlers. Geographical position. Capabilities and resources of America. Language, Intelligence, Political supremacy. Coal. Steam. A cloud.

"Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river."—Psalm lxxx, 8-11.

THE next great event by which Providence most signally lengthened the cords and strengthened the stakes of his spiritual Israel, was the DISCOVERY OF AMERICA.

While this will be allowed to engross our attention in the present chapter, I must briefly notice a few preliminary steps by which Providence has wrought, and is still working, wonders in carrying on the work of human redemption. I refer to the *intention of the art of printing, of paper-making, and the mariner's compass*, and to the rise of correct views of astronomy.

These, in the hands of God, have wrought marvels in the extension and establishment of the true religion.

When, in the evolutions of time, the period had arrived that God would employ the agency of the press to extend and perpetuate his truth, the first crude idea of the process of printing is divinely no doubt, suggested to a human mind. And how natural, yet purely providential it was.

A man of Harlem, a town in Holland, four centuries ago (1430,) named Laurentius or Lawrence Koster, is amusing himself in cutting some letters on the smooth bark of a tree, and then to him to transfer an impression of these letters on paper. He thus impressed two or three lines as a specimen to the amusement of his children. Here was the whole secret. An accidental circumstance gave him the needed hint. His mind was sent out on the adventurous voyage of discovery, contriving a suitable ink, cutting whole pages of type of wood, and transferring them thence on paper.

Other minds were now put on the track. The theory of printing was so far made good. The first printed Bible were multiplied with great rapidity. The first printed Bible was offered for sale, in Paris, for one hundred crowns. The uniformity of the copies excited great interest.

ment. The vender was thought a magician and his timely escape, would have been executed for himself.

There is not, perhaps, in the hands of man, so powerful an engine as the press for disseminating truth and his law, and for carrying out the law of God towards our world. Books are mighty weapons for good or evil. And the art which multiplies and distributes heart tens of thousands daily, is an art of vast importance, doing more to enlighten, reform, and improve the world than all the other. In this view, we cannot but regard the printing society of dental agency in the invention of the press, as a great and faithful, is more especially to our present generation, the invention of an art of such importance, and so congenial soil daries of truth and perpetuating the truth, in a congenial soil at this identical time, (at the period of our customs, maxims, learning in Europe and throughout the world, such as to pre-precious grant should be made to the press, more flourish in all be early confided to Christian hands, religious and civil, the propagation of religion, and the speedy victory, even to the present day, since the press has become his choice vine into a handmaid of Christianity. The press, and more favourable to the press, not only in the present, but it was found in America, more important part it is a "plant brought out of Egypt" might pel truth, we shall admit, and might be covered with the working all things after the manner of the goodly cedars;

The influence of the press, and its effects upon the sea, and her world, can scarcely be imagined.

upon all arts and all sciences, in the re-commencement of religious and moral resources, and in the Church was, as it were, intelligence and freedom, an opportunity afforded to remove kind; upon all minds, and upon the former building had

A few years before, and anew on the foundation of the promise inventive power, as Christ being the chief corner-stone.

tion. There was, in the discovery of America, as one of those polarity of the world, for the propagation and establishment navigation, and the discovery of America, as one of those

The influence of his grace, he caused a spirit of bold adventure upon the face of the stagnant waters of Europe, and to rest till it brought forth a new world. I am late on the glory of this discovery, or the magnificence of its results. It had political and commercial consequences more magnificent than could then have been conceived, and this late period understood by us. These, however, are more than the incidental advantages of the main

jected to the dominion of man. Without this discovery the mariner had been still feeling his way along his native shore, afraid to launch out beyond the length of his line; America had probably remained unknown, the islands of the sea undiscovered; and all the world has gained, and vastly more that it shall gain from international communication, from commerce, from immensely increased facilities for advancing learning, civilization, freedom, the science of government and religion, would be wanting. Without the mariner's compass, the work of the missionary and the Bible would be confined within the narrow limits of a coasting voyage or a land journey.

When, therefore, the time approached that God would advance, by mightier strides than before, the work of civilization and Christianity, he discovered the nations one to another, through the agency of the mariner's compass; and put into the hands of his people the thousand facilities which have followed in the wake of this one providential discovery.

But I proceed to the topic which is chiefly to occupy the present chapter.

The Hand of God as discernible in the discovery and first settlement of America.

The time had arrived when God would give enlargement to Zion. For this purpose he had reserved a large and noble continent; a land fitted, by its mighty rivers and lofty mountains, its vast prairies and inexhaustible mineral productions, to be a theatre for more extensive and grand developments of the scheme of redemption than had ever yet transpired. The old world had ceased to be a fit arena on which the divine purposes connected with the Church should be carried out. Despotism had so choaked the rising germ of liberty, that no fair hope remained that she should there ever come to any considerable maturity. Ecclesiastical domination had so monopolized and trampled down religious rights and freedom, that it seemed vain to expect that religion, pure and undefiled, should, on such a soil, flourish, spreading her branches in all her native beauty and grandeur, and bringing forth her golden fruits. So sickly has she already become, that she could not stand, except as propped up by the civil power; and so impotent as too often to be the sport of every changing wind of politics. And the institutions of *caste*, the usurpations of privileged orders, had so disorganized the natural order of society, so broken up social relations which God and nature approved, and introduced in their stead the most unnatural divisions in society, as to make the social institutions of Europe unsuited to that free and rapid

progress of the truth which the divine purpose now contemplated. These had become thorns and briers to the rising growth of genuine piety. Religion can thrive and expand itself in all its native luxuriance, only in the atmosphere of political freedom and religious tolerance, and where social rights are not systematically invaded, and social intercourse trammelled by aristocratic pride. It is the nature of our religion to bind heart to heart, to make all one in Christ. Free, unbounded, disinterested benevolence is its genius. It is a kingdom above all the kingdoms of the earth, incorporating its subjects into a society of its own peculiar kind. They acknowledge one Lord, one faith, one baptism by the Holy Ghost.

If social relations had become so deranged, or unnaturally modified in the old world as no longer to afford a congenial soil to the growth of Christianity; if the prevailing customs, maxims, principles, and habits of thinking, had become such as to preclude the expectation that religion would there flourish in all her loveliness and vigour; and if Despotism, religious and civil, stood up in array against its onward march and speedy victory, we see reason why God should transplant his choice vine into a soil unoccupied by such noxious plants, and more favourable to its growth and security. Such a soil was found in America, unoccupied, and where "the vine brought out of Egypt" might take deep root, "that the hills might be covered with the shadow of it, and the boughs thereof be like the goodly cedars; that she should send out her boughs unto the sea, and her branches unto the river."

Here, somewhat analogous to the re-commencement of religious institutions after the flood, the Church was, as it were, re-established; here, again, an opportunity afforded to remove the "hay, wood, and stubble," on which the former building had been reared, and to build anew on the foundation of the prophets and apostles, Jesus Christ being the chief corner-stone.

Contemplate, then, the discovery of America, as one of those leading acts of Providence for the propagation and establishment of the truth. When God would enlarge the theatre on which to display the riches of his grace, he caused a spirit of bold adventure to move upon the face of the stagnant waters of Europe, which found no rest till it brought forth a new world. I am not here to dilate on the glory of this discovery, or the magnitude of many of its results. It had *political and commercial bearings more magnificent than could then have been conceived, or than are at this late period understood by us.* These, however, were no more than the incidental advantages of the main

design of this event. America was now added to the known domains of the world, *to make room for the Church*, and to become in its turn a fountain, from which should go forth streams of salvation to the ends of the earth. This I conceive to be *the design* of Providence in this discovery.

The particulars which here demand our attention, are the *time* of the discovery; the *manner* of the first settlement of this country; the *character* of the first colonists; and the *geographical position and capabilities* of America. These all distinctly indicate the hand of God, and our future destinies in reference to the Church.

1. The discovery of this country happened *at the precise time* when the exigencies of the Church demanded a new and enlarged field for her better protection, and for the more glorious development of her excellencies. When America had become sufficiently known and prepared to receive her precious charge, the Reformation had done its work, and yet the Church was but partially emancipated from the bondage of Papal corruption. The Reformed Church of England and of Europe was, at that period, as far advanced, perhaps, towards the primitive simplicity and purity of the Gospel, as could reasonably be expected on the *soil* where the principles of the Reformation were labouring to take root. That soil was already pre-occupied and overrun with a growth hostile to those principles. Though manumitted from the dark cells and galling chains of Romanism, religion found herself but ill at ease in her new relations. She was still laced tight in the stays of forms and liturgies, and compelled to move stiffly about among mitred heads and princely dignitaries; to wear the gewgaws of honour, or shine in the baubles of vanity. Though hailed once more as the daughter of liberty, she neither breathed freely, nor moved untrammelled, nor unencumbered, stretched forth her hand to wield mightily the sword of the Spirit, to overcome principalities and powers, and to dispense her celestial gifts, till man shall be happy and the world free.

It was at such a time that the "woman, clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," having long, and in various ways, been persecuted by the great red dragon, of "seven heads and ten horns, and seven crowns on his heads," had given to her the two wings of a great eagle, that she might fly into the *wilderness*, where she had a *place prepared of God*, that they should feed her there a thousand, two hundred, and three score days. And here, free, strong, *oft as the eagle*, (our national banner,) she lives, and breathes,

and moves, stable as our everlasting hills, extensively diffused as our far-reaching rivers, and free as our mountain air. Once it were enough that a persecuted Church should find refuge in the straightened valleys of Piedmont and Languedock; now she must have the valleys of the Connecticut, the Hudson, the Ohio, the Mississippi, and all the lofty hills and the rich vales that stretch out, in their varied beauty and luxuriance, from the Atlantic to the Pacific.

Thus did God open an asylum for his oppressed people precisely at the time they needed it.¹ And thus, with a mighty hand, did he establish his Church in this new world.

2. There were, too, many things connected with *the first settlement* of this country, which indicate the grand design of Providence in its discovery. Follow his footsteps for a moment and you will see it.

The leading design was, no doubt, *a religious* one; else why should the King of nations, who setteth up one and pulleth down another, have given preference to those arrangements which show religion and his Church to have been the chief objects of his regard and agency. That it was so, a few facts will testify.

It is known that the first discoverers of this continent were *Roman Catholics*. America was taken possession of and made subject to Catholic governments. Bearing in mind this fact, you will, with the greater pleasure, follow the wonder-working Hand which overturned and overturned till this once Roman Catholic country has been wrested, piece-meal, (as the wants of the Reformed religion have required,) from the domination of Rome and the ghostly tyranny of the Pope, and given into the hands of Protestants, and made the strong hold of the doctrines of the Reformation. Nearly the whole of North America has already been transferred. Nor is this all. It was not enough that it should become a *Protestant* country. It should grow up into a nation under the *still more* benign influences of Protestantism reformed. New England was to be the nursery, and Puritanism the spirit that should pervade this new world.

And what a singular train of providences brought about so important, yet so unlikely an event. Nothing seemed more probable at one time, than that FRANCE would be the owner of New England; that these hills and valleys, now so healthful in moral vigour, would have languished under the crucifix and the mitred

¹ "The Mohammedans," says M. Oelsner, "would have discovered America even centuries before Columbus, had not their fleet been wrecked in a tempest, after clearing the straits of Gibraltar." Foster, vol. II, page 237.

priest, and groaned beneath the heavy rod of the Roman pontiff. And New England might have been as notorious as a fountain of abominations and Papal sorceries, as she now is as a radiating point of light, and intellectual and spiritual life. But mark the hand of God here.

New England was early an object of desire with the French. As early as the year 1605, De Mont "explored and claimed for France, the rivers, the coasts, and bays of New England. But the decree had gone out that the beast of Rome should never pollute this land of promise, and it could not be revoked. The hostile savages first prevent their settlement. Yet they yield not their purpose. Thrice in the following year was the attempt renewed, and twice were they driven back by adverse winds, and the third time wrecked at sea. Again did Pourtrincourt attempt the same enterprise, but was, in like manner, compelled to abandon the project. It was not so written. This was the land of promise which God would give to the people of his own choice. Hither he would transplant the "vine" which he had brought out of Egypt. Here it should take root and send out its boughs unto the sea, and its branches unto the river.¹

At a still later period, a French armament of forty ships of war, under the Duke D'Anville, was destined for the destruction of New England. It sailed from Chebucto, in Nova Scotia, for this purpose. In the meantime, the pious people, apprised of their danger, had appointed a day of fasting and prayer, to be observed in all the churches. While Mr. Prince was officiating in Old South Church, Boston, on this fast day, and praying most fervently that the dreaded calamity might be averted, a sudden gush of wind arose (the day, till then, had been perfectly clear,) so violently, as to cause the clattering of the windows. The reverend gentleman paused in his prayer, and looking around on the congregation with a countenance of hope, he again commenced, and with great devotional ardour supplicated the Almighty to cause that wind to frustrate the object of their enemies. A tempest ensued, in which the greater part of the French fleet was wrecked. The duke and his principal general committed suicide, many died with disease, and thousands were drowned. A small remnant returned to France without health, and spiritless, and the enterprise was abandoned for ever.

It is worthy of remark, how God made room for his people before he brought them here. He drove out the heathen before them. A pestilence raged just before the arrival of the Pilgrims, which swept off vast numbers of the Indians. And the newly

¹ Bancroft's History of United States.

arrived were preserved from absolute starvation by the *very corn* which the Indians had buried for their winter's provisions.

And here we may note another providence: none but *Puritan* feet should tread this virgin soil, and occupy the portion God had chosen for his own heritage. Before the arrival of the Pilgrims, a grant had been given and a colony established in New England, called New Plymouth. But this did not prosper.

A new and modified patent was then granted to Lord Lenox and the Marquis of Buckingham. But no permanent settlement was made. The hierarchy of England should not have the possession. They to whom the Court of Heaven had granted it, had not yet come. It was reserved for the Puritans. Here should be nurtured, in the cradle of hardships, and perils from the savages, and from the wilderness, and sufferings manifold and grievous, a spirit which should nerve the moral muscles of the soul, and rear up a soldiery of the Cross, made of sturdier stuff and animated by a purer spirit than the world had before known.

"Had New England," says the historian of those times, "been colonized immediately on the discovery of the American continent, the old English institutions would have been planted under the powerful influence of the Roman Catholic religion. Had the settlement been made under Elizabeth, it would have been before the activity of the popular mind in religion had conducted to a corresponding activity of mind in politics. The Pilgrims were Englishmen, Protestants, exiles for religion, men disciplined by misfortune, cultivated by opportunities of extensive observation, equal in rank as in rights, and bound by no code but that which was imposed by religion, or might be created by the public will."

"America opened as a field of adventure just at the time when mind began to assume its independence and religion its vitality."

This continent seemed signalized from the first as the asylum of *freedom*. Nothing else would thrive here. Ecclesiastical domination and political despotism were often transplanted hither, and nourished by all the kindly influences of wealth and nobility; they basked for a time in the sunshine of the court and the king; yet they were exotics, and never thrived. While it was yet the spring-time of Puritanism, its institutions taking root and sending up its thrifty germs, and giving promise of a sturdy growth, those strange vines already began to look sear, and gave no doubtful tokens of a stinted existence and a premature decay. Read the records of the first settlement of several of

the colonies to this country, and another in Virginia, where still to introduce the peculiar institution not fail to observe the singularly abortive. Providence had decreed toleration and freedom. The colonies on such principles, either failed or leavened with the good leaven that Providence designed this development of his grace to make the first nation in this world pre-eminence and prospects of nations.¹

3. *The character of the first thing in which the hand of America, as in the selection of the superstructure of the new world. God had been preparing centuries. Wickliff was the father followed a succession of dauntless of the human mind from mighty spirits that rose at the the pupils of their predecessors claimed by Luther, and so long Calvin, were the principles of Huss and Jerome, of many on the continent. Puritanism. The principles which led to that which pervaded her colonies, which Heaven would smile to but the principles of the Reformation. Those extraordinary characters dangers incredible, endured sorrow and perilled all things in the chosen agents, to prepare a new of what Christianity can do to sifted, and her finest wheat to Her hills and dales had been a*

¹ The first colony in North America, planted by Caspar de Colla. It was destroyed expressly as if baptized by Jesuit priests with machinations of Rome, God has made the asylum and home of Protestants.

the choice few who should found a new State, and plant a new Church. The Pilgrims were the best men, selected from the best portion of the best nation on the face of the earth. May we not, then, indulge the delightful hope that God has purposes of yet more moral grandeur to fulfil, in connection with this country?

Indeed, this idea seems to have been coupled with the earliest conceptions in the mind of Columbus, concerning an American continent. That great navigator is said to have been a diligent and devout student of the prophecies, and was actuated, in no small degree, in his adventures westward, "by the hopes he cherished of extending here the kingdom of Christ." And in the mind of his royal patroness, (Isabella of Arragon,) the conversion of the heathen to Christianity, was an object "paramount to all the rest."¹

It was a signal providence that prepared such materials in the heart of England and in the bosom of the English church, preserved them and proved them in the furnace of affliction, while in their own land, and during their exile in Holland, and in their journeyings on the deep, and, finally, collected them on the iron-bound coasts of New England, and formed them into one living temple, fitly joined together, furnished and beautified as a *model* building for generations yet to come.

The longer the world stands, the more profoundly will be revered the character of our Pilgrim fathers, and the more religiously shall we admire the Divine agency which so controlled events, that one of the first settlements in the new world should be composed of *such characters*, and should so soon gain a pre-eminence over all the other colonies, and so soon, too, and in all after time, exercise a controlling influence on the destinies of the whole country and of the world. For the institutions of this country, both civil and religious, were cast in the mould of Puritanism. Had any other of the colonies been allowed to stand in this relation to the whole, how different would have been the cast of American liberty and religion! As it was, men of the most unbending integrity and untiring industry; men humble and unobtrusive, yet courageous and immovable at the post of duty; yielding when wrong, yet inflexible when right; plain and frugal, yet intelligent and liberal; men who had been nurtured in the school of persecution, and suffered the loss of all things, that they might breathe the uncontaminated air of freedom; men who hated oppression, abhorred ignorance and vice; who were, in their very souls, *Republicans and Christians*; these were the men, chosen out by sovereign Wisdom, to

¹ Prescott's *Ferdinand and Isabella*, vol. II, p. 490.

control the destinies of the new world. And they have done it. The enterprise and intelligence, the undying love of liberty, the religious spirit, I may say, the population of our Puritan colonies, have spread themselves over the whole continent. And what is worthy of special remark, these only prosper in our country. You look in vain over the wide expanse of our territory to find thrift and prosperity, temporal or spiritual, except under the auspices of a Puritan influence. Who people our wide western domains, and plant there the institutions of learning and religion? Who found our colleges and seminaries, publish our books, teach our youth, sustain our benevolent enterprises, and go to Pagan lands to make wretchedness smile, and ignorance speak wisdom? By whose skill and industry rolls the railroad car over the length and breadth of our land, and whiten the ocean with canvas? *Who*, if not the sons of the Pilgrims, nerved with the spirit of the Pilgrims? Tell me in what proportion, in any section of our country, the people are leavened with the leaven imported in the May-flower, and I can tell you in what proportion they are an enterprising, prosperous, moral, and religious people. *Time* shall expire, before the immeasurable influences of Puritanism on the destinies of our country and the world shall cease to act.

Massachusetts and Mexico furnish a forcible illustration of our idea. Mexico was colonized just one hundred years before Massachusetts. Her first settlers were the noblest spirits of Spain in her Augustan age; the epoch of Cervantes, Cortes, Pizarro, Columbus, Gonzalvo de Cordova, Cardinal Ximenes, and the great and good Isabella. Massachusetts was settled by the poor Pilgrims of Plymouth, who carried with them nothing but their own hardy virtues and indomitable energy. Mexico, with a rich soil, and adapted to the production of every thing which grows out of the earth, and possessing every metal used by man; Massachusetts, with a sterile soil and uncongenial climate, and no single article of transportation but ice and rock. How have these blessings, profusely given by Providence, been improved on the one hand, and obstacles overcome on the other? What is now the respective condition of the two countries? In productive industry, wide-spread diffusion of knowledge, public institutions of every kind, general happiness and continually increasing prosperity; in letters, arts, morals, religion; in every thing which makes a people great, there is not in the world, and there never *was in the world, such a commonwealth as Massachusetts. And Mexico, what is she?*¹

¹ See Waddy Thompson's Mexico.

But who ordered all the circumstances which brought about an event so unexpected, yet so influential, as *such* a settlement of America? And for what purpose, if not that He might here plant the glory of Lebanon and the excellency of Carmel and Sharon? Here he "prepared room before it, and caused it to take deep root."

4. Again, we discover the wonder-working hand of Providence in the *geographical position and resources* of our country, as indicating her future destinies in reference to the Church and the world.

There is much worthy of notice in our *geographical position*. This gives us peculiar advantages. We are separated, by the expanse of a wide ocean, from every principal nation on the face of the earth. We may live at peace with all. The old world may be convulsed, Europe and Asia be deluged in blood, yet not a clarion of war be heard west of the Atlantic, or a river tinged in all our wide domains. Here we may live safe from all those upheavings of revolution, which have, and which will continue to overturn and overturn, till the great fountains of error and despotism be broken up, and free institutions be planted on their ruins. Here we may direct all our energies, mental, physical, or moral, to the consummating of those stupendous plans of Providence in reference to this country. Far removed from the lands where errors in religion and politics had become stereotyped in habit, and interwoven in the very warp and woof of social relations, we lack no opportunity in which to try the great experiment of Liberty. Such are our local advantages, such our institutions, that we may, unlike the people of any other nation, advance learning, establish and propagate religion, and subserve the general interests of the Church. Religion exists here untrammelled, free as the air we breathe, or the water we drink. This makes our nation more suitable than any other to become a fountain from which shall go out streams of salvation to the ends of the earth.

But a yet more remarkable feature is to be found in the *capabilities* of our country, to become a mighty instrument in the hands of God for the universal spread of Christianity.

I have referred to our facilities in free institutions, and freedom from the trammels of ecclesiastical organizations. The American Church, if she will go forth in the vigour and simplicity of herself, would be like a young man prepared to run a race. She is admirably constituted to be Heaven's almoner to the nations. Pure Christianity is republican. The American soil is peculiarly adapted to produce that enterprise, freedom,

and simplicity, suited to extend religion and its thousand blessings to the ends of the earth. No church in the world is so constituted that it may put forth so great a moral power. We have only to employ the rare facilities of our position, to make us the most efficient instrument in the conversion of the world.

But I referred more especially to the *resources* here prepared by Providence, for the accomplishment of the work in question; resources in territory, in soil, in population *prospectively*; in wealth and language; in learning and enterprise; and in the *power of steam*.

The present territory of the United States is equal to that of all Europe, exclusive of Russia. It is more than six times larger than Great Britain and France together; and as large as China and Hindoostan united.

And if we admit that our soil is not surpassed in fertility by any other, or our climate in salubrity, there seems nothing to hinder America becoming as populous as any other portion of the world. Suppose it to reach the present ratio of population in Europe, 110 to the square mile, and there would teem on our vast territories a population of 220 millions. Or should the density equal that of China, 150 to the square mile, our population would be 300 millions. That the soil of the United States is capable of supporting this number there can be no doubt. A European writer of credit has asserted that the "resources of the American continent, if fully developed, would afford sustenance to 3,600 millions of inhabitants, or four times the present population of the globe;" and that the actual population will not fall short of 2,000 millions, giving to the United States 270 millions.

Nor is this merely what *may* be. The present rapid increase of our population is actually swelling our numbers into these enormous dimensions. "And what is more surprising," says the writer just quoted, "there is every probability that this prodigious population will be in existence within three or four centuries. The imagination is lost in contemplating a state of things which will make so great and rapid a change in the condition of the world. We almost fancy it a dream; yet the result is based on principles quite as certain as those which govern men in their ordinary pursuits."¹

Our population is found to double every 23 years, say, for *safety's sake*, 25 years, and we have to look forward only 100 years, and our present ratio of increase gives us 288 millions; or ; 125 years, and we have on our soil 576 millions; or 150 years,

¹ De Tocqueville.

and we number more than the present population of the globe. Indeed, to take the result of 100 years (288 millions) as the ultimatum of increase to which the resources of our soil will allow our population to advance, and what a host have we here for the moral conquest of the world. And suppose this enormous population to be what, under the peculiar smiles of Heaven, they ought to be; and what, in the singular dealings of God they were designed to be; and what, under the quickening and transforming power of the Holy Ghost, they would be; and how grand their prospective influence on the regeneration of the world! Portray in your mind a nation of 288 millions, imbued with the principles of Puritan integrity, enterprise, decision, self-denial, and benevolence; her civil institutions so modelled as to leave Religion free as our mountain air, to invigorate the plants of virtue here, or to waft its blessings over the arid sands of Africa, or the snow-top mountains of Tartary; her social relations unshackled by the iron chains of custom and caste; her religion no longer laced in the stays of needless rites, liturgies, prelacy, or State interference; the public mind enlightened by an efficient system of common education; or you may, if you please, contemplate our nation as peculiarly fitted to bring to bear on the nations the *power of the press*, or to facilitate the world's deliverance by the unlimited scope of our navigation; from whatever point you look, you will find, in this land of the Pilgrims, resources laid up in store, by which Providence may, in his own set time, revolutionize the world.

What means this curtailing of distances, this facility of intercourse between the remotest points of our own country and of the world, if He that worketh all things after the counsel of his own will, be not about to use it for the furtherance of the cause which is as the apple of his eye? If the introduction of the Greek classics into Europe drew aside the veil of the dark ages, and the invention of paper-making and of printing perpetuated the advantages of the Reformation, may we not expect that the application of the *power of steam* is destined to subserve a scarcely less important end, in the conversion of the world?

To appreciate the force of this, we need to contemplate in the same view, three collateral facts: *the extensive prevalence of the English language*, and its treasures of religious knowledge; the present *supremacy*, on the political arena, of *the nations who speak this language*; and the singular distribution of these immense deposits of coal, which are to supply the power to print and distribute books, and to convey them, by whom "*knowledge shall increase,*" over the broad world.

Ours is the language of the arts and sciences, of trade and commerce, of civilization and religious liberty. It is the language of Protestantism; I had almost said, of piety. It is a store-house of the varied knowledge which brings a nation within the pale of civilization and Christianity. As a vehicle of our institutions and principles of civil and religious liberty, it is "belting the earth," pushing east and west, and extending over the five great geographical divisions of the world, giving no doubtful presage that, with its extraordinary resources for ameliorating the condition of man, it will soon become universal. Already it is the language of the Bible. More copies of the sacred Scriptures have been published in the English language, than in all other tongues combined. And the annual issues in this language, at the present time, beyond all doubt, far surpass those of all the world besides. So prevalent is this language already become, as to betoken that it may soon become the language of international communication for the world.¹ This fact, connected with the next, that *the two nations speaking this language have, within a few years past, gained the most extraordinary ascendancy*, holding in their hands nearly all the maritime commerce and naval power of the world, giving tone to national opinion and feeling, and sitting as arbiters among the nations, dictating terms of peace and war, and extending their empire over the nations of the East, hold out a glorious presage of the part *America* is destined to act in the subjugation of the world to Christ. I say *America*, believing that

"Westward the star of empire takes its way;
The four first acts already past,
A fifth shall close the drama of the day,
Time's noblest offspring is the last."

If it be a fact (and history proves it,) that wealth, power, science, literature, all follow in the train of numbers, general intelligence and freedom, we may expect that *America* will ere long become the metropolis of civilization, and the grand depository of the vast resources which Providence has prepared

¹ The New York 'Observer' recently acknowledged the receipt of the following foreign papers published in English:

Three published at Hong Kong and Canton, China.

Ten or twelve in Hindoostan and the British East Indies.

Four in Rome, (Italy,) and about the Mediterranean.

Four in Liberia, and South Africa.

Twelve or thirteen in Australia and the Sandwich Islands.

Four in Oregon, California, and Northern Mexico.

Six or seven in Southern Mexico.

for the salvation of the world. The same causes which transferred the "sceptre of civilization" and the crown of knowledge from the banks of the Nile and the Euphrates, must, at no distant day, bear them onward to the valley of the Mississippi.

But we must not overlook our *third* fact: the singular distribution of *coal deposits*.

Coal, like the English language, like freedom, general intelligence, or piety, is *Protestant*. In vain do you search the world over to find any considerable deposit of this agent, except where the English language is spoken, or where the Protestant religion is professed. Hence the *power of steam* (as the power of the press, and of common education, three mighty transformers of nations) has been given to the people of God for the noblest of purposes.

"Steam," says the 'London Quarterly,' "is the acknowledged new element of advancement by which this age is distinguished from all which have preceded it. By its magic power, distance is set at nought: and the productions of the antipodes are brought rapidly together. Coal must, therefore, henceforth be the motor and metor of all commercial nations. Without it, no modern people can become great, either in manufactures or the *naval art*."

As an illustration of this, if the digression may be allowed, the mighty transformations that are this day taking place in the countries about the Mediterranean, especially among the Turks, where lives the presiding genius of Moslemism, might be adduced. The paddle-wheels of European intelligence and enterprise, are there daily breaking up the stagnant waters of oriental superstition, ignorance, and despotism. Not a steamer ploughs the waters from the pillars of Hercules to the sea of Japan, that goes not as a herald of civilization and Christianity to those benighted nations.

And another fact: the English Steam Navigation Company is furrowing the broad Pacific amidst its thousand Islands, and along the western main of America. And, what is yet more in point, extensive beds of coal have been found on the western coasts of both North and South America, and also on the Atlantic side of the Isthmus of Panama; deposits stored away by the hand of the Great Disposer, ready, at the time of need, to generate a power that shall, at Heaven's bidding, convert the whole Pacific into one great highway for the nations to pass over.¹

¹ The late discovery of immense beds of coal on Vancouver's Island deserves a more special notice. In the new contemplated route to the Indies, across the American continent and the Pacific, we are beginning to see the reasons why these vast deposits were placed there, and why they are brought to light just at this time.

Yet, while indulging these pleasant anticipations, I have not lost sight of the cloud that at present darkens our atmosphere. When I speak of the tremendous power of the press for good, I am aware of its abuse. When I speak of American enterprise and zeal, I am not unmindful that we can scarcely, for any length of time, prosecute any good cause without making it a hobby, and riding it so far and so fast, as to cripple it for life, if not to kill it. We seem never satisfied in pursuing our plans of benevolence and reform, till we have driven ourselves and all about us into a swamp from which we can neither extricate ourselves nor be extricated. And when I speak of the stern principles which originated the first settlement of this country, and of the admirable institutions of our forefathers, and of our high pretensions to freedom, intelligence, and piety, I bear in mind that we have proved ourselves unworthy our noble inheritance, and recreant to our good professions. But I am attempting to look beyond the cloud, which at present intercepts our vision, to those better things reserved for the second Israel. Despotism and anarchy may cover our land with a temporary gloom. So gross, indeed, have been our national sins, and so Heaven-provoking our ingratitude, and our perversion of Heaven's richest gifts, that we may experience the divine rebuke, sore as death; yet the counsels of God shall not come to nought. He shall not, in vain, prepare such munitions of war, and provide such vast resources for his work, and then not make them effectual in the subjugation of the world to his beloved Son.

In the review of this subject, the mind naturally recurs to the great Disposer of events. What a display here of his sovereignty, of his power, wisdom, and goodness! how incomprehensible his plans, how inflexible his determination to sustain and carry forward his cause, how infinitely foolish is all resistance! Such reflections are befitting as we read the providential history of our country. Yet we ought here especially to bear in mind,

1. *To what a rich inheritance we are born.* One of Heaven's richest blessings, is a religious parentage. This is a patrimony more precious than fine gold. Our national parentage was eminently religious. The difference between a people starting into existence from barbarism and ignorance, or amidst all the propitious circumstances which smiled on the first settlement of this country, is vast beyond calculation. We were born to a rich inheritance, to an undying love of liberty, to toleration, to a high state of intelligence, to the sternest principles of morality, to the unwavering practice of virtue. We ought, therefore, to be the most religious, free, happy, benevolent people on the face of the earth.

2. *Our responsibilities and duties correspond with our privileges.* God expects much of us. He has made us a full fountain, that we may send forth copious streams to fertilize the desert around. He has embodied in our nation a moral power, and put into our hands a machinery, which, if kept in operation, will not fail to make its power felt to the ends of the earth, till all nations shall be subjugated to Prince Immanuel.

3. America is the land of magnificent *experiments*; the land in which should be developed new principles and forms of government; a new social condition, and an advanced condition of the Church; popular government, equal rights, and a free Church. Columbus added a new province to the world, new territory for civilization and religion to expand upon, and new domains on which should flourish a freer government and purer Church than was practicable in the old world. Here God is solving certain great problems: Can the Church support herself? Can a people govern themselves? Can society exist without caste? In the great Republic of North America, these experiments, which, in the old world, have resulted in so indifferent success, have been in successful progress three quarters of a century, and we hazard little, it is believed, in predicting their complete success. In no country have the ends for which governments are constituted, been better realized, or the designs of religion been more nobly carried out, yet the power of governing lies in the hands of the people, and the support and extension of religion is dependent on free contributions.

4. *The tremendous guilt of our dereliction in duty.* After all that God has done to make us *such* a nation, such a one as he has need of to win over the nations to himself, if we hold ourselves aloof from his great plans of mercy towards our world, and refuse the honour he would confer upon us, in making us the instruments of his will, we must expect he will withdraw from us the light of his countenance, and choose others more worthy of his favour. How ought we, then, to fear lest we displease God by our apathy, and be left to drink the cup of his indignation for our manifold sins.

5. The immense immigration to our country at the present time, is filling a page in the providential history of America, not to be overlooked. Had such immigrations taken place at any former period of our history, they would have ruined us. Every receding wave of the Atlantic, returns freighted with a new cargo of foreign population. This heterogeneous mass now amounts to near half a million annually. At no former period could our young and forming institutions have sustained the

shock of so huge a mass. What would have crushed the sapling, may not harm the sturdy oak. Perhaps we cannot meet unharmed the shock now: certainly not, unless our institutions are founded deep and firm in the basis of everlasting truth, and stand as a rock amidst the rolling waves. We do, however, indulge the hope that such is now the maturity and stability of our civil and religious institutions, that we may, with safety to ourselves, and great benefit to the surplus population of the old world, open wide our arms and receive them to our bosom. And now that we are prepared to receive them, oppression, famine, pestilence, and revolution, conjoin to eject immense masses from Europe to seek an asylum in this new world.

We cannot here too profoundly admire the wisdom of that Providence, which has hitherto delayed the full tide of immigration till we were able to bear it. What fearful responsibilities has God laid upon us! What wisdom and virtue is needed in our national councils; what faith, and holiness, and prayer, in the Church! Millions of the Papal world are, like an overwhelming tide, rolling in upon us, to be enlightened, elevated, Christianized, and taught the privileges and prerogatives of freemen; to say nothing here of the three millions of instruments placed in our hands by a system of unrighteous bondage, to "sharpen, polish, and prepare for the subjugation of another continent to the Prince of Peace."

CHAPTER III.

THE REFORMATION. General remarks—state of Europe and the world. The Crusades—their cause and effect. Revival of Greek literature in Europe. The Arabs. Daring spirit of inquiry. Bold spirit of adventure. Columbus. The Cabots. Charles V. Henry VIII. Francis I. Leo. X. Rise of Liberty. Feudalism. Distribution of political power.

"All the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?"—Daniel, iv, 35.

So spake the monarch of Chaldea after he had been brought, by a most signal interposition of Divine Providence, to "bless the Most High, and to praise and honour Him that liveth for ever:" another illustrious instance of the sovereignty of Providence in the extension of the true religion. God spake, and it

was done; He looked on the throne of the potent monarch, and it trembled; he touched the towering hills of Babylon's pride and power, and they vanished like smoke. The name of the God of Israel was proclaimed from the throne, from the palace and the court, and wafted on by princes, nobles, and people, throughout the vast dominions of the Chaldean empire.

So God has always shaped the destinies of nations, to suit the prosperity of his Church; turning the hearts of kings, princes, and people, to favour Zion as her need required, or blotting out of existence the nation that should dare to raise its hand against the Lord's anointed ones. It is awfully grand to contemplate the exactitude with which the declaration has been verified: "I will bless them that bless thee, and curse him that curseth thee." And it is a remarkable fact, that no people or nation, since the call of Abraham, have lifted their hand to oppress or maltreat the true Church, and not, in their turn, fallen under the ban of the Divine displeasure. Did Laban prosper after he defrauded Jacob of his wages? Did the Egyptians prosper after they began to afflict the people of God? Was it well with the Moabites, who refused to let Israel pass, or to relieve their necessities with bread and water? Where now are those mighty empires who once presumed to raise the arm of oppression against Israel? Egypt, Moab, Ammon, the nations of Palestine, proud Babylon, imperial Rome? So shall it be with the King's enemies. Has Spain ever prospered since she drew the sword of persecution against the seed of Jacob? Has the white flag of peace since waved a truce to Heaven's indignation? Where are those kingdoms, that, during the bloody reign of the Beast, devoured fifty millions of the saints of the Most High? burning, torturing, impaling, butchering, without mercy, the unoffending children of God?

On the other hand, how was it with *Abimelech*, who proffered his generous hospitality to the patriarch Abraham? How with the Egyptians, while they favoured the heirs of promise? And how went the world with Obededom while the ark of the Lord found a resting place in his house?

How have the mighty wheels of Providence rolled on, crushing beneath them all that opposeth, and bearing aloft, far above the stormy atmosphere of earth, the precious interests of Zion! How have the *inhabitants of the earth*, the great, the noble, the wise, been *reputed as nothing*, while the sovereign Lord has *done according to his will in the army of heaven*, and among *the inhabitants of the earth*, and none can stay his hand, or say to him, *What doest thou?*

The next event selected by which to illustrate our general subject, is *the Reformation of the sixteenth century*. This is another of those great instrumentalities, cradled in the fifteenth century, which Providence employed, on the breaking away of the darkness of the dark ages, for the honour and enlargement of his Church.

We should view this extraordinary event from three points: Its causes and preliminary steps: The great transaction itself: Some of its general results.

No attempt will be made to furnish a history of the Reformation, or to gauge the vast dimensions of its influence on the world. I present it only as a magnificent scheme of Providence for the advancement of his Church.

1. *Causes and preliminary steps.* That we may have some just idea of the origin and real character of the Reformation, we shall needs take a brief survey of the civil, moral, and religious condition of Europe and of the world, previous to this notable event.

You cannot, without astonishment, read the history of those times. It would seem as if man had then yielded up the native dignity of manhood, and consented to prostitute the nobility of immortal mind to the meanest purposes of ignorance, superstition, and crime. The history of the dark ages may be written in a word: it was an INTELLECTUAL THRALDOM. The lamp of intelligence had been extinguished amidst the floods of barbarism, which swept wave after wave over the Romish church and empire. Hence that general corruption of religion which disgraced the Church, and made the Church disgrace the world; hence the vile brood of superstitions which overran and spoiled the fair heritage of God, and the disgusting combinations of vice and crime which invaded the very temple of the Church, not sparing the altar.

Religion finds no rest in the bosom of ignorance. Cradle her there, and she pines and dies; or, rather, instead of being the bird of paradise, fledged with angels' wings, and borne aloft with the eagle's strength, and plumed with a seraph's beauty, she becomes the loathsome reptile of superstition, without form or comeliness, without soul or spirit.

A night of a thousand years had brooded over the earth. It was long and tempestuous, as if the light of moral day were extinguished for ever, and the king of darkness had begun his final reign. Only here and there, over the wide expanse, *glimmered the light of science*, and the lamp of religion burnt but *dizily amidst the general desolation*. Despotism, religious and

civil, crushed the energies of the immortal mind; and iniquity, like a flood deep and broad, submerged all Europe. Nearly all the learning that did exist, was confined to the clergy; and yet they were so profoundly ignorant as to afford a subject of universal reproach and ridicule. In a council held in 992, it was asserted there was scarcely a person in Rome itself who knew the first elements of letters. In Spain, not one priest in a thousand could address a common letter of salutation to a friend. In England, not a priest south of the Thames understood the common prayers, or could translate a sentence of Latin into his mother tongue. Learning was almost extinct. Its flickering lamp scarcely emitted a ray of light.

And, as might be expected, this long and dreary night of ignorance generated a loathsome brood of superstitions. Controversies were settled by *ordeal*. The accused person was made to prove his innocence by holding, with impunity, red-hot iron, or plunging the arm into boiling fluids, or walking, unharmed, on burning coals, or on red-hot ploughshares. Nothing can surpass the wild fanaticisms of that period. To such a height did the phrenzy for a crusade to the Holy Land rise, that in one instance, (1211,) an army of ninety thousand, mostly children, and commanded by a child, set out from Germany for the purpose of recovering the Holy Land from Infidels. Again we meet with the "Brethren of the white caps," dealing out vengeance and blood in honour of the peaceful Lady of Loretto. Next arises a *Jehu*, who thinks he can in no way serve God so acceptably as by leading an immense rabble on a crusade against the clergy, monasteries, and the Jews, plundering, massacring, butchering wherever they went; and all this, of course, for religion's sake. And as yet more characteristic of those times, and of the misguided zeal of unenlightened piety, rose the *Flagellants*. This religious contagion, not, as usual, confined to the populace, spread among every rank, age, and sex. Immense crowds marched, two by two, in procession along the streets and public roads, mingling groans and dolorous hymns with the sounds of leathern whips, which they applied without mercy to their own naked backs. The *Bianchi* wandered from city to city, and from province to province, bearing before them a huge crucifix, and with their faces covered and bent towards the ground, crying, "*misericordia*," "*misericordia*!" and what is not to be overlooked in these phrenzied religionists as identifying them with *modern fanatics*, a prominent article in their creed was that all who did not join their craft and act as absurdly as themselves, were branded as heretics and enemies.

The legendary tales of those days are too absurd to repeat; and, to save humanity a blush, we fain hope they did not gain any very general credence, even in those degenerate times. They show how faint the light of intellect may shine, and how groveling man may become.

I mention but one more instance, which more strikingly illustrates the extreme debasement into which the human mind had fallen, and the hopeless corruption of the Church. I allude to *indulgences*. The doctrine of penance had long been taught in the Church. Salvation was of *works*. But it did not sufficiently subserve the interests of a mercenary priesthood, that the poor delinquent should go through five, ten, or twenty years of penance, or submit to some barbarous austerity. An expedient was devised, more agreeable to the penitent, more profitable to the priest.

It was at length discovered that the sacrifice of Christ did much more than to reconcile God to man. It accumulated an inexhaustible *treasury of merit* in the Church, left at the disposal of the Pope! and that this accumulation is increased by the supererogatory merits of the saints, the reward of works over and above the obligations of duty.

It now only remained to label every sin with its *price*, and to add purgatory to the dominions of the Pope. Then the proclamation: perjury, robbery, murder, incest, any thing you please! if you will pay the price. Mendicants, friars, priests, bishops, now traverse the country, proclaiming an eternal amnesty with Heaven, provided the Pope's coffers be filled, and his hirelings be well paid. Money now became the key which alone could open heaven and none could shut, or shut hell and none could open. The most scandalous sins which, according to the orthodoxy of more ancient Romanism, would have cost years of penance, might now be committed for a few shillings. This was an *improvement* of the thirteenth century!

The influence of this system on public morals cannot be mistaken. Virtue was scouted from the earth; at least she sought a hiding place in the caves and dens of obscurity. And no marvel that the clergy were indecently idle, haughty, avaricious, and dissolute; and the common people sunk in turpitude still lower. Churches were filled with relics, the pulpit occupied by worthless priests, and the world, to all appearance, abandoned to the empire of sin.

Nor was the civil condition of the world more promising. Despotism had bound all nations fast in iron chains, and there was none to deliver. The Papacy in the west, and Moslemism

in the east, had hushed to sleep the last throbbings of liberty. The Pope set his iron heel on the necks of kings, and made emperors hold his stirrup while he mounted his horse. The dark curtain of despotism was drawn around the world; yet, during the long and dismal night, ever and anon a gleam of light breaks above the horizon, a morning star amidst the sable drapery of the East. Expectant piety hopes the day is breaking; and knowledge, long benighted, and freedom, sorely oppressed, inspire the hope of speedy relief. But in a moment, all is overcast. A cloud, darker than before, gathers about the eastern sky.

The first considerable event that moved these stagnant waters of ignorance and sin, was the quixotic expeditions of European nations to the East, called the *Crusades*. To the dormant mind of Europe, these were as if a burning mountain were cast into the sea. They produced some light, more smoke, and much convulsion. They broke the spell of slavery, which had for more than six centuries manacled the human mind. Here was struck the death-blow to mental despotism; here the work of emancipation began, though in its details, strength and beauty, it was not completed for some centuries. Now men began again to launch forth on the untried ocean of thought; and, unskilled as they were, and unfurnished with chart, rudder, and compass, no wonder some foundered. But we must look upon this great drama a little more particularly.

Deluded by the idea that the end of the world was near, and burning with enthusiasm to deliver from the profane tread of infidels the land where the Prince of Life lived, taught, suffered, and died, and where still was the Holy Sepulchre; and indignant at the recital of the oppressions and cruelties inflicted on Christian pilgrims, all Europe was roused to raise the banners of the cross, and march to the rescue of the holy hill of Zion, and in vindication of the Holy Virgin. All sorts of motives, ambition, avarice, love of adventure; the promise of exemption from debts, taxes, and punishment for crimes; religious zeal and bigotry, and the confident hope of heaven, stirred up the people of all ranks, ages, and sexes, to embark their lives and fortunes in these holy expeditions. Princes hoped to enlarge the boundaries of their empire, and add new stars to their crowns; priests and popes hoped to reach farther and to extend wider the arms of their ghostly dominion; and all classes hoped, by some means, to further their own interests, or minister to their gratification. Six millions of souls, following the ignis-fatuus of an overheated imagination, were, from time to time, led out of

Europe to mark their pathway to the East with blood, or to whiten the hills and valleys of Palestine with their bones.

Though visionary in the extreme, and prodigal of life and treasure, and unsuccessful in their professed object, yet, from all this confusion came order, from all this darkness, light, and from the most miserable combination of evil, was educed a lasting good. The fountains of the great deep were now broken up, the stagnations of ignorance and corruption which had for centuries choked and poisoned all that attempted to live, and breathe, and move in them, began to heave and give signs of such coming commotion as must, ere long, purify their putrid waters.

A spirit of enterprise from this time nerved the arm of every nation in Europe. A highway was opened to the nations of the East. The barbarity and ignorance of Europe were brought into comparison with the greater intelligence, wealth, and civilization of Asia. The boundaries of men's ideas were greatly enlarged. They saw in the advanced condition of the Orientals the advantages which the arts and sciences, industry and civilization, give a people. In these they discovered the main spring of national greatness, and of social and individual comfort and prosperity. They formed new commercial relations; acquired new ideas of agriculture; the handicrafts of industry were plied to minister to the new demands which an acquaintance with the East had created. They lost, too, amidst Asiatic associations, many of the superstitions and prejudices which had so long kept the mind of Europe in bondage, and acquired new views in all the economy of life. And strange, if, on their return, they did not profit by the new habits and information they had acquired.

Here we date the early dawn of the day that should soon rise upon the nations. Ever and anon the darkness broke away, and light gleamed above the horizon. Learning began to revive; colleges and universities were founded; an acquaintance with the East had introduced into Europe the Greek classics, which fixed a new era in its literature, as well as worked wonders in the progress of its civilization. For the Greek language had, for centuries, been the language of history, of the arts and sciences, of civilization and religion. Philo and Josephus chose to embalm the chronicles of their times in the Grecian tongue, that they might thus speak to more of the world's population than in any other language. And when Socrates and Aristotle reasoned and *wrote in their mother tongue*, they reasoned and wrote for the *civilization and elevation of Europe*, fifteen centuries afterwards. *And when Alexander pushed his conquests eastward, and*

settled Greek colonies near the confines of India, (in Bactria,) he opened the way, through Christian churches planted in Bactria, for the introduction of the Gospel, centuries after, in Tartary and China.

The introduction of Greek literature into Europe did much to draw aside the veil of the dark ages. By this means the society, the ethics, the improvements of ancient Greece, were now disinterred from the dust of ages, and transmitted, reanimated and nourished on the soil of modern Europe.

And what, in the history of Providence, should not be here overlooked, the Arabs, the determined foes of Christianity, were used as the instruments of preserving and transmitting that knowledge which, finally, became the regenerator of Europe. They were made to subserve the purposes of the truth, up to a certain point, when the privilege was transferred to worthier hands. At the period of which I am speaking, it seemed altogether probable that learning and the arts, the power of knowledge and the press, would be transmitted to future ages through the followers of the false prophet. For it was through them that learning revived, and the inventions and discoveries which so effectually wield the destinies of the world, were divulged.

In less than a century after the Saracens first turned their hostile spears against their foreign enemies, (the Greeks, at the battle of Muta, in 630,) their empire exceeded in extent the greatest monarchies of ancient times. The successors of the prophet were the most powerful and absolute sovereigns on the earth. Their caliphs exercised a most unlimited and undefined prerogative, reigned over numerous nations, from Gibraltar to the Chinese sea, two hundred days' journey from east to west. And, what is no less extraordinary, within about the same period, after the barbarous act of Omar, which consigned to the flames the splendid library of Alexandria, (640,) the world became indebted to the Saracens in respect to literature and science; though it was nearly two centuries more before they attained to their Augustan age.

The court of the caliph became the resort of poets, philosophers, and mathematicians, from every country, and from every creed. Literary relics of the conquered countries were brought to the foot of the throne, hundreds of camels were seen entering Bagdad, loaded with volumes of Greek, Hebrew, and Persian literature, translated by the most skilful interpreters into the Arabic language. Masters, instructors, translators, commentators, formed the court at Bagdad. Schools, academies, and libraries were established in every considerable town, and colleges were

munificently endowed. It was the glory of every city to collect treasures of literature and science throughout the Moslem dominions, whether in Asia, Africa, or Europe. Grammar, eloquence, and poetry were cultivated with great care. So were metaphysics, philosophy, political economy, geography, astronomy, and the natural sciences. Botany and chemistry were cultivated with ardour and success. The Arabs particularly excelled in architecture. The revenues of kingdoms were expended in public buildings and the fine arts; painting, sculpture, and music shared largely in their regards. And in nothing did they more excel than in agriculture and metallurgy. They were the depositories of science in the dark ages, and the restorers of letters to Europe.

Had not this course of things been arrested, had not a mandate from the skies uttered the decree, that the Arabian should no longer rule in the empire of letters, how different would have been the destiny of our race! Instead of the full-orbed day of the Sun of Righteousness, casting his benignant rays on our seminaries of learning, they would have grown up under the pale and sickly hues of the crescent. The power of science and the arts, printing and paper-making, the mariner's compass and the spirit of foreign discovery, and the power of steam, (all Arabian in their origin,) would have been devoted to the propagation and establishment of Mohammedanism. The press had been a monopoly of the Arabian imposture; and the Ganges and Euphrates, the Red sea and the Caspian, illumined only by the moonlight of Islam, would have been the channels through which the world's commerce would have flowed into Mohammedan emporiums.

But He that controlleth all events, would not have it so. These mighty engines of reformation and advancement should nerve the arm of truth; the press be the handmaid of Christianity, to establish and embalm its doctrines and precepts on the enduring page; and the control which men should gain over the elements, to facilitate labour, contract distances, and bring out the resources of nature, be the handmaid of the Cross. Otherwise Christianity had been the twin sister of barbarism; and Moslemism and Idolatry had been nurtured under the favouring influences of learning, civilization, and the art of printing. It is worthy of remark, that the press, up to the present day, has been confined almost exclusively within the precincts of Christianity.

And not only has Providence so interposed as to consign to the hands of civilization and Christianity, almost the exclusive

monopoly of the press, but, under the guidance of the same unerring Wisdom, the *future* literature, as well as the society and government of the Gentile nations, is likely to descend to them through the purest Christianity. While science and literature are cultivated and honoured by Christian nations, they are stationary or retrograde among Pagans and Mohammedans. This is giving Christianity immense advantages. For nearly the entire supply of books, schools, and the means of education, are furnished through Christian missions. Almost the only book of the convert from heathenism, is the Bible, or a religious book. Who but the Christian missionary, form alphabets, construct grammars and dictionaries for Pagan nations, and thus form the basis of their literature, and guide their untutored minds in all matters of education, government, and religion? In these things how admirable the orderings of Providence! Christianity at once takes possession of the strongholds of society, and gives promise of permanency. For there is all the difference of civilization and barbarism, of religion and infidelity, in the kind of literature a people have. If supplied by the enlightened mind, the pure heart, and the liberal hand of Christianity, it will be as a fountain of living waters.

Another providential feature of the period now under review, was a *spirit of bold inquiry*.

As the time for the world's emancipation from the thralldom of the dark ages drew near, there was a singular boldness for overstepping the wonted boundaries of thought. Ignorance and superstition had so narrowed the compass of men's ideas that it had become a crime, at least a heresy, for one to *think further* than his fathers had done. It is exceedingly interesting to trace the progress of the human mind from the eleventh to the sixteenth century. The inundation of the Roman empire, by northern barbarians, as completely extinguished the lamp of learning as the light of religion. The dark ages were the winter season of the human mind. Though not annihilated, its activities were repressed, and it lay in a torpid state awaiting its resuscitation on the return of Spring. There seemed written on the furled banners of the returning crusaders, "Lo, the winter is past." Mind was uncaged. The holy wars had given to its domains an enchanting extension. The social sphere was enlarged, and, on every side, an opening field for all sorts of activity.

Mind was now roused from its long sleep. Popery and despotism could not much longer enslave it. There now arose for the carrying out of providential schemes, great and glorious,

a class of bold thinkers, who quailed not before the taunders of the Vatican; nor recoiled to investigate maxims, doctrines, or practices, because venerable for age; or disdained truth, because fresh with novelty.

Years before Columbus launched his adventurous bark on the pathless Atlantic, or Martin Luther shook the foundations of Rome, there was a rousing up of the dormant mind of Europe, and a bold demand for *truth*. Fiction, romance, legends of saints, cloisters, and ghosts, could no longer suffice. Schools of learning, the minds of the first scholars in Christendom, were seized with an unwonted mania for investigation. And not only the universities and chief seminaries of learning; but the same spirit had crept into tribunals of justice, and halls of legislation; had looked into the windows of palaces, and seized on the minds of nobles and princes. Not only divines of the most profound erudition, but philosophers and eminent scholars of noble blood, as Reuchlin and Ulrich de Hutten, employed all their learning, and wit to free the Church and the world from the bondage of ignorance and superstition.

And, as coeval and co-extensive with this spirit of inquiry, Providence created an unaccountable *spirit for bold adventure*, which equally presaged some notable revolution near. The flames of a restless ambition burned. There was an irrepressible desire of *enterprise*. The bold and adventurous spirit of Columbus, of the Cabots, of Amerigo Vespucci, of Charles V., Francis I., Henry VIII., Leo X., was widely diffused through Europe. Spain, Portugal, Genoa, France, and England, were struggling who should first whiten an unknown sea with their canvass, or reach farthest the arms of conquest. Dormant energies were aroused. *Discovery* was the mania of the day. And no wonder that an expectation, bordering on certainty, was entertained, that some great change was at hand.

Nor were the movements of Providence less conspicuous at this time, on the *great political arena*. The wide domains of Christendom were crushed beneath the foot of the Pope. But the decree had gone out that the power of despotism should be broken.

Modern liberty, paradoxical as it may seem, is the offspring of *Feudalism*. As a strange, yet comely vine, it sprung up and grew for a time in the rugged villas of feudal barons. The process was this: The feudal system broke into pieces the before *unbroken empire of despotism*; and though the feudal lords were *despots in their little domains*, yet each clan or tribe was *independent one of another*, and the germ of a half-civilized, half-

barbarous liberty, was all this time taking root in a rugged soil, ready to be transplanted where it should grow more stately and gracefully, and bear a better and more abundant fruit. When this tree, or rather *shrub*, had flourished as long as it could on feudal ground, the Hand that ever protects all on earth which pleases Him, broke down the system that first gave it birth, yet saved his chosen plant from the common ruin.

The crusades struck the death-blow to the feudal system, and opened the way in Europe for the successful struggle of Liberty. This was the grand *transition* state from Despotism to Monarchy.

In England, Liberty, long oppressed and abused, rose amidst the troubled waters of King John's tyranny, and they called her Magna Charta, the keystone of English liberty, the bulwark of constitutional law. This noble monument of indignant popular freedom against royal usurpation, bears date 1215.

Next, the light of smothered liberty is seen gleaming up over the sable empire of Spain. It rises in Arragon as early as 1283. An instrument called the "General Privilege," is granted by Peter III., in response to the popular clamour for liberty, containing a series of provisions against arbitrary power, more full and satisfactory, as a basis of liberty, than the great Charter of England. And had we time to trace the connection, we might institute the inquiry, how far might this rising genius of liberty in Arragon have infused its spirit into Columbus and his adventurous contemporaries, and induced the patronage he received from the throne? or what connection had this with the conquest of Grenada, and the expulsion of the Moors? or with the discovery of the great East by the Cape of Good Hope? three nearly simultaneous events, and each big with the destiny of the Church and the world.

The same heaven is at work in *Germany*. The Emperor becomes elective; checks are imposed on his power; all matters of moment are referred to the States General. Switzerland achieves her freedom in the beginning of the fourteenth century. Indeed, "free cities," small republics, spring up in all parts of Europe, and, as in the early ages of mankind, the world was indebted to *cities* for civilization and political institutions, so again modern liberty was cradled in the bosom of the free cities of Europe. "It was not the monarchies, it was not the courts of the great princes, it was the cities of northern Italy, which opened the way for the progress of improvement, and *lighted the torch of modern civilization.*"

Thus was Providence politically shaping the world for the

reception of Christianity, under the renovated form of the Reformation.

And here we must not overlook the singular *distribution of political power*, at the *time* of the Reformation. That the power might appear of God, and not of man, Providence gave this to four of the mightiest monarchs that ever wielded a sceptre. Henry VIII. was on the throne of England; Francis I. on that of France; Charles V. Emperor of the kingdoms of Germany and Spain; and Pope Leo X., the most powerful, politic, and sagacious of the Popes, occupied the chair of St. Peter, and reached his sceptre over all the monarchs of Europe. But God employed none of them. And when they would have pounced upon and torn to pieces the Daniel of Heaven's election, God shut the mouths of these lions, that they should not harm a hair of his head.

But I pursue the subject no further at present. Let us pause and reflect; and we shall review this great transaction with increased admiration of the power and wisdom of God. In carrying out his vast plans, *all the inhabitants of the earth are reputed as nothing before him*; he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? Who, then, would not fear thee, O God! Who would not adore thee in the temple of thy power, and revere thee in thy matchless wisdom, and praise thee in thy unspeakable goodness! How much reason has the saint to rejoice! Standing on the eternal rock, he is safe. How much reason has the sinner to tremble! He stands, he trifles beneath the rock that shall grind him to powder.

"Be wise to-day, 'tis madness to defer."

CHAPTER IV.

THE REFORMATION. Europe clamours for reform. Causes. Abuses. Boniface VIII. The Great Schism. Infallibility. Bad moral character of Popes—Alexander VI. Leo. X. Elector of Saxony. Early Reformers. Waldenses—Nestorians. The Reformation a necessary effect—a child of Providence. Martin Luther; his origin, early education, history. Finds the Bible. His conversion. Luther the preacher, the theological Professor—at Rome, "Pilate's staircase." Compelled to be a Reformer. His coadjutors. Opposition. Results.

All the inhabitants of the earth are reputed as nothing."

THE last chapter closed while yet speaking of the *causes of the Reformation of the sixteenth century*. These causes were *numerous and multifarious*. The crusaders had broken up the *stagnations of despotism*; learning had revived; the art of print-

ing was discovered; an adventurous spirit of discovery and conquest was abroad; the science of navigation, made abundantly practical by the invention of the mariner's compass, brought the nations of the earth into neighbourhood and acquaintance. There was, too, a bold spirit of inquiry among philosophers, divines, and every class of the literati, which demanded reform. The inspiration of poetry breathed it. The spirit of the age boldly demanded immortal mind should be free. Mind is like the irrepressible spirit of liberty. You cannot chain it; you cannot imprison it. Though for a time it may be reserved in chains of darkness, the day of emancipation must come, hastened on by the very galling of its chains, and the gloominess of its prison.

The Reformation has been very justly denominated "a vast effort of the human mind to achieve its freedom." Though its *religious* bearings were immense on the destinies of the world, it was more than a religious reform. It was an *intellectual* revolution.

The most shameful abuses in the Church, the degeneracy of the clergy, not excepting popes, and the abused commonsense of the people, clamoured for reform. The long repressed spirit of liberty, smothered beneath the rubbish of ignorance and superstition, yet now beginning to labour in her dark caverns, and to make all Europe heave, fearfully demanded, by her oft-repeated irruptions, that the foot of Rome should no longer crush the world. *Causes* were at work which made the Reformation necessary as an *effect*. The world was prepared for it. Expectation was on the alert. The profoundest talents of the age were labouring to produce it. Suppressed, exiled, outraged piety began to emerge from her hiding places, to rise in the strength and beauty of her own dignity, and with a holy indignation to assert, and in the name of Heaven to demand, freedom for the sons of God. So clamorous, indeed, had Europe become for reform, that the pope, the clergy, and a corrupt church were constrained to acknowledge its necessity. Accordingly, the Council of Constance, assembled by the emperor, (1414,) attempted to lop off some of the monstrous excrescences of the church. Yet this same council consigned to the flames John Huss, the pious and learned reformer of Bohemia. Though frustrated in the attempt at ecclesiastical reformation, and deadly opposed to the popular reform of Wickliff, Huss, and Jerome, and though reform was re-attempted with no better success seventeen years later, in the Council of Basle, yet much was gained to the general cause of liberty and religion. The necessity and

feasibility of reform had been freely discussed in the high places of the church and of the empire, and though opposed and ostensibly arrested by the strong arm of Rome, facts were revealed, abuses exposed, principles established, which emboldened the potentates of Europe to proclaim against the usurpations of the Vatican. In France and Germany the famous Pragmatic Sanction of 1438 was made a law of the State, authorizing the *election of Bishops*, and the reform of the principal abuses of the church.

But, in further tracing out providential arrangements as at work, *ecclesiastically*, in bringing affairs to the desired crisis, we must go back a little.

The remarkable fourteenth century, signalized as the generator of new ideas, new schemes and activities, opened in the darkest days of the Papal church. The "mystery of iniquity" was now consummated; Popery had found its acme. Boniface VIII. now occupied the papal chair. In arrogance, in spiritual pride, oppression and blasphemy, he was surpassed by none who had preceded him. He claimed that as "vicar of Jesus Christ, he had power to govern kings with a rod of iron, and to dash them in pieces as a potter's vessel." Though he exalted himself above all that is called God, and spoke great swelling words of vanity, yet his end was nigh, and his judgment did not tarry. Taken prisoner by an emissary of France, and treated with indignity and rudeness, he dies in the extremity of his rage and mortification. Says the historian, (Sismondi,) "His eyes were haggard; his mouth white with foam; he gnashed his teeth in silence. He passed the day without nourishment, and the night without repose; and when he found that his strength was failing, and his end was nigh, he removed all his attendants, that there might be no witness to his final feebleness and parting struggle. After some interval, his domestics burst into the room, and beheld his body stretched on the bed, stiff and cold. The staff which he carried bore the marks of his teeth, and was covered with foam; his white locks were stained with blood; and his head was so closely wrapped in the counterpane, that he was believed to have anticipated his impending death by violence and suffocation."

Thus died the pretended vicegerent of God, the pattern of saints, the head of the Church, and the almoner of Heaven's righteousness to dying men.

From this hour the strong arm of Popery was weakened. *The power of the Church* was much diminished by the removal of the *Papedom from Rome to Avignon in France*, and still more by the "*Great Schism of the West*," which occurred in

1378, and continued half a century. There were now two rival popes, and at one time *three*, "assailing each other with excommunications, maledictions, and all sorts of hostile measures," not a little impairing their respective claims to *infallibility*, bringing into disrepute their ghostly characters, and effectually preparing the way for the abolition of their spiritual usurpation.

These things, together with *the bad moral character* of the clergy, from the Pope to the most beggarly mendicant; their affluence, avarice, and luxury, had prepared the minds of the people to embrace the first opportunity to throw off the yoke of Rome. This consummation was rapidly hastened by the disgusting profligacy of Alexander VI., and the restless ambition and cruelty of Julius II. History rarely affords a specimen of so worthless a character as that of Pope Alexander. His youth was spent in profligacy and crime; he obtained the pontifical chair by the most shameless bribery; while pope, his palace was disgraced by family feuds and bloodshed, by bacchanalian entertainments and licentious revelry, by farces and indecent songs; and his death was compassed by the poison which he had prepared for one of his rich cardinals. Such was the Pope in 1492, on the very eve of the Reformation.

Stations of dignity and trust were filled by men raised from obscurity and ignorance, or by sons of noblemen, and not unfrequently by mere children. A child of five years old was made Archbishop of Rheims, and the see of Narbonne was purchased for a boy of ten years. Nor was the papal chair itself exempt from the same disgraceful sacrilege. Rome was one vast scene of debauchery, in which the most powerful families in Italy contended for the pre-eminence. Benedict IX. was a boy brought up in profligacy, was made Pope at twelve years old, and remained in the practice of the scandalous sins of his youth.

Such abuses, crimes, and usurpations, such despotism and corruption at the fountain head of the church, roused the indignation of princes and people not yet sunk below where the voice of a virtuous indignation reaches, and hastened on the Reformation. And mitred heads, and fulminating bulls, and all the array of the Scarlet Beast could not silence the clamour. God was in it, confounding the wisdom of the wise, and giving understanding to babes.

It has not failed to arrest the attention of historians that Leo X., though a man of consummate skill and policy in the management of public affairs, prompt, energetic, provident; yet, in reference to Luther and the rising Reformation, he seemed bereft

of his wisdom and accustomed energy, while they who were undermining his throne, and plucking the ghostly crown from his head, were endued with uncommon sagacity. In his attempts to crush Luther and suppress the Reformation, nothing is so prominent as his hesitation, delays, and mistakes. In the mean time the good work was gaining ground, the host of the Reformed receiving daily accessions; the ball set in motion by an unseen Hand had gathered a power and velocity which kings and popes could not arrest.

Here I would just notice another providence: it is the raising up and rightly disposing the heart of the *Elector of Saxony*. God fitted and used this noble prince for two great purposes: first, he gave him a controlling influence among the electors of the Emperor, which the Pope, deeply interested as he was in the election, could not afford to lose; as he would, should he displease the Elector, by proclaiming his bull of excommunication against Luther: and secondly, God gave his servant Luther a safe shelter beneath the wings of this excellent Prince.

But there were other causes of the Reformation. We return, that we may again approach the great phenomenon of the sixteenth century through another series of providential arrangements.

Dark as the dark ages were, the lamp of truth and pure religion was never suffered to be extinguished. Indeed, from the earliest corruptions of Christianity, God has not left himself without a succession of witnesses. In the sixth century lived Vigilantius, the vehement remonstrant against relics, the invocation of saints, lighted candles in churches, vows of celibacy, pilgrimages, nocturnal watchings, fastings, prayers for the dead, and all the mummeries which had at that early period crept into the Church. In the ninth century Claudius, the pious Bishop of Turin, called the first Protestant Reformer, bore a noble testimony to the truth. Peter of Bruges, Henry of Lausanne, and Arnold of Brescia, raised their voices amidst the general corruption, and in various ways, and with various success pleaded for reform.¹ So did also the learned and fearless Bishop of Lincoln, Greathead, in the thirteenth century, and the excellent *Thomas Bradwardine*, Archbishop of Canterbury, and the noble Fitzralph, Archbishop of Armagh, whose light from time to time made visible the surrounding darkness. Nor may we pass unnoticed a

¹ *The fiery zeal of Arnold knew no bounds till he had carried the war of reform into Rome itself, and kindled a fire in the very seat of St. Peter, but which in its turn kindled a fire about him, in which he perished, and his party, the Arnoldists, was suppressed.*

noble band of confessors and witnesses for the truth, among whom we find the indefatigable Peter Pruys, Henry the Italian, Marsilius of Padua, John of Garduno, who was condemned by the Pope, 1330, and the learned, dauntless, and persecuted Barengarius, who, after having withstood the storm of papal rage to a good old age, closed his testimony in 1088. These were some of the lights which shone amidst the darkness of the middle ages, and by which an ever watchful Providence preserved his truth from the general ruin.¹

These, however, were but the casual outbreaks of pent up fires that should soon burst out and burn with an unquenchable flame. These were the lesser lights, the precursors of the approaching morn. At length the morning star arose. Wickliff appeared, the arm of Providence, to pave the way for a glorious onward march of the work of redemption; guilty of daring to think out of the beaten track of the dark ages; guilty of questioning the arrogant claims of a haughty, avaricious, corrupt priesthood, and guilty of publishing to the world the living oracles of God, and teaching the people their right and duty to read them. By his writings and lectures in the University of Oxford, by his public instructions as pastor at Lutterworth, and his translation of the Scriptures for the first time into English, he laid an immoveable foundation for the reform of the church. The leaven so effectually wrought in the University, as to merit the charge of heresy from Archbishop Arundel: "Oxford," says he, "is a vine that bringeth forth wild and sour grapes, which being eaten by the fathers, the children's teeth are set on edge; so that the whole province of Canterbury is tainted with a novel and damnable heresy:" an honourable testimony to the fidelity and influence of Wickliff. He had many zealous friends among the nobility, and even in the royal family; which no doubt served as a shield to ward off the fiery darts of Papal vengeance, and left our reformer to die a quiet death in the retirement of Lutterworth.

The impression produced by Wickliff's character and labours was tremendous on all ranks and ages. It was as the letting out of many waters. Mountains could not hedge it in, seas could not limit it. No sooner was this new light extinguished by Popish virulence in England, than it began to burn with

¹ *The following are some of the sects, or Christian communities, which stood up for the truth when the whole world had gone wandering after the Beast: The Novitians, Donatists, Paulicians, Cathari, Puritans, Waldenses, Petrobrusians, Henricians, Arnoldists, Paterines, in Italy.*

redoubled splendour in Bohemia on the continent. Europe caught the light, and the cloud that had so long hung over Christendom began to scatter.

And here again mark the finger of Providence: Queen Anne, the wife of Richard II. of England, *a native of Bohemia*, having herself embraced the doctrines of Wickliff, became, through her attendants, the instrument of circulating the books of the reformer in Bohemia. Who can doubt "whether she did not come to the kingdom for such a time as this." God called her to the throne of England, that, having learned the truth there, she might introduce it, with a royal sanction, in her own native land. Huss and Jerome of Prague, by this means caught the fire of the English reformer, raised the banners of reformation, and ceased not, till a glorious martyrdom put out their lamp, to devote their great learning and their immense influence in defence of abused truth.

The execution of Huss as a heretic, furnishes a just though melancholy picture of the times of these early reformers. John Huss was Professor of Divinity in the University of Prague, and pastor of the church in that city; a man as renowned for the purity and excellency of his Christian character, as for his profound learning and uncommon eloquence. But his light shone too bright for the age. He was charged with heresy, arrested, thrown into prison, condemned to the stake. At the place of execution he was treated with the most barbarous indignity. Seven bishops strip him of his sacerdotal dress, violently tear from him the insignia of his office, put on his head a cap on which three devils were painted, and the words *arch-heretic* written; burn his books before his eyes. In the meantime the fires of death are kindled. The undaunted martyr commends his spirit to Jesus, and, serene and joyful in the prospect of a glorious immortality, his happy spirit rises from the flames of wicked foes to the bosom of flaming seraphim, who adore and burn in the presence of the eternal throne.

But this was not enough: with savage fury his executioners beat down the stake, and demolished with clubs and pokers all that remained of his half consumed body. His heart, untouched by the fire, they roast on a spit, and his cloak and other garments are also committed to the flames, that not a memento might remain to his friends. Yea, more, they not only *remove the ashes, but they scoop out the earth where he was burned, to the depth of four feet, and throw the whole into the Rhine.* But they could not extinguish the light of the reformation.

From this new starting point the wheels of Providence gathered strength, and rolled on the more rapidly as they approached the goal. From the flames that consumed these martyrs to the truth, there rose a light which shone throughout all Germany. A spirit of inquiry was roused in schools and universities, in the minds of the common people and among the nobility, which could not be repressed. Though often smothered in blood, it gathered strength; the surface heaved, the internal fires burned till the irruption came.

But I shall do palpable injustice not to notice some *whole communities* which, during Zion's long and dreary night, kept their fires burning and their lamps trimmed, ready to meet the returning bridegroom. They were found among the mountains of the Alps, in the valleys of Piedmont and Languedock, in England, and over a great part of Europe, known by the generic name of Lollards, yet denominated Waldenses, Albigenses, Cathari, Huguenots, from the valleys in which they resided, or from some distinguished leader. They had not bowed the knee to Baal; had endured persecutions such as make humanity blush; had trial of cruel mockings and scourgings, of bonds and imprisonments; were stoned, sawn asunder, tempted, slain; wandered about in sheep-skins and goat-skins, afflicted and tormented; they wandered in deserts and mountains, in dens and caves of the earth. Since the scenes which transpired on Calvary 1800 years ago, there has not been written so black a page of man's history. Yet their light shone, and guided many an earth-worn pilgrim heavenward. And when the morning dawned; when the strong voice of Wickliff, repeating but in louder notes the strains of Claudius, Bradwardine, and Berenger, proclaimed the approaching day; and the louder, and yet louder peals of Huss and Jerome, Reuchlin and Hutten, broke in upon the stillness of the night; these pious souls, (of whom the world was not worthy,) these dwellers in the rocks and caves of the earth, were watching every prognostication of the morning, and joyfully hailed the rising light. And no sooner were the banners of the Reformation unfurled, than they, as tried and loyal subjects, came to the help of the Lord.

And during the same period, and for centuries since, the *Nestorians* have borne witness to the truth, and kept alive the fire of true religion in the East, in circumstances not very dissimilar from the Waldenses of the West. When dark clouds settled down on the whole land, there was light in Goshen, light amid the mountains of Kurdistan. And as now light returns upon the dark regions of Asia, do we not find them as ready to welcome

the rising morning as were the dwellers among the Alps? The Church has already been vastly indebted to the Nestorians in the work of propagating the Gospel. Never has she had more valiant and successful missionaries, and that, too, under circumstances the most unpropitious. Their missions form the connecting link between the missions of primitive Christianity and modern missions. In the dark ages, (from the sixth to the fifteenth century,) we find their indefatigable missionaries among the rude, migratory tribes of Tartary, among the priest-ridden millions of India, and the supercilious natives of China. We find them, too, among the barbarous nations about the Caspian sea. In the tenth century, a Mogul Prince and 200,000 of his subjects, were converted to Christianity. Their Prince was the celebrated PRESTER JOHN. In 877, they had erected churches in all eastern Asia.

But without pursuing this line of providential development further, what presage have we here that Zion's King was about to introduce a new dispensation of his grace! He had fitted a thousand minds for the accomplishment of his purposes. Kings, emperors, councils, the literati, philosophers, poets, the Church herself, all in their turn attempted a reform, and failed. Yet each did a work, and hastened a result. It was written in the records of Heaven that this should not be done by "might nor by power." The noble, the wise, and mighty, should be set at nought, Goliath be overcome by the shepherd and his sling. The BIBLE should be the weapon by which to overcome the principalities and powers of sin, to demolish the strongholds of the adversary, and to dislodge from their high places the unclean birds of the sanctuary: the Bible be the regenerator of the living temple, which should rebuild the sacred altar, and restore its fine gold. Hence the towering genius of Reuchlin, (the patron and teacher of the great Melancthon,) and the masterly mind of Erasmus, were now, by the hand of Providence, brought on the stage, the one to give Europe a translation of the Old Testament, and the other of the New; and both to employ their profound learning in defence of the truth.

The sagacious eye of the world's wisdom could not but have seen that mighty events were struggling in the womb of Providence. The Reformation was a necessary *consequence* of what preceded. Internal fires were burning, the earth heaving, *and soon they must find vent*. Had not the irruption been in *Germany*, it must soon have been elsewhere. Had not Luther *led*, it must ere long have been conducted by another. *Thus did the mighty hand of God order every circumstance*

remove obstacles, provide instrumentalities for the work, displaying in all the different series of events which preceded the Reformation, and which, under God, were the causes of it, the stately steppings of Providence towards some magnificent result. Let us, therefore, briefly survey,

2. *The great transaction itself.* The Reformation was a great event, an event of great men, of great things, and great results; and the more closely it is scrutinized, the more it will appear to be the work of God. It is not my design to speak of the Reformation as a matter of *History*, but as a child of Providence. Were we to trace it in its *progress*, as we have in its preliminary steps, we should every where discern the finger of God. I shall rather speak of certain *characteristic acts* of the great drama, than of the drama itself. The whole is too large a field.

From whatever point you view the Reformation, you find it the child of Providence. Look at the *men* who were called to be its conductors; or to the formidable *opposition* it had to encounter; or to its *results*, and you every where trace the footsteps of God.

When God is about to do a great work, he first *prepares his instruments*. He selects and qualifies the men by whom he will accomplish his purposes. So he did, as we have seen, when he was about to enlarge the boundaries of his Church by adding to its domains the American continent. The bold spirit of adventure which characterized the latter part of the fifteenth century, was an electric shock to all Europe, as if an earthquake had shaken the world, and raised from the midst of the ocean a great continent. Hence such men as Columbus, the Cabots, Gaspar Cortereal, and Verrazzani. So, when He would cut the cord that bound this infant nation to her mother, and wean her from her mother's milk, and remove her from the tuition of aristocrats and church dignitaries, God raised up for the purpose such men as Franklin, Hancock, Lee, Adams, and Jefferson, and nerved the arm of our immortal Washington. And so it has been in all the great outbreaks that have convulsed the world to make way for the Church. He prepared his instruments.

It has been observed that great men appear in *constellations*. The truth is, they appear when, in providence, great occasions call for them. Great men are not only made *by* the times, but are endowed and moulded by the hand of God *for* the times. But no where do we find so marked a providence in the preparation of instruments as in the case of the Reformation. The leaders were all mighty men. Each was a host. Yet of all these *mighties*, Martin Luther was the mightiest.

But whence these giants, who, if they raise their voice, the earth trembleth, who shake the seven hills of Rome, and on their ruins rear a superstructure which reached to the heavens? Were they the scions of royalty, the sons of wisdom or of might? No. Martin Luther was taken from the cottage of a poor miner. Melancthon, the profound theologian and elegant scholar of the Reformation, was found in an armourer's workshop. Zuingleus was sought out by Him who knoweth the path which "the vulture's eye hath not seen," in a shepherd's hut among the Alps.

The history of Martin Luther is substantially the history of the Reformation. Would we come at once at the real genius of that great revolution, we must follow up the history of its controlling genius, from the time that little Martin was gathering sticks with his poor mother at the mines in Mansfield, till he occupied the chair of Theology at Wittenburg, and was the most powerful and popular preacher of the day; or till he faced, single handed and alone, the ravening beast of Rome at the Diet of Worms. Such as God made the instrument, such was the work.

Though pinchingly poor, John Luther, the wood-cutter and the miner, resolved to educate young Martin. Thenceforward mark his course. First, he was submitted to strict discipline and religious instruction under the roof of his parents. How much he was indebted to this, and how much the world, is not difficult to conceive. At an early age he is sent to school in the neighbourhood of the mines. A new light had already broken in upon the world, and the honest miner of Mansfield determined that his son should share in its benefits. At the age of fourteen, we find him at the school of the Franciscans at Magdeburg, yet so poor that he was obliged to occupy his play-hours in begging his bread by singing. Here he first heard Andrew Proles with great zeal preaching the necessity of reforming religion and the church. Next he is at Eisenach, still poor, yet persevering, and notwithstanding these, to common minds, insuperable difficulties, our young reformer made rapid strides in his studies, outstripping all his fellows.

We come now to the *second* link of the providential chain: While begging his bread as a singing boy at Eisenach, he was often overwhelmed with grief, and ready to despond. "*One day in particular, after having been repulsed from three houses he was about to return fasting to his lodging, when, having reached the Place St. George, he stood before the house of an honest burgher, motionless, and lost in painful reflections.*"

"Must he for the want of bread give up his studies, and return to the mines of Mansfield?" Suddenly a door opens, a woman appears on the threshold; it is the wife of Conrad Cotta, called "the pious Shunammite" of Eisenach. Touched with the pitiless condition of the boy, she henceforth becomes his patroness, his guardian angel; and from this time the darkness from his horizon began to clear away. Soon we find him a distinguished scholar in the University of Erfurth, his genius universally admired, his progress in knowledge wonderful. It now began to be predicted of him that he would one day shake the world. The honours of the University thicken upon him. He applies himself to the study of the law, where he aspires to the highest honours of civic life. But God willed not so. He is one day in the Library of the University, where he is wont to spend his leisure moments. As he opens volume after volume, a strange book at length attracts his attention. Though he had been two years in the University, and was now twenty years old, he had seen nothing like it before. It is the BIBLE. He reads and reads again, and would give a world for a Bible. Here is the *third* link. Here lay hid the spark that should electrify the world, the golden egg of the Reformation.

But where next do we find our distinguished scholar, our doctor of philosophy, our humble reader of the Bible? Strange contrast! He is an Augustine monk, cloistered in gloomy walls; the companion of idle monks; doorkeeper, sweeper, common servant and beggar for the cloister. But what brought him here? He had read the Bible; was bowed to the ground as a sinner, and while in this state of mind he was literally smitten to the earth by a thunderbolt. This was the *fourth* link of the providential chain.

From this hour he resolved to be God's. But how could he serve God but in a cloister? The world was no place for him. He *must* be holy; he will therefore *work* out his salvation in the menial services and solitude of monastic life. But the hand of God was in this. It was the school of Providence to discipline him for his future work. Here, too, he must learn the great lesson (justification by faith) which should revolutionize the Church and the world; here receive the sword that should demolish the mighty fabric of Romish superstition, and separate from the chaotic mass of a corrupt religion, the Church reformed. And where, in accordance with the genius of the age, could this be learned but in a convent? From his youth up, Luther had believed in the power of monastic life to change the heart. He must, as he bitterly did, learn its entire inefficacy.

When he had learned this, when he was slain by the law, and lay, as supposed, literally dead upon the floor, a good "Ananias" appeared to raise him up and to conduct him to the peace speaking blood of Jesus, and in Christ's stead, to tell him *what he must do*. This messenger is Staupitz, the vicar-general, who from this time becomes Luther's teacher in holiness, and his guide and patron in his glorious career of reform. This is the next link in the chain. Staupitz conducted him to Christ; gave him a Bible; introduced him to a professor's chair in the University of Wittemburg, and to the friendship of the Elector of Saxony, and brought out the reluctant Monk as a public preacher; and in a word, was the hand of Providence to conduct Luther forward to the great result of the Reformation.

Nor was it enough that Luther should serve a three years' apprenticeship in a convent. He must *go to Rome*; must trace up the corrupt stream to its fountain; must see what Romanism is at the seat of the Beast. His embassy to Rome was the next great providential movement which marked the early life of Luther. Here he beheld with his own eyes the abominations of desolation, standing in the place where they ought not. Though he had more than suspected the corruption of the *church*, he still retained a profound veneration for Rome. He thought of Rome as the seat of all holiness; the deep and broad well from which were drawn all the waters of salvation. Nothing but personal observation could cure him of this error. He found Rome the seat of abominations, the fountain of moral corruption. The profligacy, levity, idleness, and luxury of the priests, shocked him. He turned away from Rome in utter disgust and indignation. Nor was this all he learned at Rome. It was here God instructed him more thoroughly in the perfect way. While performing some of the severe penances of the church, (as, for example, creeping on his knees up "Pilate's staircase,") he had a *practical* lesson of the inefficacy of *works*; and the doctrine of *justification by faith* seemed revealed to him as in a voice of thunder. And now was he prepared on his return, to echo this voice from heaven till the very foundations of Rome should tremble.

Soon after this, Luther was made Theological Professor, or Doctor of the Scriptures. There was in reference to the *oath* he was now required to take, another of those marked interpositions of Providence, to push him on in his work as a Reformer. He was required to "*swear to defend the truth of the Gospel with all his might.*" This, though it had often been taken as a mere *matter of form*, was now received in good earnest. Luther now

felt himself commissioned by the university, by his Prince, and in the name of the Emperor, and by Rome herself, to be the fearless herald of the truth. He *must* now, in obedience to the highest authority on earth and of Heaven, be a *Reformer*.¹

Thus did the hand of God resuscitate a *long and shamefully abused oath*, and snatch it from the hands of profanation, and arm it with a power that none could gainsay or resist.

Already has enough been said to develop the genius of the Reformation. I am not to give a history of it. It was the child of Providence; begotten, nourished, matured by the plastic hand of Heaven. Were we to follow Luther from his first putting forth his 'Theses' for public discussion, till he laid down his armour at the dread summons of death, the head and leader of a great Reformed Church, we should see him in the act of accomplishing only what we have seen the hand of God preparing him for. He was raised up, fitted, and protected for this self same work.²

Or were we to trace the history of his great coadjutors in the work, such as Calvin, Melancthon, Reuchlin, Hutten, Erasmus, Spalatin, Staupitz, Martin Pollich, Zuingle, or the other giants of those days, we should discover, in proportion as God deigned to use them, respectively, in the execution of his great plan, the hand of God, fitting each to his respective place, assigning each his work, and nerving the muscles of his soul for the great combat.

Nor will it weaken our conviction that the Reformation was a stupendous act of Providence for the advancement of the true Church and the spread of the true religion, if we notice the *opposition* it had to encounter, or, on its final *results*.

Both as to character and amount, this opposition was such as no earthly power could resist. The advantage was all against the

¹ D'Aubigne's History of the Reformation.

² Not a few instances in his personal history illustrate the Divine care of him. Determined to cut him off by stratagem, at a period when his popularity precluded the use of force, the Cardinal Legate and Pope's Nuncio, invited the great Reformer and his chief Saxon friends to a dinner; when, according to previous arrangement, the Pope's representative should propose the exchange of the usual glass of wine, and that a deadly poison should be infused into the potion designed for Luther. The pompous Cardinal requested "the honour of drinking the learned and illustrious Doctor's health." The Cardinal's attendant presented the two glasses. But Luther's glass, as he raised it to his mouth, fell into his plate, and discovered the murderous potion. Thus the Hand of an ever watchful Providence delivered his chosen one from the snare of the fowler.

Reformers. The errors, vices, superstitions, impositions or crimes which they attacked, were nurtured in the very bosom of the Church, and could challenge the authority of the highest powers in Church or State; while the Reformers were without power, either civil or ecclesiastical, the sons of obscurity, sought out, fitted, and distinguished in the work by a special Providence. Like the first disciples, they stood against the world.

3. And the *results* are too well known to need to be made a subject of extended remark. It was a revolution that has cast a new aspect over the whole world. It is under the shadow of the wings of the Reformed Church, that civilization has spread and prospered; that the printing-press has flourished and shed forth its leaves for the healing of the nations; that learning has prospered, the arts been cultivated, and the sciences made to subserve the purposes of common life; that enterprise has put forth its multifarious energies in the promotion of commerce, discovery, manufactures, and in the various forms of philanthropy and benevolence; that the true science of government is better understood, and considerable advancement made in the principles of freedom; a broad and immoveable basis laid for free institutions; and religion, pure and undefiled, has ventured to appear not only outside the cloister, or the sequestered valley, but on the wide arena of the world, in the face of popes and inquisitors, in the face of nobles and kings, and boldly to assert its primeval claim to the earth. It was one of those vast movements of Providence, which, like angels' visits, are few and far between. It was one of those great deliverances, when Heaven deigns to interpose and give enlargement to Israel.

We cannot review this vast transaction without increased admiration of an ever-working, ever-watchful Providence, working all things after the counsel of his own will, with none to stay his hand, or say unto Him, What doest thou?

In concluding what I have to say on the Reformation, I may be indulged in one general remark: *How grand and magnificent, then, must that work be which can so intensely engage the mind of the eternal God!* Such is the work of Redemption. The unwearied hand of Providence has always been engaged, preparing for some *future* development of the glory of the body of Christ, which is the Church. From Adam to Christ, the lines of Providence were all converging to the *Incarnation*. Every *change and revolution* was so shaped as to be preparatory to the *advent of the Messiah*. That first grand mark of consummation being reached, the next principal point of concentration is the *Millenium*, or the complete development of grace, and its

victory over sin. Ever since Christ offered up the great sacrifice for sin, the whole energy of Providence has been engaged to mature the great plan, and gather in its fruits.

Ride forth, then, victorious King, from conquering to conquer, till the kingdoms of this world become the kingdom of our Lord and of his Christ!

CHAPTER V.

Japheth in the tents of Shem: or, the Hand of God as seen in the opening a way to India by the way of the Cape of Good Hope. The posterity of Japheth. The Portuguese empire in the East—its extent and extinction. Designs of Providence in opening India to Europe, not silks and satins, but to illustrate the evil of Idolatry, and the inefficacy of false religions and philosophy to reform men. The power of true religion.

God shall enlarge Japheth, and he shall dwell in the tents of Shem."—*Gen. ix, 27.*

A REMARKABLE prophecy, and remarkably fulfilled. God has enlarged Japheth by giving his descendants, for a dwelling place, all Europe, Asia Minor, America, many of the islands of the sea, and the northern portions of Asia. Japheth has peopled half the globe. Besides his original possessions, and much gained by colonizing, he has greatly extended his dominions by conquest. The Greeks, the Romans, the English, have, successively, "dwelt in the tents of Shem." At the present time, the offspring of Japheth, the English chiefly, wield the sceptre over scarcely less than two hundred millions of the seed of Shem. This is worthy of remark, especially in connection with the fact, that Christianity has hitherto been confined, almost exclusively, to the posterity of Japheth. A line, encircling on the map of the world the nations descended from Japheth, incloses nearly all the Christianity at present in the world. *Before* Christ, God committed the riches of his grace to the posterity of Shem; since, he has confined the same sacred trust to the children of Japheth.

The mind of the reader has already been directed to *one* of the enlargements of Japheth, the possession of the American continent. I am now prepared to speak of another, an enlargement *eastward*, the discovery of the great East, by the Cape of Good Hope; another theatre on which should be acted the great drama of human salvation.

When, in the fifteenth century, God was about to purify and enlarge his Church, when the King was preparing for a glorious

onward march of the truth by providing resources, men, means, and all sorts of facilities, an enlargement of *territory* was by no means the least providential desideratum. The Church would soon need *room*; new provinces, new continents, whither to transplant the "vine" of Calvary. But God never lacks expedients. A spirit of bold adventure moves again over the face of the deep, and not only a *new continent* arises beyond the dark waves of the great Western sea, but, nearly at the same time, an *old continent*, scarcely more known, emerges from the thick darkness of Paganism in the far East.

We have seen the Church reformed and renovated, armed and strengthened for some grand onset upon the nations. And we have seen the field already opened *westward*, wide enough, and promising enough to engage all her renerved energies. But should the star of Bethlehem, now just emerging from the darkness of the past centuries, shine only westward? Should the vast regions, peopled by so many myriads of immortals, and once cheered by the "star of the East," for ever lie under the darkness of Paganism? The good pleasure of Heaven is here, as always, indicated by the stately steppings of Providence.

While the Reformation is yet developing in Europe, and its energies are being matured for an onward movement, just the time when mind is beginning to assume its independence, and religion its vitality, all the wealth and wickedness and woe of the East, with its teeming millions of deathless souls, are being laid open to the ameliorating process of reformed Christianity. It shall be our business to trace the *manner* in which this has been done; and to mark the hand of God as he has compassed such a result. It is not ours, however, to stop here to deplore, as we might, *man's delinquency*, as a reason why these vast and populous regions have not, since having been made accessible, been *sooner* Christianized and blessed, but rather to admire *God's efficiency* in introducing them to the West, and giving them into the hands of Christian nations at this particular time.

The adventurous spirit of the fifteenth century made known and accessible to the Christian world all the rich and populous countries of southern and eastern Asia, from the river Indus to the island of Japan. And it is not a little remarkable that the efforts which the Portuguese and Spaniards made to drive the Moors from their peninsula, were the beginning of these *discoveries*. As, from time to time, they pursued those native foes of the cross back to Africa, and coasted about its shores, taking *revenge for the long series of outrages they had suffered from*

the Moors, they so improved their maritime skill, and roused the enterprise of both monarch and people, that soon they are found pushing their adventurous barks southward, in attempts to find a south point to Africa. And, after many fruitless struggles, Dias finally doubled the Cape of Good Hope, in 1486, but made no important discoveries. This was reserved for Vasco de Gama, twelve years later. He visited India, formed commercial relations, and laid the foundation for an empire.

Thus, while the territory of Mohammedanism was narrowing in Europe, and the progress of the Moors in arts, sciences, and civilization, was for ever arrested, vast dominions were added to Christendom, at least prospectively, in the East, as had been in the West. And though, for the present, uncultivated and unproductive, they are capable, under proper culture, of yielding an abundant harvest.

The Portuguese were soon in possession of a magnificent empire. Its extent, opulence, and the splendour with which it was conducted, has scarcely a rival in the history of nations. It stretched over one hundred degrees of longitude, from the Red sea to Japan, embracing the south of Persia, India, Birmah, China, and the numerous islands of the Indian archipelago. Not less than half the entire population of the globe were thus thrown into the arms of a nominally Christian nation.

But the sceptre of this vast empire soon passes away, first to the Dutch, and then to the English. The French became competitors, playing no inconsiderable part in the game for Oriental kingdoms. But they were of Rome, and Rome should not rule there. Protestant England has, at length, become almost the sole owner of the once magnificent empire of the Portuguese. From the Red sea to Japan she has no rival.

Much has been written on the commercial and territorial importance of India. The discoveries of De Gama were very justly regarded, as commencing a new era in the world; and history will never overlook the undoubted benefits of the new relations which were, from this time, formed between the West and the East. Yet the sagacity of the world has lost sight of the chief design of Providence in these discoveries. Was it simply that Europe might be "replenished from the East," and "please herself in the children of strangers," that the immense territories of India were laid at her feet? Was it for silks and satins, for luxuries and gewgaws, for no higher objects than wealth and territorial aggrandizement, or more extensive commercial relations, that the King of nations made Europe master of Asia? *These are the things the world has so much admired in the*

nearer connection of Europe and Asia. History, eloquence, poetry, have wondered at these mere *incidents* in the great scheme of Providence, overlooking the chief design, which we believe to be, first, and for a long series of years, *to furnish a theatre on which to make certain important developments*, and to teach the Church and the world *certain important lessons*; and secondly, to extend the triumphs of the Cross over all those countries.

India affords to such as intelligently and piously watch the hand of God in his magnificent movements in the work of redemption, a subject for intense and interesting study. While developments in the progress of the Church of a different character were transpiring in America, God transferring his Church thither, and planting her in a more congenial soil, and giving her room to take root and grow, India was, and has continued to be, the theatre of developments not less interesting. She has stood for centuries the teacher of nations. On that theatre, God has all this time been teaching.

1. *The evil of Idolatry.* In the great mental and religious revolution of the sixteenth century, God was preparing the sacramental host for a more formidable onset against the foes of Immanuel. On the one hand, he had allowed the enemy to intrench himself in the strong-holds of the earth. The wealth, learning, philosophy, religion of the earliest, civilized, and the most fertile and populous portions of the globe; their social habits, their every-day maxims, proverbs, and songs; their principles of action and habits of thinking, were surrendered to the foes of the cross. Centuries had riveted the chains; and now sin stood as the strong man armed, frowning defiance on all who should question his right to the dominion of the earth. Idolatry was his strong-hold. On the other hand, the great King had come down to earth, and cleansed his temple, and enlarged the boundaries of the true Israel. The number of the faithful in Europe were vastly increased, and armed (by means of the Bible, education, the press, and the mariner's compass,) with a power before unknown. Colonies had been planted in this new Canaan, and here was maturing a rear guard, which may yet become the main army, and spread its wings eastward and westward, and become mighty to the pulling down of strong-holds. All seemed preparing for the conflict, the Church to take possession of the earth.

But mark here the way of the Lord. Centuries are permitted to elapse before these wide wastes are inclosed in the garden of our God. Not only must the Church be better prepared to take

possession, her numbers and ability be so increased that she may supply her new allies with the needed spiritual resources, and her active benevolence and spirituality be such that her image may, with honour to herself and to her God, be stamped on the heathen world; but, on the other hand, there must needs be an exhibition of the *malady* to be healed. It must be seen what a potent foe to truth Idolatry is; a great system of infidelity, ingeniously devised in the council-chamber of hell, and fatally suited to the desires of the human heart. The Church, and the world too, must see what Idolatry is, in its power to enslave and crush immortal mind; in its devices to deceive; in its malignant influences to dry up the social and benevolent affections; in its withering blight on every starting germ of civilization and learning, and in the death-blow it strikes to every thing noble and virtuous.

Hence the providential subjection of those vast regions of Idolatry to Christian nations. By this means, the Church has had a fair and protracted opportunity to contemplate Idolatry in all its odious features, and, at the same time, fairly to test her own professed principles and zeal for its abolition. Providentially, Christian men, of every condition in life, and for a long series of years, have resided among those Pagan nations, and enjoyed every facility to estimate the curse of Paganism, both in its bearing on this life, and the life to come. But the mere *exposure of the evil* is not all.

2. India affords a striking example of the *inefficacy of philosophy to reform man* in this life, or to save him in the next. Brahmanism and Bhoodism are refined and skilfully formed systems of Idolatry, the combined wisdom of ages. Philosophy, metaphysics, worldly wisdom, were taxed to the utmost in their production. They present a fair specimen of what human reason can do. If these systems cannot ameliorate the condition of man here, and hold out hopes of a glorious immortality, no religion of human origin can.

But as the great experiment has been in progress some thousand years, and during the last three hundred and fifty under the eye of Christendom, what has been the result? As a remedy for the moral maladies of man has it been efficacious? Has the nation been reformed, or individuals? Has it shed a ray of light on the dark path-way to the tomb, or raised a single, cheering hope beyond the veil of the flesh. Where has it wiped the tear from sorrow's eye or spoken peace to the troubled spirit, or supplied the wants of the needy, or opened the prison-doors to them that are bound? Where has it spread its fostering wings over the

rising genius of civilization, nurtured the institutions of learning, or been the patron of virtue and morality? Three and a half centuries (since the eyes of Europe have been on India,) have surely been a sufficient time, to say nothing of the thirty or forty centuries which preceded, to test the merits of a religion. And what has been the result? It is stereotyped in the vices and superstitions, in the crimes and ignorance, in the debasement and corruption of those nations. In spite of the most scrupulous observance of rites, and the most costly austerities, they have waxed worse and worse. In their religion, there is no principle of veneration. The more religion they have, the more corrupt they are.

Nor has Mohammedanism been scarcely more successful. Incorporating more of *truth*, its votaries are not sunk so low as Pagans, yet it has altogether failed of answering the end for which man needs a religion.

India has, therefore, been made a theatre from which the nations might learn the inefficacy of philosophy and man's wisdom to produce a moral reformation. And more than this. Providence has been there teaching,

3. *The inefficacy of a corrupt Christianity to renovate and bless a nation.* As far back as history reaches, the thick darkness of the East has been made visible by the faint glimmerings of the light of truth. During all her long and melancholy alienation from the true God, India has, perhaps, never been without her witnesses for the truth. To say nothing of many relics of patriarchal religion, a large number of Jews, after the destruction of the first temple, and the conquest and captivity of the nation by Nebuchadnezzar, (588, B. C.,) yielding to the stern necessity of the conqueror's power, forsook their native land, the lovely hills and smiling valleys of Palestine and Mount Zion, whose very dust they loved, and their temple, the beauty of the whole earth, and sought an asylum amidst the idolatrous nations of India. They carried with them the writings of the Old Testament, were accompanied with more or less of their religious teachers, established their synagogue worship, and became, in all things, Jewish communities, amidst a great Pagan nation. These are known by the name of *Black Jews*, in distinction from the Jerusalem or *White Jews*.

They are scattered throughout India, China, and Tartary. To Dr. Buchanan, who visited them in 1806-8, and to whom we are indebted principally for the few interesting items we have of their history, they gave a list of sixty-five places, where societies of *Black Jews* then resided, and among which a con-

stant communication is kept up. Having been exposed to an Indian sun nearly twenty-four centuries, in complexion they are scarcely to be distinguished from the Hindoos. These voluntary exiles have, during this long period, been remarkably preserved as a monument of the ancient economy.

The Jerusalem or White Jews, for very similar reasons, bade a reluctant farewell to their native Judea, after the destruction of the *second* temple, and overthrow of the Jewish nation by the Romans under Titus. Says a narrative preserved among them, "A numerous body of men, women, priests, and Levites, departed from Jerusalem and came to this land. There were among them men of repute for learning and wisdom; and God gave the people favour in the sight of the king, who, at that time, reigned here; and he granted them a place to dwell in, called Cranganore." Others followed them from Judea, Spain, and other places. Here they prospered a thousand years. Since that period, they have been made to participate in the bitter cup of their dispersed brethren. Dissensions within, and wars without, have diminished and scattered them: yet they are to be found, at this day, at Cochin, where they worship the God of their fathers, in their synagogues, every Sabbath day. They have the Old Testament and many Hebrew manuscripts.

Thus has Providence, for nearly two thousand and four hundred years, preserved a succession of witnesses for the truth in the land of idols; at the first, lights of great brilliancy, and growing more and more dim as the latter-day glory approached and the great Light arose, but sufficient to keep alive, in the heart of a great nation of Pagans, some idea of the true God.

Nor is this all: another succession of witnesses, of a still higher order, has existed there ever since the age of the apostles, in the *Syrian Christians*. Tradition reports that St. Thomas first introduced the Gospel into those distant regions, and there established the Christian Church. They are called, to this day, St. Thomas Christians. Like the Jewish church, just alluded to, their light shone brightest at the first, but grew dimmer as the light of the Reformation shed its healing rays on the East. So numerous and flourishing were they in the fourth century, that they were represented, in the council of Nice, (325,) by their patriarch, or archbishop.

On the arrival of Vasco de Gama, (1503,) he found more than *one hundred flourishing Christian churches on the Malabar coast, and though sad havoc had been made by the emissaries of Rome, there were, at the time of Dr. Buchanan's visit, fifty-five churches, and about fifty thousand souls, who had not acknowledged*

the supremacy of the Pope. The churches, in the interior especially, would not yield to Rome, but continued to receive their bishops from Antioch, as they had done from the first. They are a branch of the *Nestorian Church*, which is, at present, exciting a laudable interest, and which, in the early ages of Christianity, was favourably known in the history of the Church for the establishment of missions in India, China, and Tartary. They have the sacred Scriptures, and other manuscripts, in the Syriac language, and use, in divine service on Lord's day, the Liturgy formerly used by the church at Antioch; and it is their honest pride that they date their origin back to that period, and to that land, where Christianity first rose, and to that particular spot where the disciples were first called Christians.

Their former glory has departed, and they are but the shadow of what they were: yet their light still flickers amidst the wide extended darkness of that land of death. For centuries has this light shone on the surrounding darkness, which has but ill comprehended it. These Christian communities bore a decided testimony in favour of the religion of Jesus, and, through successive generations, exerted no inconsiderable influence in refining, liberalizing, and improving the moral condition of vast multitudes of Pagans. In the ordering of an eventful Providence, Christianity has had witnesses there from its origin; and systems of Idolatry have been modified to meet the advancing state of the human mind, under the benign auspices of the Gospel.¹

From time to time, light has been breaking in from other quarters. The nations of Western Asia, have, from time immemorial, sustained commercial relations with India. An extensive trade was carried on through the Red Sea and the Persian Gulph, and thence over land to the great emporiums of the West. Hence Christian travellers, merchants, civil functionaries, and various classes of adventurers, traversed these vast regions of the shadow of death. Many of these, at different periods, settled in the country; others were only sojourners. All added something to the general stock of a knowledge of Christianity, a further monument to the truth of God in these wide fields of Idolatry. The Armenians, the Greeks, the Venetians and Genoese, each contributed a share to scatter light and truth in the East.

These were some of the agencies in operation before the discoveries of De Gama. And, what is worthy of special remark,

¹ The ideas which the Hindoos have particularly, in the history of their religion, know of the Trinity, has been suggested

by the Christian religion, as discovered, and, perhaps, all they know of it from Christianity.

they were effective just in proportion as they contained the *salt* of the pure religion. Their *illumination* was in proportion to the truth they embodied and illustrated.

But it is time to turn to what may be termed the *great effort* to convert India to the Christian faith. We have said the Portuguese established a magnificent empire in the East, embracing all the southern portions of Asia. A leading feature in their government every where, was to establish their religion, to erect churches, support priests, and convert the natives, whether by persuasion or force. Thus were the banners of the Romish religion fully, and for a long time, unfurled over more than three hundred millions of Pagans. Every influence, (but light and love,) not excepting the horrors of the Inquisition, was used to swell the number of converts. Romanism has abounded in those countries. Tens of thousands of churches and priests, and millions of communicants, have represented, rather *misrepresented* Christianity there, for three hundred years.

And what has been the result? Has not the heaven had time to work, and show what has been the efficacy of all that gorgeous array of the Romish faith and ritual, in ameliorating the temporal condition and improving the moral state of myriads of converts to Rome? We can bear personal testimony that, in India, there has probably been nothing gained by the change. It has been little more or less than passing from one set of rites, usages, and superstitions, to another, as worthless and debasing, and from the worship of one set of images to that of another. In general, Romanism imposes less restraint on the immoral, than Hindooism.

It would, perhaps, be too much to say that India has received no good at the hands of Rome; yet we may safely say, the experiment, so long and so extensively tried, when viewed in the light of *renovating* India, has been a complete failure. Nor has its influence been but neutral. The little good it may have effected, is no compensation for the gross misrepresentation it has made of the Christian religion, and the consequent prejudice with which it has armed the Pagan mind against Christianity in any form.

Never, perhaps, has the Romish church had a more faithful or successful missionary in the East, than the Abbe Dubois. Yet, after a residence of *thirty years*, and having made *ten thousand* converts, he leaves in despair of ever seeing any *favourable moral change* in the Hindoos, declaring that out of this *immense multitude*, he could recall but a single instance where he believed there was any moral renovation; thus palpably con-

ceding the complete impotency of Romanism, to raise, purify, and bless a debased people.

Providence, on a large scale, has here furnished a practical illustration, that a spurious Christianity has not the power to renovate and raise to spiritual health and life a Pagan nation.

Another lesson designed to be taught on the broad arena of Paganism beyond the Cape, is, that nothing short of *spiritual Christianity*, can renovate the great East. What Romanism has so signally failed to do, the Bible, in the hands of the living preacher, is nobly doing. Habits and usages, inveterate and formidable, have been changed; prejudices removed, and character, individual, and in whole communities, completely transformed. Pure Christianity has shown itself omnipotent there. Already we number hundreds of thousands of Protestant Christians, in India alone, many of whom give pleasing evidence of a moral change. And nothing but increased means and men, and the smiles of Heaven, are needed to increase these successes to any extent.

We need no further guarantee that the Gospel of Christ is potent enough to bring back to God, any of and all those mighty nations of the East.

Such are the points which have already been illustrated through the discovery of India. But this is no more than the beginning. India, and all the countries of the East, are to be, are already being, converted to God. What a field! What teeming millions of immortal souls! De Gama introduced to Europe half the population of the globe. Would we, therefore, scan the chief design of Providence, in the event of these Eastern discoveries, we must anticipate the day when all their nations, tongues, and people, shall be gathered into the fold of the great Shepherd. Then shall the God of Japheth indeed dwell in the tents of Shem, and they shall be one fold, and the great purposes of Providence be consummated in adding to the domains of the true Church, all those populous territories which have so long a time lain in bondage to the prince of this world.

If we may infer the future designs of Providence from the past and the present, we shall entertain the most stupendous expectations of what is yet to transpire on that vast theatre. At one time we saw the empire of all the East, as by magic, laid prostrate at the foot of Rome. Then, in a little time, a sudden and unexpected revolution transfers the vast possessions of the Portuguese into *Protestant* hands. From the time the *Portuguese first gained a foothold in India, till their magnificent*

empire had passed away, and the English had supplanted them and become masters of their dominions, was scarcely more than a single century. The *transfer* has supplied a marvellous chapter in the book of Providence. The ultimate design, we doubtless have not seen; yet we have seen enough to raise our admiration. It is *through Protestant England* that those great and populous nations are opened for the entrance of the Gospel. British rule, and admission and protection to the missionary, are co-extensive. A word and a blow, from the little Isle in the West, and Despotism and Idolatry loose the chains with which they had for so many centuries bound their stupid victims, and more than half the population of the globe are accessible to the ambassador of the cross. The field is white for the harvest.

Obstacles have been removed. Paganism is in its dotage. Unsupported by any State alliance, or any prop, save that of abstract depravity, it can offer no formidable opposition to the introduction of Christianity. The haughty followers of the Arabian prophet, too, have been humbled, and the power of their arm broken. The Romish Inquisition there has been silenced, and many a strong-hold of the Papacy demolished. The Bible has been translated into every principal language: the press is established in almost every important position in the great field, so many radiating points of light and truth; education is doing its work, preparing the minds of hundreds of thousands to receive the healing influence of the words of truth. An acquaintance has been formed with the religions, the philosophy, the languages of these Pagan nations; with their manners, customs, history, modes of thinking and reasoning. Dictionaries and grammars have been prepared, and a great variety of books. Schools have been established, churches erected, and, indeed, an extensive apparatus is ready for the evangelical workman. Knowledge has been increased, the blessings of civilization, and the results of modern inventions and discoveries introduced; and finally, the benign influences of Christianity have already, to a no inconsiderable extent, unfurled their banners over those lands of darkness and spiritual death. Among the 130,000,000, of India, there is scarcely a village which is not accessible to some, if not to all, the labours of the missionary.

Or were we to contemplate the *success* which has already attended the very partial endeavours which have been made to convert India, we should still more admire the Hand that doeth wonders, and look that, at no distant future, the great Gentile world shall pay their homage at the feet of their rightful Sovereign. Whole communities, numerous, contiguous villages, as

in the province of Krishnugar, South India and Ceylon, have cast away their idols, and professed their allegiance to Christ.

If we may take what *is*, as a presage of what shall be, if we may judge what the building shall be, by an inspection of the foundation, the superstructure from the vast amount of materials we see in the course of preparation, we must believe Providence has a stupenduous plan yet to accomplish, in connection with the East. The intelligent and pious reader of history will re-peruse the record of God's dealings towards the Gentiles of Asia, especially will he ponder with new interest, that single act of Providence, which, in the close of the fifteenth century, opened a high-way between Europe and Asia, bringing the wants and woes of Asia to the very doors of Anglo-Saxon Christianity, to prefer their own claims for aid, and pouring the light and spiritual life of Truth, as a fertilizing river, over the vast deserts of Asia.

The imperfect view which has here been taken of a subject which, of itself, cannot but interest the philosophical historian and the contemplative Christian, will, at least, leave on the mind of the reader the impression that God has some great design to accomplish, in respect to India; and it urges on every friend of humanity and of truth, the duty of following in the footsteps of Providence, and doing those things which, as a matter of means, shall carry out the magnificent plan of Him who worketh, and no man hindereth. The vast and protracted preparation indicates such a design. Three centuries and a half have elapsed in preparation. What shall the end be?

Another obvious reflection is, that *God takes time* to carry on his work. Why has India so long been consigned to waste and spiritual desolation? It has been a field for observation and experiment. Sin must have its *perfect work*. In its worst forms, it must have time and space to luxuriate, to go to seed, and yield its noxious harvest. It must be permitted to show what it can do, and *all* it can do. It must show *itself*.

Finally, God here rebukes the impatience and distrust of his people. They murmur and faint, because wickedness and oppression abound, and God does not speedily avenge the cause of his elect, and bring wickedness to an end. God takes time. In the end, all shall be put in order.

And, with the same propriety, it might be asked, Why has Central and South America, some of the richest and most beautiful portions of our globe, been consigned for so long a time, to waste and spiritual desolation; been allowed to be trampled *under foot*, and devastated by the Papal Beast? Rome has been

trying *her* experiment there, and after a fair trial for centuries, we see *what Rome can do*. She has had the training of the aborigines of those countries all to herself, with every possible natural advantage; and we do her no injustice, when we take their social, political, moral, and religious condition, as a sample of the value of Romish missions, and of the transforming efficacy of Romish Christianity.

New developments are now being made on the American continent, in respect to India and the great East. The present "California excitement," seems to be another of the great pulsations of Providence, to open a passage through the whole breadth of our continent, to form a great commercial depot and thoroughfare on the Pacific, and open a new line of communication with the whole eastern world. It is an historical fact, often admired, that what is called the "India trade," has never failed to enrich and aggrandize every western nation which has been able to secure it; and that every *route* through which this commerce and intercourse has passed, has been most signally benefited. Of the latter, the eye at once fixes on Palmyra, Balbec, Alexandria, Venice; all owed their grandeur, wealth, and importance, to the relations in which they stood to the India trade. We are yet to see whether another "Tadmor of the Desert," is not to spring up on the Pacific; whether the stupendous bay of San Francisco is not to be the great depot of the Eastern trade; whether a new route is not to be opened to this trade, and its advantages now be transferred *another* step westward.

CHAPTER VI.

God in history. The Church safe. Expulsion of the Moors from Spain. Transfer of India to Protestant-hands. Philip II. and Holland. Spanish invincible Armada. The bloody Mary of England. Dr. Cole and Elizabeth Edmonds. Cromwell and Hampden to sail for America. Return of the Waldenses and Henri Arnaud. Gunpowder plot. Cromwell's usurpation. Revolution of 1688. James II. and Louis XIV. Peter the Great. Rare constellation of great men.

"The Lord's portion is his people. Jacob is the lot of his inheritance."
Deut. xxxii, 9-14.

NOTHING can exceed the tender and unremitting care of God for his people. They are termed "his portion," "his inheritance," "the apple of his eye." "He found him in a desert land, and in a waste howling wilderness; he led him about; he instructed him; he kept him as the apple of his eye. As an eagle

stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him." And what can surpass the beauty and richness of the idea that follows: "He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of the kidneys of wheat; and thou didst drink the pure blood of the grape;" expressions, though highly figurative, which indicate the *exuberance* of the Divine goodness, and afford convincing proof of his never-failing care. God will honour them that honour him. They that trust in him shall lack no good thing.

That God has abundantly fulfilled such rich promises, that he has uniformly acted towards his people as his "portion," his "inheritance," the "apple of his eye," has already been illustrated. We have seen the arm of the Lord made bare to defend his inheritance in Jacob, and his hands open to supply their wants. I shall now ask you to follow me a little farther, and you shall see the same mighty arm still engaged on Zion's behalf, and the same exhaustless resources at her command. The Lord's portion is his people.

I design, at present, to direct your minds to several *historical events* which strikingly illustrate the agency of Providence in the progress and establishment of the Christian Church. I can no more than select from a great variety of Providential interpositions. Indeed, I may remark at the outset, that the very *existence* of the Church supposes a ceaseless interposition of the Almighty arm. It is a standing miracle, not that there should be a nominal Christianity and a large and powerful Christian Church, for all this might be in perfect consistency with worldly principles; the wonder is, that a *pure evangelical* Church should live in the world at all; that she has been allowed a permanent foothold amidst the perverse generations of men. The current of the world, the tide of human affairs, has always been opposed to her. Persecutions, wave after wave, have rolled over her; yet she has stood as an immoveable rock amidst the angry floods, Civil power, philosophy, history, science, poetry, fashion, custom, wit, have all in their turn been made engines to assail the impregnable fortress of Christianity. Intrigue has spared no wicked device to undermine her foundations; cruelty and unrelenting hate have poured out the vials of their wrath in the horrors of *the Inquisition*, or let loose the bloodhounds of war to worry out

and exterminate the saints of the Most High. Heresy, infidelity, superstitions and fanaticism, misguided zeal, unhallowed invasions on her doctrines and ordinances, and all spurious forms of Christianity have, in their turn, done what they could to prostrate the fair fabric of religion, or so to undermine confidence in her, to arrest or neutralize her beneyolent influences, as to make her appear to the world of little worth. The wisdom, policy, and spirit of the world; the maxims, principles, and acts of the worldly, have done any thing but foster the vine brought out of Egypt.

And what has been the result? The Church has outrode every storm. She has passed unscathed by the lightnings of human violence. Like the oak that strikes its roots deeper, and clings to its rocky soil the more tenaciously, as the storm beats and the tempest rages; the Church has been strengthened amidst the rigours of persecution, and nourished by the blood of her martyrs.

But if we descend to details, we shall be not the less gratified to discern the love of God engaged and his omnipotent arm made bare to defend and favour his beloved Zion. I shall direct your minds to a few *historical events* which illustrate this interesting truth.

1. *The expulsion of the Moors from Spain.*

But a few years elapsed after Mohammed broached his impostures to the world, before Moslemism spread over nearly all Asia, the eastern part of Europe, and a great part of Africa. The portions of Africa adjacent to Spain early became its strongholds. The countries now called Morocco and Fez were then called Mauritania, and its inhabitants Moors. They were of Arabian origin, and seem to have been an enterprising, warlike, intelligent people. They formed the channel through which the knowledge of the arts and sciences, and an acquaintance with civilization, travelled into Europe. Taking advantage of the distracted state of Spain, the Moors took possession of large portions of that country which they held near eight centuries, from 713 to 1492. Here they established a magnificent kingdom, cultivated learning, while all the rest of Europe was sunk in barbarism, and left behind them enduring monuments of their industry and skill in the arts.

We may take, as some specimen of the magnificence of the Saracen empire, the single city of Cordova; which in point of wealth and grandeur, was scarcely inferior to its proud rival on the banks of the Tigris. A space of twenty-four miles in length and six in breadth, along the margin of the Guadalquivir, was

occupied with streets, gardens, palaces, and public edifices. For ten miles the citizens might travel by the light of the lamps along an uninterrupted extent of buildings. In the reign of Almazor, Cordova could boast of 270,000 houses, 80,000 shops, 80 public schools, 50 hospitals, 911 baths, 3,877 mosques, from the minarets of which 800,000 persons were daily summoned to prayers. The seraglio of the caliph consisted of the enormous number of 6,300 wives, concubines, and black eunuchs. The caliph was attended to the field by a guard of 12,000 horsemen, whose belts and scimitars were studded with gold. Such was Cordova: and the city of Grenada was, perhaps, equally celebrated for its wealth, luxury, and learning.

At the period of which we now speak, nothing seemed more probable than that the western world and all coming generations, should receive their learning, civilization, and religion at the hands of the followers of the false prophet. The tide of human affairs now indicated that the crescent, instead of the cross, would monopolise the vast resources of knowledge, of discoveries, inventions, improvements in arts, advancement in the sciences, and of all the modern facilities for the propagation and establishment of religion which Christianity now enjoys. Had not the tide of Mohammedan advancement been arrested just at the time it was, (a year before the discovery of America,) in all human probability the vast advantages which now accrue to Christianity from the use of the press, the mariner's compass, the application of steam to the purposes of locomotion and the arts, and from the various rich improvements of modern days, would have been engines to propel onward the terrific car of Islam, and crush in its course every rising germ of Christianity.

But He that watches the falling sparrow, and numbers the hairs of your head, would not have it so. The mandate had gone out from the throne of the Majesty of Heaven, saying to the rolling billows of Arabia's mad fanaticism, "Thus far shalt thou come, and no farther." When the imperial city of Grenada yielded to the arms of Ferdinand and Isabella, and the banners of the cross waved triumphant over the red towers of the Alhambra, the tide of Mohammedanism was turned back, and from that good hour the religion of Calvary was fledged for her immortal flight. She now began to rise from the dust of her debasement, to be seated on the "white horse," to be borne aloft and far away by the hand of her God, and through the instrumentality of the facilities which the world in its late progress *has afforded, for the spread and prosperity of religion.* Hence-

forth these facilities should be the friends and servants of Christ, and not the slaves of Mohammed.

A few more historical references will set Providential interposition in a still clearer light. God places the Moslems for eight centuries in Spain, just in the position where they might act most effectually as the handmaid of Europe, in the restoration of learning and general advancement, uses them as long as he needed, then sends them back to Africa just in time to give the empire of letters and the power of knowledge to his Church. *How* their progress was arrested cannot be a matter void of interest.

In the eighth century (732) it seemed that all Europe must yield to the arms of the Moslems. From the rock of Gibraltar to the Loire, nothing impeded their progress. Another such distance would have made England a province of the Grand Caliph: "the interpretation of the Koran had been the scholastic divinity of Oxford and Edinburgh; our cathedrals supplanted by gorgeous mosques, and our pulpits employed in demonstrating to a circumcised people the truth of the apostleship and revelations of Mohammed. Such was the destiny that seemed to impend over all Europe, from the Baltic to the Cyclades, when the standard of Islam floated over the walls of Tours." But this cloud of devouring locusts should be turned back. The hand of Providence was stretched out to arrest the progress of the conqueror, and save the Church of Christ. CHARLES MARTEL was the "hammer" in the hands of Omnipotence to break the power of the foe, and save Europe, to be a field for the development of God's truth. The finger of God is here remarkable. France (Gaul) was attacked by an army of Saracens, 385,000 strong. They were met by the French, under Charles, near Toulouse. The great Abdalrahman was slain, and, "after a bloody battle, the Saracens, in the close of the evening, returned to their camp. In the disorder and despair of the night, the various tribes of Yemen and Damascus, of Africa and Spain, were provoked to *turn their arms against each other*; the remains of their host were suddenly dissolved, and each emir consulted his safety by a hasty and separate flight." So fled the Midianites, and fell on one another before Gideon and his three hundred; and the Philistines before Jonathan and his armour-bearer; and the Syrians when Israel was afar off.

Mohammedanism should not have Europe. Again when in full tide of successful conquest, the Saracens attack Italy, sail up the Tiber, ravage the country and besiege Rome; on attempting to land, *they are furiously driven back and cut to pieces.* A

storm scatters one-half of their ships, and unable to retreat, they are either slaughtered or made prisoners. And again was Europe near falling into the hands of the Turks in the seventeenth century, (1683,) when John Sobieski, king of Poland, defeated them.

No one can take his position on this summit of historical record, without feeling that he stands on a high and narrow promontory between two broad seas, the one receding and rolling back its turgid waves over the burning sands of Africa, with hollow murmurings of wounded pride and dark chagrin; the other, placid as when the morning sun falls on the bosom of the peaceful ocean, its deep blue waves gently, though irresistibly, rolling on, and bearing the rich stores of grace and truth from land to land,

"Till, like a sea of glory,
It spread from pole to pole."

We, after the lapse of centuries, occupy a position to appreciate the momentous and important interposition of Providence at this juncture. By turning back the tide of Mohammedanism, the way was prepared for the Reformation; that it might extend its peaceful, purifying influences over the wide domains of Europe, and reach the arms of its benevolence over the vast territories about to be discovered, both in the East and in the West. This singular interposition was by no means overlooked at the time. The downfall of Grenada sent a thrill of joy throughout all Christendom, which echoed back in "*te deums*" from every corner of Spain and Portugal, from England, from Rome, and from the whole Christian world. Infidelity was forced to exclaim, "Behold, what hath God wrought!"

2. Another event, which carried with it momentous consequences in relation to Christianity, and challenges our admiration, is *the transfer of the immense and populous territories of Asia from their Romish masters to the hands of Protestants.*

I have alluded to a similar transfer in the early occupation of North America. The fact of the large possessions which the Portuguese gained in India, and so soon and so completely lost, is still more remarkable. From the time the Portuguese first gained a foothold in India, till their vast empire had fallen into the hands of the English, scarcely more than a single century had elapsed. The ultimate design of this transfer, doubtless, has not yet transpired, yet we have seen enough already, to excite our admiration of a wonder-working Providence. Through the influence of Protestant England, the great and populous nations of the East are open to the entrance of the Gospel. The

Romish Inquisition has been silenced; the powerful arm of idolatry has been broken; the haughty followers of the Arabian prophet have been humbled, and the strength of their power prostrated; knowledge has been increased, and the blessings of civilization and the results of modern inventions and discoveries have been introduced; and finally, Christianity, to no inconsiderable extent, unfurled her mild banners over those lands of darkness and spiritual death; and, prospectively, we can scarcely select an event pregnant with a richer harvest to the Christian Church. In the singular, and to all human sagacity, unexpected transfer of those idolatrous nations from Catholic to Protestant hands, we distinctly discern the finger of God. "Only a little more than a century ago it was as likely, to all appearance, that the Mogul empire, (or India,) would have passed into the hands of France, of Portugal, of Denmark, of Holland, or even of Russia, as of England. But under the jealous despotism of Russia, or the ascendancy of a Romish power, India would have been closed against the missionary." We cannot, therefore, too much admire that special Providence which has given almost the entire heathen world, India, China, Birmah, Australasia, and many of the islands of the sea, into the hands of the only Protestant nation "capable of efficiently discharging the high mission of genuine Christianity throughout the East."

3. The long and bloody war which Spain about this time waged against Holland and the Low Countries, (1559) supplies another illustration. Philip II., emperor of Spain, was a bigoted, cruel, intolerant Catholic. Husband of Mary, the bloody queen of England, and imbued with a like spirit, he worried out the saints of the Most High, by tortures the most barbarous, and deaths the most cruel. When he had "hung and burned" as many as fell under the cognizance of the inquisitorial vigilance in Spain, Piedmont, Milan, and Calabria, he directed his parental regard towards his German possessions. Holland and the Low Countries became the prey of this ravening wolf. Here the seeds of the Reformation had been profusely sown, and taken deep root. Philip determined to exterminate the rising heresy by a blow. But mark the end of his madness. See what God brought out of it: how he made the wrath of man to praise him, and restrained the remainder.

This religious despot resorted to the most violent measures to crush the rising germs of religion and liberty in that part of his empire. He set up the Inquisition, augmented the number of Bishops, and enacted the most severe and barbarous laws against all *innovators in matters of religion*. And when a persecuted

people rose to repel these invasions on all right and conscience, the Duke of Alva, of bloody memory, was sent with a powerful army to quell the *rebellion*. A protracted and sanguinary war followed; on the one side for liberty, on the other for civil and religious despotism. But was liberty crushed? was the hated heresy of the Reformation exterminated? The issue was *the establishment of one of the most powerful Protestant States in Europe, the United Provinces of the Netherlands*.

Nor was this all that Providence brought out of it. Protestant England was drawn into the conflict. This led to those collisions in America, which broke the power of the Spanish yoke there, and, instead of the iron reign of Rome over all the western world, the way was prepared for the empire of liberty and Protestantism. And there was yet another issue; Philip, chagrined at his repulses in the Netherlands, determined on a grand onset upon England, which, while it should revenge on Queen Elizabeth for the aid she lent the Hollanders in their late defence of the principles of the Reformation, should reduce England again to the domination of Rome.

This brings us to another of those grand interpositions of Providence in behalf of his adopted cause, namely,

4. *The destruction of the Invincible Armada of Spain.* Philip meditated signal vengeance on England. For this purpose he fitted out the most formidable naval armament that ever rode on the ocean. The project was no less than the complete subjugation of England, and the establishment of the religion of Rome throughout all Europe. The crisis of Protestantism had come. Should England, should the rising colonies of this New World, should all Europe and Asia smile under the benign auspices of the cross, or groan beneath the usurpations of Rome? The vast empire of Philip was roused to strike a fatal blow. The noise of preparation sounded in every part of his dominions. "In all the ports of Sicily, Naples, Spain, and Portugal, artizans were employed in building vessels of uncommon size and force," naval stores collected, provisions amassed, armies levied, and plans laid for fitting out such a fleet as had never before been seen in Europe. Ministers, generals, admirals, men of every craft and name, were employed in forwarding the grand design. Three years elapsed in the stupendous preparations. Who could doubt that such preparations, conducted by officers of such consummate skill, would finally be successful? Confident of success, and ostentatious of their power, they had already denominated this armament the *Invincible Armada*.

The time for the actual invasion drew near. Troops from all

quarters were assembling; from Italy, Spain, Flanders, Austria, the Netherlands, and the shores of the Baltic. One general burst of enthusiasm pervaded every nook and corner of the empire. Princes, dukes, nobles, men of all ranks and conditions, equally embarked their fortunes, lives, and honours, in an enterprise so promising of wealth and glory, and so calculated to engage their religious enthusiasm. And further to cherish the general infatuation, the Pope had fulminated a fresh bull of excommunication against Elizabeth, declared her deposed, dissolved her subjects from their oath of allegiance, and granted a plenary indulgence to all who should engage in the invasion. All were elated with the highest hopes of success. And who could doubt that in a few short weeks English power would be prostrate, and English Protestantism no more? But follow on a little, and behold the hand of Him who keepeth Israel as the apple of his eye.

This formidable armament had been consigned to the command of the Marquis of Santa Croce, a sea-officer of great reputation and experience; and who should dare whisper a doubt that such an armament, under such a commander, should not annihilate the Reformed Religion from the face of the earth. But mark its progress. The moment the Invincible Armada is ready for sea, the admiral *is seized with fever and dies*. And by a singular concurrence the vice-admiral meets the same fate. The fleet is delayed. England gains time. An inexperienced admiral is appointed. The fleet sails, (1588,) the next day meets a violent tempest which scatters the ships; some are sunk, and others compelled to put back into port. Again they are all at sea, and are descried approaching the shores of England, with fresh hopes in the prosecution of their enterprise. The English admiral sees the Armada, "coming full sail towards him, disposed in the form of a crescent, and stretching the distance of seven miles from the extremity of one division to that of the other." Never had so mighty a fleet rode the ocean before, and never, perhaps, the confidence of man so positive of success. Protestantism was, in anticipation, annihilated. These vessels brought the implements of torture by which the stern heretics of England were to pay the price of their defection from Rome. The writer has seen, in Queen Elizabeth's armoury in the Tower of London, the thumb-screws, fetters, battle-axes, boarding-pikes, and the invincible banner, which were taken as spoils from the Armada.

But behold the hand of God here. Just as the lion, sure of his prey, was about to pounce on the lamb, Heaven interposes. The *Lord of armies fought for his own cause*. The firmness and

courage of the English were less remarkable than the temerity and confusion of the enemy. The elements fought for the righteous cause. The fire, the wind, and tempest were so many angels of death to the boasted *invincibility* of the Spaniards. The destruction of this vast and formidable armament was effected almost without human agency. *Deus flavit et dissipantur.*

The visionary scheme of Philip vanished like the summer's cloud. Never was a project more wisely planned; never preparations more ample, or hopes of success raised higher. Very slight obstacles were anticipated to the landing of the entire invading army on the coasts of England; and it was confidently expected that a single battle would decide the fate of England and of Protestantism for ever. Yet Heaven does not permit a single Spaniard to step foot on English soil; the invaded sustain but slight damage or loss in any way, while in a very little time the ocean is strewn with the mangled corpses of their proud invaders, and with the wrecks of their noble vessels.

We have here another of those pivots on which the destiny of evangelical religion often turns. In all human probability, from this time forward, English greatness and English influence and power in her vast empire over the world, would be engaged to uphold Rome and the Inquisition; that her coal and iron, and her skill, would forge chains to bind immortal mind over one half of the globe; that her vast enterprise would be employed in the traffic of the souls of men. But Heaven had not so decreed. The eternal King had not yet yielded his right of empire on earth. A thrill of joy and thanksgiving now pervades every resting-place of Protestantism throughout the world. God had gotten the victory. They "sing unto the Lord a new song: for the Lord hath done marvellous things for them; his right hand and his holy arm hath gotten him the victory." The well-concerted schemes of man are confounded, his presumptuous expectations disappointed, and the impenetrable decrees of Divine Providence in the progress of his Church, established.

A Catholic coalition of the Irish and French against England in 1796, was a very similar instance of a remarkable interposition of Providence in behalf of the Reformed Religion. A vast conspiracy had been formed in Ireland against the British government. Two hundred thousand men were in readiness for the revolt. Overtures were made to the French republic for their assistance, and assurances given on the part of the Irish that five hundred thousand fighting men could be brought into the field on the arrival of the French. Hoche, the French General, at the head of one hundred thousand troops, arrived in Ireland with a desire to

gratify his ambition in humbling the ancient foe of France. With twenty-five thousand of his troops he embarked for Ireland, flushed with the idea of a splendid victory. But not a Frenchman was permitted to step foot in Ireland. "A violent tempest arose immediately after the departure of the fleet; one ship of the line struck on a rock and perished; several were damaged, and the fleet totally dispersed. Tempestuous weather continued the whole time the fleet was at sea." What escaped the violence of the elements and the attacks of the English, returned, broken and dispirited, to France. And the God of Hosts again made the winds and the waters his army by which to protect his cause from a Romish conspiracy, and to save from dismemberment a great Protestant nation, which, as designed by Providence, has been used more effectually than any other nation to bring to all the tribes and kindreds of the earth a knowledge of the Gospel.¹

5. I shall pass lightly over several other events which illustrate not the less strikingly the same point.

Mary, the bloody Queen of England, was a violent persecutor of the Protestants. Having brought to the block and the stake multitudes in England, Scotland, and Wales, she reached forth her hand to vex those of Ireland. She had signed a commission, (1588,) authorizing the persecution and annihilation of all Irish heretics, which was committed for execution to Dr. Cole, a zealous son of Rome. The doctor immediately repairs to Ireland to execute the bloody mandate of the queen. At Chester, where he is to embark, he communicates to the mayor the nature of his errand to Ireland, at the same time pointing to a box, which, to use his language, contained "that which shall lash the heretics of Ireland." The good woman in the house where they were, (Elizabeth Edmonds,) a friend of the Protestants, who had a brother in Dublin, hearing these words, was not a little troubled. Therefore, watching her opportunity, she opens the box, takes out the commission, and places in its stead a sheet of paper in which she had carefully wrapped a pack of cards, with the knave of clubs uppermost. Suspecting nothing, the doctor, the wind and the weather favouring, next day set sail for Dublin. He immediately appears before the lord deputy and the privy council, makes his speech, declaring the nature of his commission, and presents his box to the lord deputy; on opening which, nothing appears but a pack of cards, the knave of clubs staring his lordship in the face. The lord deputy and council were amazed, and the doctor was confounded; yet insisted that he started with a commission such as he had declared. The lord

¹ See Alison's History of Europe.

deputy answered, "Let us have another commission, and we will shuffle the cards in the meantime." The doctor, chagrined, returns to England, appears at court, obtains another commission, but is now detained by unfavourable winds, and while waiting, the queen is called to her dread account. And thus God preserved the Protestants of Ireland.¹ "Behold, he that keepeth Israel shall neither slumber nor sleep."

Again, Cromwell and Hampden are unexpectedly arrested when on the eve of joining the Pilgrims in New England. This seemed a calamity, as they were just such men as the New World needed. But their detention, though involuntary, and seemingly calamitous, was, as developed in their future career, the very thing which secured the *liberties of England*, dissipated the cloud which hung over the Huguenots of France and the Albigenses of Switzerland, and changed the face of all England.²

Other illustrations, no less apposite, we may find in the *detection of the famous gun-powder plot in 1605; in the usurpation of Oliver Cromwell in 1649; in the English Revolution, which brought to the throne of England William and Mary, in 1688.*

In the first instance a desperate confederacy had been formed by the adherents of Popery, to destroy, at one blow, James I., the Prince of Wales, and both houses of Parliament, by the explosion of an immense quantity of gun-powder, which had been concealed for the purpose under the House of Lords. A Protestant government once destroyed, they hoped to restore the power of Rome. But the hand of the Lord interposed; the nefarious plot was providentially discovered,³ and Protestantism still safe.

Again the ark of God is in trouble in the reign of Charles I. The most strenuous efforts are made to bring about a reconciliation between England and Rome. But a civil war breaks out between the King and the Parliament; Oliver Cromwell succeeds to the government, and the tide of Roman domination is again rolled back.⁴

¹ MSS. of Sir James Ware, copied from papers of Richard, Earl of Cork, and found quoted by Mosheim, Vol. II, p. 42. Also, 'Universal History,' Vol. IV, p. 278.

² Dr. Spring's 'Supremaey of God among the Nations.'

³ By a letter of caution sent to Lord Monteagle, that he should on a certain day absent himself from Parliament.

⁴ The cannon of Cromwell's navies shook the Vatican, through the bravery of his admiral, Blake. Gustavus, at another time, asserts the liberties of the Protestant North on the field of Lutzen. And, at a later period, Bonaparte lays his sacrilegious hands on the Pope himself, and *leads him away captive, and makes the seven hills of Rome tremble.*

And again the restless emissaries of Popery combine to vex the Church of God. A confederacy is formed between James II. of England, and Louis XIV. of France, to crush, not only in England, but in all Europe, the already wide-spread heresy of the German Reformer. For a time they are elated with high hopes of success, and nothing seemed more probable than that Protestantism would soon be prostrated in the dust, if not annihilated. But was the ark in peril? By the most unforeseen incidents, James is driven from his throne, a wretched, forlorn exile, in a strange land. The notable Revolution of 1688 occurs; William and Mary, Protestant princes, are called to the throne of England; and never before was the cause of the Reformation so firmly established in the British realm. And more than this: A Papist was, by the constitution, made for ever afterwards incapable of sitting on the throne of England!¹

The fixing of the succession to the English throne in the hands of Protestants, was itself an event of vast magnitude, yet greatly magnified by other providential events of the same period. Death removed not a few of the fiercest friends of Jacobitism and Popery, without which, a Protestant king could not have been seated on the throne of England. The French king, Louis XIV., died while he was yet contemplating an invasion of England; the Duke of Hamilton, just as he was going to France, where he was preparing to favour Rome; Queen Anne, "when the schemes of the party were becoming mature;" and the king of Sweden, when setting out for Norway, to use his influence against Britain.

Again, the hand of God is seen in moving the heart of Peter the Great of Russia to reform his people; to patronize schools of learning; to cause the Bible to be translated into the language of the country, commanding it to be kept in every household, and read by all. He was the hand of God to draw aside the veil of ignorance and superstition which had so long clouded the face of Russia, and to let in light, such as never shone there before, and has not ceased to shine, though feebly, ever since.

¹ This dissolution continued in force, and England was divorced from Rome, and consequently ceased to be a Papal State, till the passage of the Catholic Emancipation Bill, in 1829, when the act of separation from idolatrous Rome was annulled. And here, by the way, we may trace a remarkable providence in the *succession of the present royal family* to the throne of Britain. The manner in which the Protestant branch of James VI. was preserved through the amiable and pious princess, Sophia Elizabeth, daughter of James I., and brought to the throne while the male and Popish branch has come to nought, cannot but excite the admiration of every believer in an overruling Providence.

The kingdom of Prussia, too, furnishes an example how God so disposes of temporal power as to subserve the interests of His Church. She has stood amidst the Catholic nations of Europe, as a rock in the midst of ocean's billows; far in advance of them all, in the improvements of life, in intellectual advancement, and in morality and religion; a city set on a hill, casting her light over the accumulated darkness of many generations. But whence her pre-eminence? Her history replies: Her infancy was cradled in the hand of Providence. Though rudely rocked by the Vandal foot of a "seven years'" war with the united powers of Europe, she, the youngest of the sisterhood of European States, soon attained a growth and vigour scarcely inferior to the oldest. Early in the fifteenth century, the emperor, Sigismond, gave the Marquisite of Brandenburg to the noble family of Hohenzollern. This family, in the sixteenth century, embraced the doctrines of the Reformation, became possessed of the Duchy of Prussia, and soon assumed the form, and, after many eventful struggles in which the hand of God was abundantly manifested, the vigour and growth of an independent kingdom. And her present character, position, and influence, the religious character of her present sovereign and of her national institutions, afford a pleasing guarantee that God will not disappoint the high hopes raised by her Protestant and providential origin, in making her the instrument of his power in the defence of his truth.

Or we may quote a single instance from the history of the *Waldenses*, so prolific in providential interpositions. I refer to their almost miraculous return to their native valleys, from which they had been driven by the persecutions of Rome. The miserable remnant that survived the assault were scattered among the Swiss cantons, and in Holland, Prussia, and the Protestant States of Germany. Their homes had been peopled with Romanists, and their native valleys garrisoned by a foreign soldiery. Several attempts had been made to recover them, but in vain. In 1689, Henri Arnaud, one of their pastors, with incredible skill and courage, and at the head of but eight hundred brave mountaineers, forced his way back to the valleys, in spite of an opposing force of ten thousand well disciplined and armed French troops, and twelve thousand Piedmontese. The victories they gained, the sufferings they endured, the deliverances they experienced, are incredible on any mere human calculations, and to be accounted for only on the supposition of a special Divine interposition.

"Who but God inspired a destitute band of men with the

design of entering their country, sword in hand, in opposition to their own prince, and to the king of France, then the terror of all Europe? Who but He, conducted and protected them in this enterprise, and finally crowned it with success, in spite of the vast efforts of those powers to disconcert it, and the vows of the Pope and his adherents to support the Papal standard, and to destroy this little band of the elect?"

But why multiply examples? history is full of them. The Diet of Augsburg, (1530,) closes with full power and determination on the part of Rome, to put down by violence the Protestant cause. Rome had the power, and the Imperial arm was just raised to execute it. But mark the signal interposition of Providence. A war breaks out with *Turkey*; Charles and Francis get at loggerheads; the Duke of Mantua will not suffer a general council to be called in his city. All these events divert vengeance from the Protestants, and give them time for growth and strength. The wars of Charles V. and Francis I. are made to contribute to the cause of the Reformation, by having in their armies Protestant soldiers, who propagated the truth wherever they went. Not a few prominent reformers, especially in Italy, received their lessons of reform from this source. This same puissant Emperor Charles, allows a single defenceless Monk, (Martin Luther,) to pass unharmed, hated and doomed, yet so unmolested as not to be retarded in his great work. Henry VIII. of England, a cruel and superstitious king, a decided enemy of the Reformation, which he opposed by his arms and his pen, executes the plans of Providence, by shaking off the yoke of Rome. *He* did it to satiate his voluptuousness and ambition. God *allowed* him to do it, gloriously to subserve the cause of his truth. At the same time, Clement VII., to maintain some chimerical rights of the clergy, by hurling the thunders of the Vatican against Henry, lost all England by the very means he adopted to retain her.¹ Rome again thought to

¹ On what a slender thread the Reformation in England, at one period, hung. Henry VIII. had effected a divorce of Queen Katherine, had exasperated the Pope, who finally proposed, if Henry would by proxy acknowledge his authority, he would sanction the divorce. Henry consented. The Pope being informed of this, delayed to proceed against Henry up to a certain day named. It was winter; the travelling uncertain, the messenger, (Henry's proxy,) was delayed. A respite was pleaded for, but denied by the Pope; and the cardinals, hurrying through Henry's case, decided against the divorce, and thus threw down the gauntlet, which ended in severing England, and the English church, from Rome. The next day the messenger arrived; but all was over. One day earlier, and England had remained a province of Rome.

increase the power of her church in Germany, by the scandalous traffic of Tetzl; God made that traffic the occasion of the outbreking of the pent up fires of Reform, which were burning and heaving just beneath the surface. And Rome again thought to smother Protestantism in the blood of the Inquisition; God made the Inquisition a principal cause of the Reformation in the United Provinces. During the persecution in England, under bloody Mary, the Puritans flee to *Geneva*; are there brought in contact with the great Calvin, and become instructed more perfectly in the great principles of the Bible, by that eminent scholar and servant of God. These were the principles which these same Puritans brought to New England, and which lie at the foundation of all the distinguishing blessings of New England. But for the schooling of the Puritans for a time at Geneva, New England, and the religion and republicanism of New England, would have been another and an inferior thing.

I shall name but one other instance: it is the raising up, in the seventeenth century, *such a constellation of great and good men*, for the defence and establishment of the truth. In nothing, perhaps, are the footsteps of Providence more distinctly marked than in providing and fitting *men for the times*. Every great event, we see, has its master-spirit; every age, its controlling genius. And in the choice and preparation of these controlling spirits, the Hand of God is especially manifest. The Jewish economy could not be founded without an Abraham, nor the nation be delivered from bondage, and consolidated into a State, and brought under law, without a Moses; or conducted into Canaan, and settled there, without a Joshua; or restored, and the temple re-built after the discomfiture of the Babylonish captivity, without an Ezra and a Nehemiah. There must be a Paul to give impulse, extension, and permanency to Christianity; a Luther to act as the ruling spirit of the Reformation; a Cromwell, a Constantine, a Wilberforce, a Washington, to give impulse, unity, and direction to the several great events in which and *for* which they lived. In all such instances, there is indeed a "multitude of hearts beating, and a multitude of hands employed, for the accomplishment of the respective objects; and yet there was not a pulsation, nor a movement, but the ruling spirit animated and directed it."¹ Those great men were the primary agents, raised up for the very purpose; and we cannot doubt that He who made them such, made them in reference to the work he had for them to do.

¹Dr. Sprague's Sermon on Dr. Chalmers.

Perhaps no century was more remarkable in this respect than the seventeenth. That was an age of great men, especially of great authors, for the defence of the truth. And the Hand of God here appears, especially in connection with the fact that this century stood in special need of such authors.

Protestantism was yet young, and knew not its strength, or the rich and varied stores on which it should feed. Truth was now to adorn her in a new and richer dress. The mine was to be opened deeper, and more of its invaluable treasures to be discovered and brought into use. And were there men adequate to such a work? There were giants in those days, men mighty in word and in deed. Take from the long catalogue the following, as specimens: Lightfoot, Poole, Owen, Bunyan, Baxter, Flavel, Calamy, Howe, Bishop Burnet, Cudworth, Stillingfleet, Prideaux, Lock, Lloyd, and Territin.

Or, as specimens of profane writers who essentially promoted the cause of Christianity by advancing science and learning, we may take such men as Archbishop Usher, Hervey, John Selden, Clarendon, Sir Matthew Hale, John Locke, and Robert Boyle.¹

Indeed, I may say, in a word, all veritable history is but an exponent of Providence; and it cannot but interest the mind of intelligent piety, to trace the mighty hand of God in all the changes and revolutions and incidents of our world's history. All are made, beautifully, to subserve the interests of the Church; all tend to the furtherance of *the one* great purpose of the Divine mind, the glory of God in the redemption of man.

The inference forced on us from the foregoing is, that *the preservation of the Church*, amidst all the changes and revolutions of nations, and the stern and constant opposition of her enemies, is a standing providence, which the people of God can never cease more and more to admire. Often has the whole civil authority of the world been confederated against her; often has she been brought to the brink of ruin; and often have great

¹ Robert Boyle was one of the most learned men of his age: but this is not what immortalizes his name in the annals of Christianity. He was the first Governor of the "Society for Propagating the Gospel in New England." He instituted public lectures for the defence of Christianity; manifested an unquenchable zeal for the diffusion of the Gospel in India and in America, and among the native Welch and Irish; made munificent donations for the translation of the Scriptures into Malay, Arabic, Welch, and Irish, and of Elliot's Bible into the language of the Massachusetts Indians, and for other religious books; and lastly, a legacy of £5,400 for the propagation of Christianity among the heathen. *To his stern religious principles, he united the purest morals, a rare modesty, and active benevolence.*

kings and mighty kingdoms rejoiced over her supposed complete overthrow; yet she has stood, she has weathered storms the most violent, withstood billows the most angry, for near six thousand years. When Moab, and Ammon, and Edom were mighty, she was weak; yet she lived to see them all in ruins. When Babylon and Nineveh towered to heaven in their greatness and pride, she was as nothing in their sight; yet Babylon and Nineveh fell in undistinguished ruin, but she rose and triumphed over their ashes. The monarchies of Persia, and Greece, and Rome, rose and successively spread themselves over the earth, and defied all human, if not all divine power, to bring them down from their towering height. The Church was a thing despised, and nothing counted of; yet she lived and prospered, and waved the banner of her victory over their ruins; and this, too, in spite of all their power, oftentimes employed for her destruction. The Christian Church, in her beginning, took root and spread in despite of all the civil authority of the world.

Often did the Roman government set itself, in good earnest, to extirpate her, root and branch, from the earth. And under the tenth and last persecution, they boasted that their design was accomplished, the Church *was* extinct. Yet their boast is scarcely uttered, before the Christian Church rises triumphant over the Roman Empire, and that empire itself falls to ruin. Again, how completely the voice of piety is suppressed, and her very existence seems annihilated, previous to the Reformation in the sixteenth century; yet, soon we see her rising in all her pristine strength and glory, and kings again bow down to her, while the vaunting powers of Rome, under imperial auspices, avail nothing. Philip II. of Spain, Bloody Mary of England, and Louis XIV. of France, in persecutions of exquisite cruelty and unwonted virulence, each, in turn, raise their puissant arms to sweep Protestantism from the earth. Yet the Church of God moves on, through blood, through fire and faggots, purified, invigorated, enlarged, in proportion to the madness of their folly and guilt. Again, Julian the apostate, Voltaire, Paine, rise up in their wrath, to put down Christianity single handed. Yet she heeds their invectives as the moon did the barking of the petty cur. She moves on in her majesty, while they die in agony and shame, and their names become a stench in the whole earth.

Surely the hand of the Lord has held the ark. He has conducted it thus far, and will not forsake it now. He has reprov'd kings for her sake, saying, "Touch not mine anointed, and do *my* prophets no harm."

The Lord's portion is his people: to lead them in a "waste howling wilderness;" to instruct them; to keep them as the apple of his eye, is the sleepless care of the God of Jacob. And if, like the eagle that "stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," the Lord, sometimes, by the sterner dispensations of his Providence, rouses his people from their sloth, and teaches them to direct their reluctant souls heavenward, he is none the less mindful of their eternal well-being.

Let it, then, be our chief concern that we *be reconciled to God*; that our discordant spirits be hushed into harmony with the Spirit that controls all events in this wide universe according to his sovereign will. And then, though his chariot wheels roll on in their resistless course, we shall not be crushed; but, drawn by the sweet influences of everlasting love, our spirits shall find rest from every sorrow, and rest in God for ever.

CHAPTER VII.

GOD IN MODERN MISSIONS.—Their early history. Benevolent societies. The Moravians. English Baptists' Society. Birnie's Missions. David Bogue and the London Missionary Society. Captain James Wilson and the South Sea Mission. The tradition of the *unseen God*. Success. Destruction of Idols. Gospel brought to Rurutu, Aitutaki, Rarotonga, Mangai, Navigators' Islands.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. xiv, 6.

THIS angel is believed to prefigure the progress of the Gospel, under the auspices of modern missions. The figure is sublime and apt. High in the air, where his course is unobstructed by mountain, lake, sea, or desert, he moves majestically on, as if to extend his flight around the world. Nothing impedes his course. In trumpet tones he proclaims pardon to a rebel world. The dwellers on the mountains and in the vales, the inhabitants of the isles, hear the joyful sound, and respond in heart-felt melody as they receive the law of their God. The turbaned tribes of India, they that traverse the wide wastes of Africa, or inhabit the eternal snows of the poles, welcome the glad tidings, and praise Him who sitteth on the throne, and the adorable Lamb. As the angel speeds his flight, encompassed in a halo of celestial radiance, and scattering in his train the royal gifts of Heaven, earth's remotest ends echo to the glad sounds of salvation by God's dear Son.

Such is the auspicious event symbolized by the flight of the angel. It would be a delightful anticipation to dwell on the glory and felicity of such a period; when sin shall no more invade the peaceful bosom of man; tears flow no more; men no longer hate and devour one another; fraud, oppression, wrong, be known no more: righteousness shall reign; purity and peace triumph, and the earth be full of the glory of the Lord. But this would be to leap with mighty strides to that glorious goal towards which the lines of Providence I am tracing are all converging. We must linger a little longer in the outer court, and see how the stately structure of the temple is reared.

In preceding chapters, a variety of historical events have been made to illustrate the hand of God as stretched out to extend and protect his Zion. An immense preparatory work was doing in three of the great quarters of the globe. In America, a nation of Protestants was growing into manhood, and preparing, as a young man, to run a race; the Church being founded on a more spiritual basis, was more free from political, social, and intellectual trammels than since the days of the apostles. In Asia, a great Christian and Protestant empire was erecting in the very heart of idolatry; while in Europe, a brilliant succession of events were transpiring, all tending to make room for the Reformed Church, and the doctrines of the cross. The Moors were driven out of Spain, and thus the burning tide of Mohammedanism, which had so long threatened to roll its fiery floods over all Europe, was turned back on the deserts of Africa. Queen Mary, of bloody memory, is foiled in some of her most cruel devices to exterminate from her dominions the religion of Luther and of the cross. The mad attempt of Philip II. of Spain, to bind the chains of spiritual despotism on the half Protestant people of Holland and the Low Countries, results in the establishment of one of the most powerful Protestant States in Europe. The proud, presumptuous attempt of the same bigoted prince to subjugate England to the yoke of Catholic Spain and the more galling yoke of Rome, is signally frustrated in the destruction of the Spanish "Invincible Armada." Cromwell and Hampden are providentially arrested when on the eve of joining the Pilgrims in New England, and thus the whole face of things in England and in Europe is changed in reference to the Reformed Church. The *gun-powder plot* is discovered just in time to save a Protestant government from being buried in one common ruin. The Revolution of 1688 brings to the throne of England the Protestant princes, William and Mary, just in time to rescue the perilled cause of the Reformed religion from the confederated

malice of James II. and Louis XIV., who now seemed about to crush it for ever. Peter the Great unexpectedly becomes the defender of the faith in the Russias; and a rare constellation of great and good men, theologians, expositors, controversialists, historians, philosophers, logicians, orators, and poets rise at this period, such as never appeared in the world before, men mighty in word and in deed, to develop the doctrines of the Reformation and to defend its truths. And to this list I may add the *American and French Revolutions* of the eighteenth century; the one of which secured to reformed Protestantism a free and a better soil on which to strike deep her roots and spread wide her branches; and the other struck a heavy blow on Papacy in Europe, and decreed that man should be free.

But to what point of convergency were the lines of Providence now tending? If I mistake not, all these events were but fledging the wings of the angel who was soon to commence his flight, preaching the everlasting Gospel; preparatory steps to that system of efforts which has been devised, and is in progress for the conversion of the world to God.

I am now prepared to point out the hand of God in the progress of Christianity as seen in *the origin and success of Modern Missions*.

The early history of missions to the heathen every where bears marks of providential interposition. We have seen how the ever busy and wisely guiding Hand has prepared the way for the flight of the angel. We shall now see how he was, in the commencement of his flight, borne aloft on the wings of the same never-failing, sleepless Providence.

Special providences, in *the origin of modern benevolent societies, and corresponding providential movements in the different portions of the world* where these associations are destined to act, first challenge our admiration. And nothing here is more remarkable than the spontaneous and almost simultaneous upshooting of a numerous constellation of benevolent associations at this particular period. Within the space of forty years (1792–1831,) there arose, from the kindly influences of a preceding age, more than forty charitable institutions, half of which are missionary institutions, and the other half auxiliaries to the same great work. Whether or not we may be able to trace any striking interpositions of Providence in the origin of particular associations, the hand of God is abundantly manifested in bringing into existence, at nearly the same time, such a beautiful and potent array for the moral conquest of the world.

The whole early history of Moravian missions, the earliest of

modern missions, is a record of interesting providences. Two young Greenlanders are providentially brought to Copenhagen, come to the notice of the Moravian brethren, their history and condition is searched out, (for true benevolence has many eyes, and is fledged with angels' wings,) and a mission is immediately determined upon. Hence the origin of Moravian missions.

That a congregation, not exceeding six hundred persons in all, and most of them exiles from their native land, and poor, should originate the idea of missions to Greenland, to the West Indies, to Labrador, to America, to Africa, and Asia, is, of itself, sufficiently providential to enlist our admiration. But that they should, from generation to generation, amidst incredible hardships and praiseworthy self-denial, sustain these missions, is still more to be admired. A volume would scarcely detail the all but miraculous interpositions of Providence in behalf of those missions. In the midst of extraordinary perils by sea and by land, from the elements and from savage men, the hand of God was, in a signal manner, with those devoted and self-denying men, who, for Christ's and the Gospel's sake, braved the eternal snows of the north, or scorched beneath the broiling sun of the equator. Oft did they encounter famine, pestilence, shipwreck, and distressing extremes of heat and cold; and the Lord delivered them out of them all. When we take into the account the fewness of their number, their circumscribed ability, and the humbleness of their condition, the Moravians stood on an enviable pre-eminence in the work of missions. Here, emphatically, God ordained strength out of weakness, making bare his own arm, and showing to the nations that He can conquer by the few or the many; David with his sling, single-handed, against Goliath.

A better day was dawning on the Church. This little star which rose and shed its placid light over the dark waters of Paganism, was the precursor of a constellation that should soon rise and shine brighter and brighter till the whole earth should be radiant with their light.

Next in order rose the Baptist missionary society of England. It was not an orphan; it was the child of Providence. Its origin is worthy of note. An unwonted spirit of prayer prevails. A *new thought* enters the mind of one of the ministers met in association at Nottingham, in 1784. It is, that one hour, on the first Monday evening of every month, should be devoted to prayer for the revival of religion, and the extension of the Redeemer's kingdom throughout the earth. Here commenced the monthly *meeting for prayer*; and here a series of the most brilliant con-

quests over the empire of darkness. *Carey*, the pioneer of missions to India, was now brought to light, and the subject of the world's conversion began to be a topic of public discussion. The novel idea was now broached, to form a *society* to send out a mission; and, after a little time, it was matured and realized with a fund of £13 2s. 6d. Yet they had neither experience, nor a knowledge of any country where they might expect an open door for the Gospel; nor had they the men prepared to go forth on this untried enterprise.

But Providence had devised the great plan, and would now reveal it. While these things were transpiring in England, a corresponding part of the scheme was maturing in India. About the time that prayer began to be offered up for the conversion of the world, and the monthly meeting for this purpose was established, a surgeon, by the name of John Thomas, leaves England for Calcutta. The Lord stirs up his heart to attempt the spiritual benefit of the natives. Though unsuccessful in the attempt, his own heart becomes interested in the things of religion, and he was, on his return to England, baptized in 1785. He returns to India, gains more knowledge of the country and the condition of the heathen, and feels more than ever solicitous for their spiritual welfare. In him Providence had provided the newly organized society with just such a helper and guide as they needed. Thomas being in London at the time referred to, is at once solicited to engage under the auspices of the society in the establishment of a mission in Bengal. And to what stately dimensions, and vigour, and beneficent activity this child of Providence has since attained, all know who are acquainted with the history of the English Baptist Missionary society.

And the American Baptist Mission in Birmah may claim paternity in the same Providence. Two missionaries, while on their way to India, under the direction of the A. B. C. F. M., became Baptists; are naturally thrown, on their landing in Calcutta, among the English Baptist Mission; fall under their auspices, and as far as providential interposition and direction are concerned, may be regarded as a branch of the English Mission.

Nor can we but admire the wonder-workings of Providence as He wrought in the minds of Judson and Rice, and, by changing their views on a certain Christian *rite*, created, in some remote spot on the ocean, the germ of the American Baptist Missionary Society, roused that great and growing denomination to engage in the work of missions to the heathen, which they have since prosecuted with much energy and with signal success.

But look from another point; the formation of the London Missionary Society. The set time to enlarge Zion's boundaries had come. The angel had commenced his flight. Some ten years after the formation of the Baptist society, (1797,) the Rev. David Bogue, of Gosport, visits Bristol, to preach in one of Whitefield's tabernacles. But there was nothing remarkable in this. He had preached there many times before. But now, in the parlour of the tabernacle house, he first broaches the idea of uniting Christians of different denominations in an association for the spread of the Gospel. The thought was contagious, as the leaven in the meal. Many a pious mind caught the idea. Circulars were sent out, addresses made, sermons preached, private conversations and correspondence maintained; the latent spirits of missions, which had for ages slept in the Church, is now roused; a society is organized; funds promptly raised, and an auspicious commencement made on the islands of the Pacific.

But we shall be able to discern the finger of God more distinctly, if we allow the eye to pass cursorily over some of the particular missions of this Board. We may, at the very outset, record one of those interesting providential interpositions on which the eye of confiding piety delights to dwell. The first corps of missionaries were ready to embark; and a missionary ship, the *Duff*, was ready to convey them. But who should command it? They needed a skilful, wise, benevolent man, a controlling mind, who should come to the aid of the society at this crisis. Such was Capt. James Wilson. His eventful life in the East Indies had more, perhaps, than that of any man living, singled him out as an object of God's peculiar care; a chosen vessel, and a valued instrument in his work among the Gentiles.

The life of Wilson is a beautiful illustration of our subject: while engaged in an important and perilous service for the East India Company in their war with Hyder Ally, he was taken prisoner by the French; escaped from his prison by leaping from a wall forty feet high; swam the Coleroon river, an attempt accounted by the natives as certain death, on account of the multitude of alligators which infest it; was seized by some of Hyder Ally's peons; stripped; his hands tied behind his back, and he barbarously driven to head quarters. From thence, chained to a common soldier, he was driven, naked, barefoot, and wounded, a distance of five hundred miles. Loaded with ponderous chains, he was now thrown into a prison, known as the Black Hole. Here he suffered incredible hardships from hunger, suffocation, and excessive heat. Often a corpse was unchained *from his arm* in the morning, that a living sufferer might

take its place. Amid such accumulated misery, he was preserved for twenty-two months. Emaciated, naked, famished, and covered with ulcers, he was liberated. Yet in all this he acknowledged not the Hand that preserved him.

He was afterwards successful in business, accumulated a fortune, and returned to England in the same vessel in which Mr. Thomas of the Baptist Mission, (mark the hand of God here,) was passenger. Mr. Thomas often urged on his mind the great truths of religion, though apparently to little effect. Yet the eye of God was on him. He was a chosen vessel. Retired from foreign service to affluence and ease, he revelled in all the pleasures and gratifications which fortune and friends could bestow. Yet in the midst of his enjoyments, a series of the most interesting incidents became the means of his conversion to a life of godliness. He became an eminent and devoted Christian. A magazine falls into his hands about this time, communicating an incipient plan of a mission to the South Sea Islands. The suggestion immediately arises in his mind that *here is work for him*. Willing to sacrifice the comfort and ease of an affluent and dignified retirement, he gratuitously tenders his services in this new and benevolent enterprise, to command the missionary ship. For gain, he had braved the stormy ocean: he will do it again for Christ. His services were accepted; and the early history of the South Sea Mission is ample voucher how much, under God, the success of that enterprise was indebted to the experience and skill, as well as to the piety and benevolence of the noble Wilson.

He was raised up, and by a rigid course of discipline, prepared for just such an untried and daring enterprise. While the friends of missions were maturing the plan for his bold expedition on the one hand, God was, by a singular process, on the other, preparing one who should take the command in an undertaking so novel and important.

The voyage was prosperous. Twenty-five labourers were taken out, and a mission established. For sixteen years they sow the precious seed upon a rock. No generous soil received it; no friendly sun or fertilizing shower, caused it to vegetate. They seemed to labour in vain. The heavens over them are brass, and the earth iron. Desolating wars, and abominable, cruel idolatries, are the all-absorbing themes of the natives. But the day of deliverance is at hand, and in a manner to show that the hand which wrought it was the Lord's.

The missionaries are unexpectedly driven from the islands by *the fury of war, and their fond hopes of seeing their labours*

successful, and the cross planted in those regions of death, seemed completely blasted. But *this was God's time to work*. When the field had been abandoned to the ravages of war, and amidst the very desolations of all their expectations of success, the work of conversion began. The good seed of the word had, unknown to the missionaries, taken deep root in the minds of two domestics who had been employed in their family. Though "buried long in dust," the eye of Providence watched it, and would not suffer the precious seed to be lost. Others gathered around these first fruits, earnest of a glorious harvest. The wars ceased; the missionaries returned; and what must have been their joy and astonishment, to be welcomed back by a large company of praying people!¹ They had now only to cast the seed as profusely as they could, into a soil prepared to their hands.

There is, too, a beautiful counterpart to this signal Providence. While these things are transpiring at the islands, a dark cloud of discouragement gathers over the society at home. Years of fruitless toil had elapsed, and the Directors entertained serious thoughts of abandoning the mission altogether. This disheartening resolution was overruled by the determinate friendship and munificence of Dr. Haweis, and the irretractable attachment to the enterprise of the Rev. Matthew Wilks. The mission was sustained. Letters of encouragement were written to the Islands; and what is worthy of remark, *while these letters were on their way*, they were passed by a ship conveying to England not only the news of the overthrow of Idolatry, but the rejected idols themselves.

Nor should we here overlook another Providence in the auspicious commencement of this mission. The shock of an earthquake is felt in Tahiti, a thing, till then, unknown to the Tahitians. This creates no little alarm, and gives rise to many conflicting opinions as to the meaning of such a phenomenon. At length, an old chief rehearses to the people a tradition which existed on the island, namely, that there is an UNSEEN GOD, and that strangers would, at some period, visit the island to tell them about this Being. In his opinion, he said, the earthquake was caused by this unseen God, and that the men who should tell them about him, must be near at hand. In a few days a strange sail is seen standing into the bay. It was the Duff, Capt. James Wilson, with the first missionaries for Tahiti.

The destruction of their idols was the beginning of a series of successes which for more than forty years, have blessed those

¹ *Williams's Missionary Enterprises in the South Sea Islands.*

numerous groups of islands; so that, within two thousand miles of Tahiti, the radiating point of light in those dark seas, there is not a single island which has not been illumined by the Sun of Righteousness. Where will you find a parallel to this in all the annals of Christianity?

Instances like the following might be recounted to almost any extent. An epidemic prevails on the island of Rurutu, an island some three hundred miles south of Tahiti. The superstitious inhabitants, believing it to be the infliction of some angry god, two of their chiefs determine to build each a large boat, and with as many of their people as could be conveyed, to commit themselves to the winds and the waves, in search of some happier isle. They feared, if they stayed, "being devoured by the gods." A violent storm overtakes them; one canoe yields to its fury, and nearly the whole crew perish; the other is driven about for three weeks, over the trackless deep, they know not whither, in the most pitiable condition for the want of food and water. But an unerring Hand guided them. They were driven to the Society Islands. Totally unacquainted with Christianity, or the comforts of civilization, these untutored savages were not a little astonished at the improved condition of the Society Islanders. Their books, schools, temporal comforts, mode of worship, and especially the account they now heard of the true God, were novel and astounding. They were at once convinced of the superiority and the divinity of the Christian religion, and believed they had been conducted here that they might become acquainted with a more excellent way. They became immediately interested in the Gospel; made astonishing proficiency in learning, and after a few months returned to their native isle, accompanied, at their earnest request, by two native missionaries, who brought light into the land of darkness.

This remarkable providence not only brought to the notice of the mission a new island, full of benighted, immortal souls and was the first of a series of events which soon added this lovely isle to the domains of Immanuel's empire, but in connection with this, appeared the first germ of the missionary spirit among the native converts of the South Sea Islands. Freely they had received, and from this time forward, freely did they give, till island after island, group after group, were encircled in the extended arms of Christian benevolence.

The history of the South Sea Islands is a history of providential interpositions. Pomare, king of Tahiti, proposed to his assembled chiefs the adoption of Christianity and the destruction of their idol gods. Many chiefs strenuously oppose. A power-

ful chief comes forward, accompanied by his wife. They cordially second the king's proposition, declaring that they had, for some time past, been contemplating the destruction of their own idols. This state of mind had been induced by the death of a beloved and only daughter. Having in vain sought help from priests and gods, by all that rich sacrifices and profuse presents could avail, they were bitterly enraged at their gods, and ready to cast them away as useless. The scale now seemed turning in favour of Christianity, when another occurrence threatened to counterbalance it. *Tapua*, another mighty chief and a formidable warrior, who had conquered many islands, was present at this consultation, and threatened by every means in his power to oppose the king's proposition to destroy the idols. But his puissant arm was soon palsied, and his haughty spirit yielded to the all-conquering scythe of death. His timely removal left behind no formidable obstacle to the destruction of idolatry and the introduction of Christianity.¹ But for the death of this chief, Christianity, it is believed, could not have been introduced.

Who can read the record of such events, and not discern the hand of God? What miracles once effected, may now be achieved by the special interpositions of Providence.

The introduction of the Gospel at Aitutaki, was similar to that of Tahiti. The death of a chief's daughter so incensed the parents against the gods, and impaired the confidence of the people in their aid, that they immediately abandoned them. There is, perhaps, not a more marked interposition of Providence in the whole history of Christianity, than in the extensive and almost simultaneous movements among the Pagan nations of the Pacific to cast away their idols and to embrace a new religion.

The people of another Island, Mangaia, brutally abuse the first teachers sent them, and drive them from their shores. A disease breaks out among them, which spares neither age nor youth, high nor low. They believe it to be the vengeance of the "God of the strangers;" and from this time they received the missionaries gladly, and cordially embraced the religion of the cross.

In another instance, a native Christian woman of Tahiti is providentially cast on the beautiful but idolatrous Island of Rarotonga. She speaks freely of the change which Christianity had produced on her native island. These things came to the

¹ While the king was meditating and proposing to destroy the idol gods, the young man who kept them formed the bold resolution of doing the deed. A day is fixed; a pile of combustibles prepared; the people are gathered around, and the idols are brought out and thrown on the pile.

ears of the king; and as a consequence, the king and royal household, the chiefs and people, were prepared to receive the new religion, as it was shortly after introduced. In another instance, a foul wind arrests the 'Messenger of Peace,' (the name of the missionary vessel,) which was bearing Mr. Williams from one island to another in his errands of mercy, and he is, much to his disappointment, and after contending in vain for several days with the elements, compelled to put in at the Island of Mangaia. Here had been gained from the moral wastes of Paganism a beautiful vineyard. The vine brought out of Egypt had been planted here, and had taken some root, and began to put forth its tender branches; but the Vandal foot of war was raised over it, and but one day later and the hedge would have been broken down, and that vine trodden under foot. The heathen chiefs had determined, by one decisive blow, to rid themselves of the whole Christian party. Mr. W. with two or three Christian chiefs, hastened on shore, repaired to the hostile chiefs, and, before the deadly attack of the morrow came, the raging tempest was assuaged, the war prevented. And the happy result was the dissolution of the league against the Christians, and the removal of most of the heathen to the Christian settlement.

It is, indeed, a fact worthy of remark, that no considerable Island in the South Seas embraced Christianity without a *war*, though always defensive on the part of the Christians. Providence here singularly interposed, discomfited the heathen, gave the victory to his people, and established the religion of the cross.

I shall adduce but one illustration more: It was long in the heart of the indefatigable Williams, (since murdered and eaten by the savages,) to carry the news of salvation to the Navigators' or Samoa Islands. The reluctance of his wife dissuaded him from the enterprise. But the thousands of that interesting group shall not perish without the light of the Gospel. Two or three years pass, and the design in the mind of Williams seems to be abandoned. His wife is brought by the heavy hand of God to suffer a protracted and severe illness. She resolves in her mind why the hand of God is thus laid on her, and what is *the* lesson he would have her learn. She says to her husband, "I freely consent to your absence in your contemplated visit to the Navigators' Islands." Nor was the hand of God less manifest in the progress than in the commencement of this important, and, in many respects, hazardous undertaking.

They touch on their way at the Island of Tongatabu; an active respectable looking native presents himself, says he is a chief of the Navigators' Islands, and related to the most influen-

tial families. His assertions are corroborated; and he desires and obtains a passage to his native islands in the mission ship, promising to do all in his power to favour the introduction of the Gospel there. During the voyage he informs Mr. Williams that he need anticipate but one formidable obstacle to the realization of his wishes in relation to the Navigators' Islands: it was the violent opposition which might be met from *Tamafainga*, a kind of high priest, in whom it was said "the spirit of the gods dwelt." If he opposed, all further attempts would be vain. But they are wafted on by the favourable breeze, and seem soon about to land on the desired spot. But adverse winds blow, and a furious storm drives them from their course. Their sails are rent, the vessel crippled, and several of the men sick with influenza. All these things seemed against them: why could they not have been conveyed by that favouring breeze to the destined landing? for they came on an errand of mercy, and Heaven is not wont to frown on such enterprises.

After several days' painful delay they arrive; and what must have been their admiration of the dealings of Providence, when they were told that *Tamafainga was dead!* He was killed but ten days before. The storm had detained them, that they might arrive precisely at *the right time* to introduce the new religion. Ten days earlier, their efforts would have been abortive on account of the opposition of the high-priest. A few days later, his successor would have been appointed, and all their attempts equally fruitless.

Thus the Gospel was introduced into those islands under the most favourable auspices, and followed by the most unprecedented success.

But I pause for the present. To write a history of missionary providences would be to write a history of missions.

Our subject affords *a delightful assurance of ultimate success in all our well directed efforts to convert the world.* We need only to recur to the illustrations already adduced, to convey to our minds infinite satisfaction that He who has begun the good work will carry it on. He that can make the winds, the waves, the pestilence, the fury of war, his ministers, can work and none can hinder. The Lord hath sworn and he cannot go back, that he will give to his Son the heathen for his inheritance, and the uttermost parts of the earth for a possession. The angel having the everlasting Gospel to preach to them that dwell on the face of the whole earth, has begun his glorious flight. Move on, thou blessed messenger of peace, till earth's remotest bounds shall *join in the grand jubilee of the world's redemption!*

CHAPTER VIII.

MODERN MISSIONS continued. Henry Obookiah and the Sandwich Islands, Vancouver and the Council. Dr. Vanderkemp and South Africa. Africaner. Hand of God in the Origin of Benevolent Societies. Remarkable preservation of Missionaries.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the face of the earth."—Rev. xiv, 6.

IN the last chapter, attention was directed to an interesting period in the history of Christianity. We saw the angel having the everlasting Gospel to preach, directing his adventurous flight over the broad Pacific, scattering blessings from his wings on the beautiful isles that sit on its bosom. "Truly, the isles waited for the law of their God." In not a few instances, the people, in expectation of the missionary ship, cast away their idols, erected places for public worship, and waited for the coming of the "Messenger of Peace." It is related that in several instances, before the Gospel was introduced, though expected, "they were known to assemble at six o'clock on Sabbath morning, sit in silence an hour or more, and repeat this a second, and even a third time, during the day."

Before leaving this new and wide theatre on which God has of late, and in a most extraordinary manner, been pleased to display the riches of his grace, I shall recount yet another instance of remarkable providential interposition. The illustration is familiar; you will discern the finger of God in the tale.

An orphan boy on one of the Sandwich Islands, of twelve years old, is seen escaping from a scene of the most disgusting carnage. He bears on his back an infant brother of only two months old. They are pursued; the infant is transfixed with a spear, while the lad is spared and led away the captive of war. He is the only survivor of his family. The father and mother, with these two boys, had, on the approach of the enemy to their village, fled to the mountains; but were soon sought out and cut to pieces before the face of their children. Henry, the surviving boy, remained for some time with the man whom he had seen kill his father and his mother; is at length found by an uncle, who takes him to his house, and keeps him one or two years. Again is he, with his aunt, a prisoner of war, makes his escape, secretes himself at a little distance, whence he soon saw his aunt conducted from the prison to a precipice, from which she was thrown headlong, and dashed to pieces. Now alone in the world and disconsolate, he determines to end a miserable existence in

the same way he had seen his relative meet her tragic death. As soon as the enemy disappeared from the precipice, he approached to execute his horrid purpose. But being discovered by one of the hostile party, he is rescued just in time to save a life which should be the hand of Providence to bring life and immortality to light among his benighted countrymen.

Again we find him, by some means once more restored to his uncle; yet weary of life, and the last of his race, he never ceases to bemoan his parents. In this state of despondency and wretchedness, he conceives the strange idea of seeking an asylum in some foreign country.

While in this state of mind, an American ship arrives. Young *Obookiah* was immediately on board to seek a passage to America. His uncle refused to let him go, and shut him up in his house. But the young adventurer finds means to escape, and is again on board, and is allowed to sail.

But mark the next link in the chain. There is on board this vessel a pious young man, (Russel Hubbard,) a student of Yale College, who becomes a friend of young Henry, and takes much pains to instruct him in the rudiments of learning, of which he was totally ignorant.

After a few months we find Henry in New Haven. Wandering about the college-yard, he attracts the attraction of E. W. Dwight, who, from this time, becomes his friend and teacher, is introduced into the family of Dr. Dwight, and finally comes to the knowledge of Samuel J. Mills, who takes him to his father's, in Torrington. Thence, after some time, he is transferred to Andover, becomes a Christian, lives in different places in Massachusetts, Connecticut, and New Hampshire; every where adorns a good profession, manifests a burning zeal for the salvation of his countrymen, and much solicitude for the salvation of all men. At length we find him in the mission school at Cornwall, the same decided, consistent Christian; the industrious scholar, the amiable companion, ever loved and highly respected.

He has by this time produced a strong interest in favour of the Sandwich Islands. A mission thither was always his fond hope and the object of his unremitting toil. It was a much cherished idea that he might return, a messenger of peace, to his deluded countrymen; and for this purpose he used all diligence to be prepared. But, strange dispensation of Providence! he is cut down by the relentless hand of death, before he sees one of his benevolent schemes for his native island executed.

But let us pause here, and mark the hand of God. The time

of blessed visitation had come for the isles of the sea. The English churches had already taken of the spoil of their idols, and were rejoicing and being enriched by their conquests. The American Zion must participate in the honour and profit of the war. Hence Henry Obookiah, an obscure boy, without father or mother, kindred or tie, to bind him to his native land, must be brought to our shores; be removed from place to place, from institution to institution, every where fanning into a flame the smoking flax of a missionary spirit, and giving it some definite direction; be made the occasion of rousing the slumbering energies of the Church on behalf of the heathen, and of kindling a spirit of prayer and benevolence in the hearts of God's people; and finally, and principally, his short and interesting career, and, perhaps, more than all, his widely lamented *death*, should originate and mature a scheme of missions to those islands, the present aspect of which presents scenes of interest scarcely inferior to those of the apostolic age. Behold, what a great matter a little fire kindleth!

But there is another aspect in which we must view the pleasing interposition. While Henry Obookiah was being used as the hand of Providence in preparing (through Mills and Hall, Griffin and Dwight, and others on whom his influence bore,) the American church to engage in a plan of benevolent action, definitely directed towards the islands of the Pacific, there was a process transpiring *at* the islands still more interesting, if possible, and more strongly marked as the handiwork of God. Already had the decree passed for the destruction of idolatry, and those islands, too, were *waiting* for the law of their God.

An incident here will illustrate. I give it as taken from the lips of the Rev. Mr. Richards on his late visit to this country. On the arrival of our first company of missionaries, a consultation of the king and chiefs was held, whether they should be allowed to remain. Different opinions were advanced, supported by as different reasons. The second day of these deliberations had nearly closed without any decisive result. Now there came into the council the aged secretary of the late king, who had just returned from a neighbouring island. He had long been a sort of chronicler of the nation. His mind, in the absence of written documents, was a kind of historical depot. His opinion was asked, and his decision determined the momentous question, whether the "glad tidings of great joy," which had then, for the first time, reached the islands, should be proclaimed, or the darkness of death which then brooded over them become darker than before.

Addressing the young king he said; "What did the late king,

your father, enjoin on you as touching these men who now ask your protection and a residence among us?" "He left in charge nothing concerning these men," said the young king. "Did he not repeat to you what *Vancouver* said to him, as he looked upon our gods, and pitied our folly? how he said that not many years would elapse before Englishmen would come and teach a better religion, and that you must protect such teachers, and listen to them, and embrace their religion? Now they have come, and what would your father have you do with them?"

He resumed his seat; the young king recalled the charge of his royal sire, and this "little matter" fixed the decision that opened the flood-gates of mercy to thousands of the most abject of our race, and formed the commencement of a successful career of benevolent action which shall not cease with time. Discern ye not the finger of God here?

But the history of the introduction of the Gospel at the Sandwich Islands, is too strikingly illustrative of a superintending Providence, to be passed without further detail. Yet the history of other missions may furnish illustrations no less interesting. We shall here, at every step, trace the foot-prints of providential interposition.

For some time previous to the introduction of the Gospel at those Islands, Providence was actively preparing the way for such an event. The Islands were now brought to the notice of civilized and Christian nations; a few such men as *Vancouver* had visited them, and done much to prepare the native mind favourably to receive the means of civil and religious reformation, when they should be offered; the conflicting interests of different chiefs had been very much annihilated in the conquests of *Kamehameha*, who had consolidated the whole group under one government, and thus prepared the way for a national reformation. As in the days of *Augustus Cæsar* and the advent of Christ, the clangour of war was hushed, and facilities, as at no former period, afforded for the spread of the truth. And, more than all, a prediction existed that the time drew nigh when a "*communication should be made to them from Heaven, entirely different from any thing they had known, and that the tabus of the country should be destroyed.*" This singular prediction, the result no doubt, of that presentiment or general expectation which is wont to pervade the public mind on the eve of some great national change, did much to prepossess the minds of the popular mass to let go their idols, and accept the Gospel when offered. It was the dim shadow of events yet hid in the dark future; it was the still, small voice of

God, announcing his purposes of mercy to these long-benighted islands.

A few specific instances will indicate how God provided himself with some of the chief instruments in the late extraordinary work at the islands, and how he removed obstacles.

A female child is born in an obscure corner of the Island of Maui. Her parents, who had once basked in the sunshine of the royal favour, are now languishing in the shades of neglect, destitute and depressed. Twice, when an infant, was she providentially saved from drowning. Wrapped in a roll of *kapa*, she was laid by her parents on the top of a double canoe, from which, as tossed by the waves, she fell into the sea. The floating *kapa* being discovered in time, she was drawn as from a watery grave. Again, when in her childhood, being near the sea with her mother, she was caught by a huge wave, rolling suddenly in, and in its recoil carried her beyond her depth, and was for the moment given up for lost. She was now a third time rescued from the jaws of death; yet none but the Great Deliverer knew for what a noble purpose.

It was a stormy period of Hawaiian history. Her childhood was spent amidst scenes of violence and blood. A revolution is in progress; a ferocious, warlike king of Hawaii, (Kamehameha,) gains the dominion of the islands; the destinies of the family of *Kaahumanu* (the heroine of my tale,) begin to rise. Her father being one of the conqueror's chief supporters, she, like the renowned Noor Mahal, of oriental memory, is brought to the notice of this western Mogul, is numbered among his wives, becomes his favourite queen, and at his death, as regent, holds the kingdom in trust for his son.

While a bigoted idolator, proud, haughty, independent, she gave indications of possessing the elements of the noble character which was afterwards exhibited in the humble, zealous Christian, the pious Regent, and the enlightened philanthropist.

To her, principally, was owing the abolition of the *tabu* system and of image worship, and to her, more than to any other person, was the American mission indebted for permission to remain on the islands after the expiration of their year's probation, and for their success. While yet unreclaimed from the bondage of idolatry, her proud independent spirit led her to seize the first opportunity (offered by the death of her late royal husband,) to disenthral herself and the chief women of the nation from the chains and degradation of the *tabu*. Placed providentially next the throne, where she could speak with authority, and supported by several chief women of royal blood,

she boldly asserted the "rights of woman, unrestrained by a lordly husband," and protested against the unreasonable disabilities under which they had been placed. She demanded equal privileges with *men*, in respect to eating and drinking, and the termination of those distinctions and restraints which were felt to be degrading and oppressive.

This important step gained, she had unwittingly opened the way for the introduction of the Gospel. She favoured the plans and wishes of the mission from the first, and was an efficient instrument in its establishment and in its progress, though not herself brought under its vital power. A withering sickness is at length sent upon her, and she seems nigh unto death. The missionaries are now afforded the opportunity to show what kindness, sympathy, and hope, the Gospel holds out to them who languish and draw near to death. She appreciates their sympathies and instructions; seems deeply impressed; becomes a firmer friend of the mission, yet is not converted. A few years more roll away, and we find her in a mission school; the truth is gradually gaining ascendancy in her mind; she yields to its power, and becomes an humble, lovely, decided, energetic Christian.

In the mean time, by the death of the young king, she again becomes Regent of the kingdom, and loses no opportunity to use her great influence, whether in the formation of laws, the restraint of sin, or the encouragement of virtue; in the promotion of education; in tours over the islands to foster the new work of reform, or in her personal teachings; and more than all, in the example of a pure, unostentatious, affective piety, to hasten the complete subjugation of her islands to the rule of Immanuel.

I hazard nothing in saying, if posterity shall do justice to her memory, history will accord to Kaahumanu a high rank as a ruler, a stateswoman, and a Christian. She lived and reigned in troublous times. The nation was just emerging from barbarism. A complete revolution was to be effected, from the throne to the meanest subject. The fountains of the great deep were broken up, and a new order of things was to be established in government, in morals, and in religion: and it is believed the annals of history present few persons, under the circumstances in which she lived and reigned, who have acquitted themselves better towards man and towards God, more essentially aiding the progress of Divine truth and of civil liberty.

Having mentioned the death of the young king, (Liholiho,) we are reminded of another remarkable providential interposition, *without which* all the awakened elements of reform might

have been crushed in the bud. The young king was a wayward, unstable, dissipated youth, easily led astray by wicked foreigners. He promised little as a Reformer of the nation, was likely to prove a formidable obstacle. But what a singular interposition of the hand of God now! The king suddenly conceives the idea of going to England, uninvited, unannounced, and seemingly for no adequate or definite purpose. The excellent Kaahumanu now becomes Regent. A few months elapse and the king dies in England; and a few months more and his remains are brought back to the island in the frigate *Blonde*, commanded by the excellent Lord Byron, (cousin of the poet,) who, perhaps, fulfilled the most important mission of Providence in the whole matter. The counsels he gave to the chiefs and people, his noble bearing towards the mission and its objects, the notoriety and character he gave to the mission, the rebuke which his enlightened and enlarged philanthropy administered to the narrow, selfish, and wicked policy of many foreigners at the islands, all conspired to make the visit of the *Blonde* most opportune and influential for good. It was worth, to the cause of moral reformation, the sending into the Pacific of the whole British navy.

The king being removed, and certain ill-affected chiefs absent as a part of the king's suite, the good work went on apace. Now Kaahumanu, (whose regency continued nine years,) aided by the excellent chief Kalanimoku, who, from a very early period in the mission, was a staunch supporter, and Kaumualii, late king of Kauai, who had been as early and as heartily enlisted on behalf of Reform, on account of the safe return of his son from America, and the kind attentions and expense bestowed on him there to educate him, (another important link in the providential chain,) set herself in good earnest to the work of radical Reform at her islands. And so deeply had its foundations been laid before any very formidable adverse influences were permitted to return upon them, that they could not now be removed from their place.

That a restless, roving, dissipated youth, clad in the robes of savage royalty, should conceive the freak of going to England, made but a small ripple on the waters of the great world; yet it was again a first link in a most interesting series of events, a little fire that kindled a great matter.

Among the hostile chiefs, the mission had not a more formidable foe than Boki, the governor of Oahu. He had accompanied the king to England, and returned, having learned to admire only the worse features of civilized life. His vacillating course,

wishing to seem to be carrying out the policy of the Regency, while at heart opposed to it, his hostility to the Reforms of Kaahumanu, and his connivance at the wicked devices of certain wicked foreigners, and his readiness to aid them in their schemes to evade or break down the laws of the government, made him truly a formidable foe. So mature did his hostility at length become, that he headed an insurrection against the government, with the intent to assume the reins himself.

But mark the hand of God here, and you will see how he and many of his insurrectionary and most to be feared adherents are put out of the way. Nothing is easier with Him who turns the hearts of men as the rivers of water are turned.

Boki suddenly conceives the notion of an expedition to a distant island, to cut sandal wood, hoping thereby to repair his dilapidated fortunes. Pursuing his preparations on the Sabbath, he embarks in two vessels, with more than four hundred of his adherents, natives and foreigners, most of whom *hate the light* which now for the first time is dawning on the islands. Never, perhaps, were two vessels ever freighted with more rancorous hostility to the bands and cords of a pure religion.

And did they return in all safety? No: the Lord had separated them from his people, that he might destroy them. When far out at sea, a storm arose. The vessel in which Boki embarked, is heard of no more. The other returns with only twenty survivors, twelve natives and eight foreigners. Like Pharaoh and his host; the sea opened its mouth and swallowed them up alive. Such was probably the fate of the vessel in which Boki sailed. The other was overtaken by a mortal sickness; one hundred and eighty died, and twenty were left sick on a distant island.

Thus did God disarm the strong man, and bring to nought the devices of the wicked. His little Church on those late favoured islands, is as the apple of his eye. As of old, He "suffered no man to do them wrong; yea, He reproveth kings for their sake, saying, Touch not mine anointed, and do my prophets no harm."

Were it needful, a great variety of similar instances might be adduced; such as the very timely visit of the Rev. William Ellis, London missionary from the Society islands, and Messrs. Tyerman and Bennet, deputation from the London society, with several South Sea converts. Nothing could be more opportune than their arrival at this time, to counsel, encourage, and assist our mission in its incipient stages, and when few in number, and of small resources and experience; and especially opportune and *providential* was the visit of the South Sea converts. They were

not only living illustrations of what the Gospel can do, but they brought a report of the success of the Gospel on their islands, and the readiness of the chiefs and people to abandon their idols and embrace Christianity, which was more influential in persuading the kings, chiefs, and people of the Sandwich Islands, than the eloquence of scores of foreign missionaries.

Or such as the visits to the islands of the United States sloops-of-war, Peacock and Vincennes, whose commanders and officers, by their gentlemanly conduct and enlightened Christian philanthropy, imposed a timely check, and, by the uprightness of their intercourse with chiefs and people, administered a timely and salutary rebuke on the waywardness of a class of loose and vicious foreign residents. And in nothing, perhaps, was the hand of God more conspicuous than in the manner in which the shameless outrages, from time to time committed by this same class of foreigners, such as ship-masters, sailors, naval officers, were overruled for the furtherance of the Gospel. Not an attack was made on the mission which did not add character to the missionaries, give notoriety and reputation to the mission and its work, and deepen, in the minds of its patrons, the conviction that a great and a good work was in successful progress.

But we have, perhaps, lingered too long on those specks on the ocean. Our apology is, that the arm of the Lord is there wonderfully revealed.

We turn now in another direction, where the footsteps of Providence are quite as visible in the establishment of another mission. I refer to South Africa; and at a time when her moral atmosphere was darker than the ebon hue of her people. Scarcely has any portion of the human family been so debased and abused as the South Africans. And as the day of deliverance drew near, the bondage of sin grew more and more cruel. The corrupt mass became of itself, yearly more corrupt; till it seemed that a few years more must have exterminated a wretched race from the face of the earth. They approached the climax of their misery. They had learned that sin is an evil thing and bitter, yet its *dregs* they had not drunken till they were subjected to the relentless despotism and the shameless outrages of the Dutch boers. They were treated as brute beasts, were shot down in their hunting excursions as the jackal or the hyena. A daughter of a Dutch governor was heard to boast how many natives she had shot with her own hands.

Yet there was deliverance for the poor Hottentot. The star

of hope rose out of the darkest cloud that ever brooded over a wretched land. Providence was all this time preparing for them the full horn of salvation. An iniquitous government was filling up its measure, and hastening to its doom; while another nation, which Heaven has appointed to open the door of the nations to the Gospel, was ready to take possession, and the almoners of Heaven's mercy were laying in rich stores for distribution among the needy sons of Ham. How events so unexpected and extraordinary were brought to pass, may be seen better from another point of observation.

A little pleasure boat is seen sailing on the river Maese, near Dort, in Holland. It contains a fine looking, gentlemanly man, in middle age, with his wife and daughter. They glide along in all the gay luxuriance of a life of ease, and, perhaps, never feel more secure of life and pleasure. A cloud has risen, the sky is overcast, a squall disturbs the waters of the placid stream. The boat is upset, and the wife and daughter are drowned. The husband, after a long struggle and hair-breadth escape of death, having been carried down the stream nearly a mile, is picked up by the crew of a vessel, which, providentially, had at *this very moment* been loosed from her moorings.

As the bereaved father and disconsolate husband returned to his solitary dwelling, his citizens recognized in him Dr. VANDER-KEMP, the gentleman of affluence and pleasure, who had come to spend the remainder of his days at Dort, in literary pursuits and rural amusements. They had known him only as the man of the world, the traveller, the scholar, the infidel. Though a son of an excellent Dutch clergyman, and a scholar of the first rank in the university of Leyden, he chose the army as the road to honour and affluence. Here he served sixteen years; when, unfortunately, he made a wreck of moral character by imbibing principles of the grossest infidelity. Next, we find him in the University of Edinburgh, pursuing studies preparatory to the practice of medicine. Next honourably and successfully exercising his profession on the island of Zealand; and, finally, the retired gentleman at Dort.

But from the hour that God sent his tempest and sunk his little bark, and buried his hopes beneath the waves, and made the earth around look dark, a change comes over the scene. The infidel is reclaimed. The retired soldier, the man of leisure, the scholar, that was laying down his armour, and yielding ingloriously to the fascinations of pleasure, enlists anew. When the Great Captain had need of another Paul to bear his name to the *Gentiles, to raise the standard of the cross in Africa*, he arrested

the proud and unbelieving VANDERKEMP, cut off his family with a stroke, covered his pleasant home with desolation, loosed his strong hold on earth, and then opened the way to him, to his vast learning, his long accumulating experience and wisdom, his enterprise and wealth, an ample field in South Africa.

On the ensuing Sabbath he is found in the long neglected sanctuary, commemorating the death of our blessed Lord; and as Christ is evidently set before him, *crucified and slain for the remission of sins*, his heart is subdued by the power of divine grace, and he receives the Lamb of God as the great sacrifice and atonement, and henceforward he seeks to do the will of his new Master.

About this time the London Missionary Society began to direct attention to the long neglected and abused continent of Africa. An address of that society reached Vanderkemp. Men, money, influence, learning, experience, were wanted for the noble enterprise. He had them all; his warm heart took fire: "Lord, what wilt thou have me to do?" Though the meridian of his life was passed, its remaining suns shall shine on the benighted land of Ham. His purpose is fixed, and soon the winds are wafting him to the land of the Hottentots and the Caffres; where he labours, the indefatigable and successful missionary thirteen years.

But this is not all: while an instrumentality is preparing in Europe, the field for its operation is opening in Africa: while young Vanderkemp is cultivating his gigantic mind at the university, and storing it with knowledge, he knew not why; while for sixteen years he was subjecting himself to the hardships of war, that he might "endure hardship as a good soldier;" or pursuing his professional studies at Edinburgh, or gaining wisdom and experience in professional life, a corresponding line of Providence is discovered at the Cape of Good Hope. The power of the Dutch, who have long abused and humbled the natives, and done much to *scourge* them into a compliance with almost any change, is on the wane; and while the attention of the London Missionary Society is directed thither, and only three years previous to the embarking of Dr. Vanderkemp, South Africa is thrown into the hands of the British, and a wide and effectual door opened for the admission of the Gospel of peace. And now, over those once sterile regions, where not a plant of virtue could grow, the Rose of Sharon blooms. Thousands of once wretched Hottentots sing for joy, and the dreary habitations of the Caffres are vocal with the praises of our God.

Before quitting this interesting portion of benevolence and

providential development, I must allude at least to a single individual instance. I refer to the conversion of AFRICANER, the most formidable and blood-thirsty chief that ever prowled over the plains or hid in the mountains of Africa. He was the terror of every tribe; the traveller feared him more than all other dangers that might befall him; and he most emphatically breathed out threatenings and slaughter against the disciples of Christ. He had attacked and burned out the mission which had settled on his territory, and dispersed the missionaries under circumstances the most distressing. But, thanks to the power of sovereign grace, this lion could be tamed. The Lion of the tribe of Judah was stronger than he. His heart at length relented. Saul was among the prophets. He received the missionary into his kraal, listened to the message of redeeming love, and found it the power of God to salvation. Henceforth he was gentle as a lamb, docile as a child. And he became as famous as a peace-maker as he had been as a rioter in blood and carnage. God arrested him, and through him gave the Gospel free access to many tribes, and made him a nursing father to all who chose the new and more excellent way.

Copious extracts might be taken from the history of modern missions, illustrative of the same thing. But we need not multiply examples. I have undertaken to give only specimens of the manner in which God has guided the flight of the angel, removing out of his way every obstacle, giving success under the most untoward circumstances; making the wrath of man praise Him, and using the winds, the floods, pestilence, fire, and sword, to subserve the great purposes of his mercy in the spread of the Gospel.

While watching the ways of an all-controlling Providence in the progress of Christianity the last fifty years, other items in this connection deserve attention: *As the almost simultaneous origin of modern benevolent societies; their providential history; and the remarkable preservation of their missionaries from the hand of violence.*

It is always interesting to watch the processes of Divine Wisdom. His purposes never fail through omissions, oversights, or mistakes. One thing is always made to answer to another. When he has opened a field and prepared it for the seed, he never fails for the want of labourers. Or when he has raised up and prepared his labourers, his plans never fail from a lack of pecuniary means. Not only has he all hearts in his hands, but the silver and the gold are his. In accordance with the universal wisdom *by which he sees from the beginning to the end, and his universal*

supremacy over all, by which, with infinite ease, he accomplishes all his purposes, we find there has sprung into existence a beautiful sisterhood of benevolent societies.

Is there an increasing demand for the Bible, which shall soon grow into a universal demand from the four quarters of the earth? There is a mysterious moving on the minds of a few pious persons in London; they meet to provide means to give the Bible to the poor in Wales, whence came the first feeble cry. Hence a Bible society. But how little did those pious few expect so soon to become a mighty host! how little expect their deliberations would issue in the formation of a Bible society, destined, with its collateral streams, to supply the whole world with the waters of life, in less than a quarter of a century to issue ten millions of Bibles, or since its formation twenty-six millions, and in whole nations supplying every family with the word of life.

Or have vicissitudes in nations and changes in empires opened new and large territories for occupancy by the Gospel? A spirit of benevolence begins to pervade the Church. The holy fire, kindled by some invisible agency, begins to burn, and spread from heart to heart. And as genuine piety is social, and holy and benevolent desires seek the company of their kindred, a holy confederacy springs into existence to meet the new demand. Hence a missionary society. Providence created the demand; and the same unerring counsellor and unfailing executor, furnishes the corresponding supply. And hence, too, tract, education, and home missionary societies, and all those combinations of holy and benevolent energies, the objects of which are to carry forward, in their respective departments at home and abroad, the evangelization of the world. They are the legitimate offspring of Providence, begotten in the council chamber of eternity, and brought into existence nearly at the same time, and at the identical moment when the wheels of Providence, in their sure and irresistible revolution among the nations, had arrived at a point where such instrumentalities could be used.

I have already alluded to the providential origin of benevolent societies. It is enough that they rose into being at *precisely the right time*, and at the bidding of *Him who spake and it was done*. "It is remarkable, says a late British writer," (Rev. Mr Thorp,) "that these noble institutions of Christian benevolence originated at the momentous crisis when the Pagan kingdoms began to shake under the visitations of Divine wrath. It was amidst the rage and madness of atheism, amidst the horrors and chaos of anarchy and revolution, that these societies rose with

placid dignity; combining, as they rose, the wealth, the talent, the influence, and the energies of myriads of Christians, in various nations, and all denominations, in one general effort to rescue the heathen world from the bondage of corruption. Verily, the finger of God is here. It is the Lord's doing, and it is marvellous in our sight."

And there is much in the progressive, providential history of these societies, which merits a passing notice here. Take the Church Missionary Society of England, and in reference to a single particular, namely, an increase of *funds* to suit every exigency, and we shall see it. Items like the following are recorded in her history: In the fourteenth year of the society's existence, her funds rose from about three thousand three hundred pounds to about eleven thousand pounds. That was the year the East India Bill passed, which laid open to the benevolent efforts of British Christians the one hundred millions of Hindoostan. In her twenty-seventh year, her funds rose from forty-two thousand five hundred pounds to forty-nine thousand pounds. This was the year of jubilee in the West Indies, when a new and effectual door was opened to the society by the act of Emancipation. Again, in 1838, her funds rose from about seventy-two thousand pounds to upwards of eighty-four thousand. It was in this year that the Spirit was poured out from on high, upon the province of *Krishnughar*, and an unwonted demand made for labourers in this newly opened vineyard. Thirty or forty villages almost immediately embraced Christianity; which number has since been doubled, and some four thousand natives numbered as converts.

God provides for every exigency. We should not soon find an end of quoting providential interpositions in the history of benevolent societies.

There is one point more: *the remarkable preservation of missionaries*. It must have arrested the attention of even the casual observer, that this class of men have been peculiarly under the protecting hand of Heaven. How various have been the vicissitudes of their lives, yet how few their casualties! By sea and by land, they have been subjected to all sorts of perils. Their dwelling-place has often been among robbers, and generally among savage men, and in barbarous climes. In the missionary enterprise it is no unfrequent occurrence that expeditions are undertaken by a few defenceless men, in the face of hostile and despotic governments, and in despite of dangers from climate, wild beasts, deserts, rivers, or human foes, which, to the eye that sees not the protecting Hand, seems in-

credible and presumptuous. Yet how very few have fallen by violence. Of the thousands that have rode on the angry billows, or dwelt in the midst of thick perils, few have made their grave in the deep, or come to an untimely end.

Remarkable preservations stand on the records of the flight of the "angel having the everlasting Gospel to preach." God has kept his ambassadors to the Gentiles, as the apple of his eye. It is enough that I adduce a few instances as specimens:

To pass over the many exceedingly interesting incidents in the lives of the early missionaries to the North American Indians, in which the most barbarous plots for their lives were frustrated, and the most inveterate hostility of priests and chiefs disarmed the moment it seemed just about to burst on the heads of the missionaries; and, also, instances not a few in the early history of Moravian missions, in which they escaped death so narrowly, or, as they seemed inclined to believe, so *miraculously*, as to induce the belief among them, that they did experience the literal fulfilment of the promise, "They shall take up serpents, and if they drink any deadly thing, it shall not hurt them." I will quote from the records of providential preservation, the following: "Irritated by the unwelcome restraints of Christianity several dissolute young men, on one of the South Sea Islands, determined on the assassination of Mr. Williams and his colleagues. The time fixed to strike the first horrid blow was when Mr. Williams should be on his way to a neighbouring island, in the regular discharge of his official duties. To make sure their opportunity, four of the conspirators volunteered their services to convey him thither. His fate seemed inevitable. The hour for starting had arrived, when Mr. Williams discovered that his boat was wholly unfit for the sea, and the voyage, much to his regret, was abandoned. But the assassins did not abandon their murderous design so. On the following day he was again saved, by the providential interposition of a friend, from the execution of a plot which had been laid to murder him in his own house. Again and again did he escape death, the fatally aimed dart being warded off by an unseen hand."

The South Africa mission abounds in such incidents. A ruffian raises a dagger to plunge it in the heart of Mr. Kramar. Providentially a little girl is standing by, who wards off the blow. Again, an abandoned wretch forms the murderous design of cutting off the whole mission, missionaries, teachers, church and people, by throwing poison into their well. But the Keeper of Israel, who never slumbers nor sleeps, had again set a *child* to watch, and warn his chosen ones of harm. Her timely notice

saved the mission, and brought the culprit to condign punishment.

Again, a party of Bushmen lay in ambush near the house of Mr. Kicherer, and were preparing to discharge a volley of poisoned arrows at him, as he sat near an open window; but the same little girl that saved the life of Mr. Kramar was near to act as the mouth of God, to give the timely warning, and, as the hand of Providence, to rescue his servant from a premature death. And in another case, a criminal, having escaped from prison at the Cape, and insinuated himself into the family of Mr. K., formed the murderous design of assassinating his host, and moving off with his cattle and goods to some remote horde. But as the villain enters the room to strike the deadly blow, Mr. K. is roused as by an unseen hand, and, in his terror, put to flight the murderer.

Read the whole history of missions, and you will find on almost every page, a record of some kindly interposition of the Divine Hand in the preservation of his chosen vessels, to bear his name among the Gentiles. We might call up such examples as Judson, Hough, and Wade, amidst the mad Birmese, waiting but a signal to execute the bloody mandate of the king. The signal is given, which was the roar of British cannon; yet the executioners, petrified with fear, cannot perform their bloody mission, and the missionaries live: or such examples as those of Bingham, Richards, and others at the Sandwich Islands, when ferociously attacked by infuriated gangs of seamen.

The idea of a special interposition here, is strikingly illustrated by a statement recently made by one of the Secretaries of the American Board.

"From the organization of the American Board of Commissioners for Foreign Missions, in September, 1810, to the death of Dr. Armstrong, the number of outward and home voyages, between the United States and foreign lands, made by persons in the employment of the Board, excluding twenty-seven, of whose completion intelligence has not yet been received, is seven hundred and four. These voyages have been made by four hundred and ninety-six persons, male and female, not including twelve now on their way to foreign lands for the first time. Of these voyages actually completed, four hundred and sixty-seven have each been from fifteen to eighteen thousand miles in length. If those voyages along the coast of the United States, on the great lakes, and on the western rivers, and those from one port to another in foreign countries, varying from five hundred to three thousand miles each, are included, and to them are added the

voyages made by the children of missionaries, the whole number of voyages will exceed one thousand; besides many shorter trips on seas, rivers, and lakes. In all these, no individual connected with the Board has been shipwrecked, or has lost his life by drowning.

The number of ordained missionaries sent out by the Board, is two hundred and fifty-three; physicians, twenty; other male assistants, one hundred and twenty-two; and females, four hundred and fifty-seven; in all, eight hundred and fifty-two; none of whom, so far as information has been received, have lost their lives, or been seriously injured in their journeyings to or from their fields of labour by land or water. Three, Messrs. Munson and Lyman, in Sumatra, and Doctor Satterlee, west of the Pawnee country, lost their lives by savage violence, while on exploring tours; and Rev. Mr. Benham, of the Siam mission, was drowned while crossing a river near his own house. With these exceptions, all the explorations and other journeyings of these eight hundred and fifty-two missionary labourers have been, so far as can now be called to mind, without loss of life or serious accident.

Going back to the commencement of the operations of the Board, none of its treasurers, secretaries, or agents, amounting to about fifty persons in all, have, in their various and extended journeyings by land and water, and in the almost pathless wilderness on the western frontiers and the contiguous Indian countries, met with any serious accident or calamity, till Dr. Armstrong perished in the wreck of the steamer *Atlantic*."

In conclusion, a single inference urges itself on our attention. It is this: God's tender regard and watchful care over his own cause. This cause is as the apple of his eye. No weapon raised against it has ever prospered. Not one jot or tittle of all he has said can fail; not one purpose be left unfulfilled. Has He said he will give the kingdom to his Son, and shall he not bring it to pass? Nothing can oppose his will; nothing hinder his arm once made bare to carry out his purposes. With what unwavering confidence, then, we may trust in God!

CHAPTER IX.

HAND OF GOD in facilities and resources by which to spread Christianity. The supremacy of England and America; prevalence of the English language, and European manners, habits, and dress. Modern improvements; facilities for locomotion. Isthmuses of Suez and Darien. Commercial relations. Post-Office.

"Behold, I will do a new thing; I will even make a way in the wilderness, and rivers in the desert."—Isaiah, xliii, 19.

NOTHING more interests the pious mind than to trace the footsteps of Providence in the progress of evangelical truth. It invigorates our faith; fires our zeal; gives strength and reality to our hopes, and infuses new vigour into our efforts. We are looking for the day as not distant, when the kingdoms of this world shall become the kingdom of our Lord and of his Christ. The Proprietor and Governor of this world is soon to take possession of his own; to wrest it from the hands of the usurper, and give it to the saints of the Most High. Already we discern tokens of such an event; providential dispensations, preparing the way, removing obstacles, gathering resources, providing men and materials; multiplying facilities, till we already begin to speak with confidence that the day of Christianity's triumph is near.

Beautifully have all things, from the beginning, been brought into subserviency to this end. "Political changes and State revolutions, war and peace, victory and defeat, plenty and famine, the wisdom of the wise and the imbecility of the weak, the virtues and the vices of mankind, and all the minute or mighty movements of man, are under the control of an invisible and Almighty hand, which, without breaking in upon the established laws of nature, or intrenching on the freedom of human actions, makes them all subservient to the purposes of his infinite wisdom and perfection," in the progress of the great work of human redemption. Here all opposition, however skilfully concerted, is unavailing. No weapon ever formed against truth has prospered. Its victories have been as certain as they have been triumphant and glorious. Apparent defeats are final, and oftentimes illustrious victories. The rage of persecution is either restrained, or overruled for good. However furiously the troubled waters have beat against the ark of the true Israel, however madly dashed on the Rock of our salvation, that ark, that rock, has remained immovable as the everlasting hills. He that walketh on the waves of the sea, hath said to their proud billows, "Peace, be still." He fulfilleth all his purposes; he executeth all his will. He maketh a way in the wilderness, and rivers in the desert.

In preceding chapters I have shown how God has done this, in carrying forward the cause of Christianity in different periods of its progress. In the last two, I gave a practical view, at least, of the hand of God in the enterprise of modern missions. In continuation of the main subject, three topics remain to be discussed:

I. The hand of God as seen in the FACILITIES which the present state of the world, and the present condition of man afford to the speedy and universal spread of the Gospel.

II. The present aspect of the world *as a field open for the reception of the Gospel.*

III. The duty of Christians in regard to the world's conversion.

My purpose, in the discussion of these points, is to delineate, as accurately as possible, the present aspect of the great field, which, as disciples of Christ, we are commanded immediately to evangelize. I may, from the fluctuating character of the records, make the picture more or less accurate, but, I trust, sufficiently accurate to supply motives of much encouragement to our "labours of love" to a dying world, and which shall exalt the God of our salvation.

I. The hand of God as seen in the FACILITIES which the present state of the world, and the present condition of man, afford to the speedy and universal spread of the Gospel.

I should occupy too much space were I to attempt, on so fruitful a topic, to draw a complete picture; yet I should do injustice to the general subject, were I to be too brief. The following particulars will furnish ample illustration:

1. *The unwonted acquisition of power and territory, by Christian nations, furnishes extraordinary facilities for the universal diffusion of the Gospel.* The disposition of nations is purely providential. God alone setteth up one, and putteth down another. As King of nations He has, at the present time, and for purposes we can scarcely mistake, given an almost unlimited supremacy to the two most enlightened and Christian nations. England and America give laws to the world; rather, I will say, the Anglo-Saxon race are extending an all-controlling influence over nearly the entire earth. Where will you fix the limits of English power, or where bound the influence of those who speak the English language? Will you circumscribe it within the vast boundaries of the ancient Roman Empire? Will you fix on the Indus or the Ganges as its eastern boundary, or on the Mississippi as its western? You will have circumnavigated the globe before you will have found the goal beyond which

Anglo-Saxon power and influence do not reach. Traverse the earth from pole to pole, and you can scarcely point out the spot where you may not trace the footsteps of Anglo-Saxon skill, improvement, civilization, and religion. The sun, in his diurnal journey, never ceases to look down on some portion of the British empire. And, though the territorial possessions of the United States are much less than those of Great Britain, her moral influence on the world may not be less; at least the inference is fair that it is destined not to be less.

Nor has the empire of the Anglo-Saxons yet found a *limit*. Her sons in America are stretching themselves over a vast continent. They are planting the institutions of freedom, and displaying the improvements of civilization, and diffusing the benign influences of religion from the Atlantic to the Pacific. While England, on the other hand, is pushing her conquests, either directly by war, or more laudably by negotiation and treaty, by colonies, by commerce, or otherwise, into almost every part of the habitable globe. She is enlarging her borders in western and central Asia. She dictates terms of peace and war in Syria, Cabool, or Afghanistan. She sits an arbiter among the nations. If she turn her victorious arm against the "Celestial Empire," a way is prepared before her. Every valley is exalted, every hill made low. Nothing can withstand the power of her arm, for Heaven has nerved it, till the purposes of His wisdom and his grace be accomplished. She reaches out her sceptre, too, over numerous and distant islands of the sea, and gives laws to more of the human race than were known to exist on the whole face of the earth in the proudest days of the Roman empire. Africa, too, on almost every side, is beginning to feel the benign sway of English power. In the south, on the east and west, that ill-fated continent, so long the abode of ignorance, cruelty, and superstition, so long the subject of outrages which disgrace the page of man's history, is begirt with those same Anglo-Saxon influences, which ere long shall be to her as the cloud that interposed between Israel and her pursuers, a cloud of *darkness* and confusion to them who would with hands of robbery and blood, invade the peaceful dwellings of the sons of Ham, and bring them to a bondage more cruel than death, but a *luminous* cloud to them who will receive from the hands of the white man, the light of religion and science, of the arts and civilization.

Whatever may be said of English ambition, or of her pride, avarice, or oppression, or whatever opinion the political moralist may form of the *justness* of many of her negotiations

(which are little else than terms dictated by a stronger to a weaker power,) one thing is undeniable: wherever English power is felt, there the arm of protection and assistance is extended to the missionary. No sooner is the roar of British cannon heard off the coast of Birmah, or at the Cape of Good Hope, than the captured missionaries are set free, and allowed to return to their work.¹

This is all our present subject demands. Wherever the British flag waves, the messenger of peace and pardon may pursue his work unmolested; traverse the whole land in its length and breadth, and fear no danger; employ the means of education, erect school-houses, build churches, translate the Bible, prepare books, and apply the various instrumentalities for the regeneration of a benighted nation, without the chilling apprehension that the jealousy or fickleness of the government, or some freak of human depravity, may at any time frustrate all his plans and banish him from the country. Sheltered under the wings of the Almighty, which are spread over him in the shape of British dominion, he commences his work, confidently expecting to be able to finish it.

I do not mean to intimate that the English nation, as such, has any such noble and benevolent design in her conquests and dominion; "howbeit she meaneth not so, neither doth her heart think so;" but that the Almighty ruler of the nations has chosen her as his arm, by which to break to pieces the gates of brass, and cut asunder the bars of iron, which have for so many centuries shut up the heathen world in gross darkness, and bound them fast in the bondage of Satan. The time of their emancipation has come, and an all-controlling Providence, who has at command all the resources of earth, has chosen this nation as his instrument by which to accomplish so noble and grand a purpose.

I need not ask who it is that has taken the reins of government from so many hands, and given them to a Christian nation. This, and on a magnificent scale too, is one of those divine arrangements which we cannot too much admire. What unbounded facilities are thus afforded for the diffusion of the Gospel throughout the length and breadth of the earth! Do the ambassadors of the Cross need protection in Birmah or China? These nations are delivered into the hands of England, and the needed protection secured. Is the existence and prosperity of a mission in Abyssinia suspended on the will of the king who may soon be succeeded by a prince hostile to Christianity?

¹ As in the case of Mr. Judson, Dr. Vanderkemp, Read, etc.

Mark the divine interposition here. A British fleet appears in the Red Sea. Aden, the Gibraltar of that sea and the key to Abyssinia, is captured, just in time to afford an asylum to the mission.¹

We cannot but discern the hand of God in the wisdom and benevolence of the arrangement which has given such a decided supremacy to the nations of Christendom. The word of their power is felt to the ends of the earth. England is the Rome of the day. In respect to the spread of the Gospel, she holds a position not dissimilar from the Roman empire in apostolic days. This will be further illustrated as we proceed.

2. Another facility for the universal spread of the Gospel, in which the hand of Providence is clearly discernible, is *the very great prevalence of the English language*, and a corresponding desire to become acquainted with that language.

The English language is a store-house. It contains treasures of knowledge, of history, of wisdom, theoretical and practical. It embodies a record of the arts and sciences, of civilization and religion. It abounds, too, in political wisdom, opens the surest road to social and civil honours; is rich in biblical learning and criticism; and, indeed, affords to all who can read and speak it, an immense advantage in their progress from barbarism to civilization and Christianity. We can scarcely conceive a man to have free access to the treasures of English literature, science, and religion, and to use his privileges, and yet remain a Pagan or Mohammedan. He may be professedly so, yet he will be a Christian or an infidel.

Language is a mighty thing. The Romans understood this when they spared no pains to diffuse the Latin language throughout their distant provinces. By this means they diffused the feelings and sentiments of Rome. Thus Italy not only gave *laws* to the many nations which composed her mighty empire, but, by sending, through the sure channel of her language, her fashions, customs, and thoughts, she effectually made them *Roman*. The influence of the introduction into a Pagan nation, of a *Christian language*, containing a Christian literature, science, history, and theology, and forming a constant channel of communication for the every-day sentiments of a Christian people, can only be estimated by those who know the power of language over the national character, and the social and religious habits. When a Pagan nation gives up its language, it essen-

¹ Aden was taken by the British, in 1841. But for this timely interposition of Providence, the present interesting mission must have been *broken up on the death of the present king*.

tially gives up those rites, superstitions, and fooleries which almost entirely make up its religion.

The English language is fast being diffused over the whole earth. Not only is it co-extensive with the vast domains of the Anglo-Saxons, but you can scarcely visit a people, tribe, or nation, where you will not hear the familiar accents of your mother tongue. And as extensive as the British empire, too, is the desire to become acquainted with this language. The Hindoo and the Tahitian, the proud Chinese and the poor Esquimaux, make it the height of their ambition to be able to read and speak the language of so noble a race.

The time is not distant when half the population of our globe shall speak the English language. Such, at least, are the present intimations of Providence. And it is not difficult to see what must be the bearing of such a fact on the destiny of the whole world. If language be a mighty thing, and if the English language be laden with such stores as has been said, we may hail the singular prevalence of our language as a delightful presage that Truth is soon to prevail.

But there is, in connection with this thought about languages, a kindred fact of a more general character, which still more distinctly indicates a providential agency engaged to remove obstacles to the spread of the truth. I refer to the remarkable *decrease of the number* of languages. Not a few of the languages which have so long made our world a *Babel*, producing confusing and dispersion, *alienating* the different branches of the same great family, have within the last century ceased to be spoken; and as many Pagan languages are scarcely more than spoken languages, having nothing that deserves the name of literature, they have virtually ceased to be languages. And the number is yearly becoming less. The spread of the English language, easy international communication, and the supremacy of the nations speaking the English language, are fast bringing the long separated portions of the human race again into one great family. Through the medium of six or seven of the principal languages now used, by far the greater portion of the world's population may now be addressed. Let the missionary address, verbally and through the press, as many of earth's inhabitants as he can through the medium of the English, French, German, Arabic, Hindoostanee, Chinese, and one language of Africa,¹ and he will probably have reached more than four-fifths of the whole. And causes are in progress to diminish the number of languages still more. Truth only is permanent. And

¹ See remarks in Chapter XVI, on the affinity of African languages.

those languages only can live, under the reign of Truth, whose literature, science, and theology, are the utterances of Truth.

Hence we look that the language of the little isle (yet not so much the language of England as the language of Puritanism, the Puritanism of Oliver Cromwell and New England,) the language of English liberty, of Republicanism, of true science, of Protestantism, of religious freedom and of piety, shall become well nigh universal. Other languages as they shall become inoculated with the vitality of Truth, shall have a longer or shorter, a feebler or a more vigorous life. Nevertheless, we look for the time to come when the *cause* of the melancholy catastrophe at Babel shall be removed, and "the whole earth" shall again be of "one language and one speech."

The influence which this wide extension of the English language must have in the evangelization of the world, it is not difficult to conceive. It affords an immense facility for the propagation of the Gospel to the ends of the earth. And who has furnished it to our hands? Who has done this *new thing*, and *made a way in the wilderness*, by which access is open to half the inhabitants of the globe? The Lord is his name, and we will praise him! He is hereby breaking down the partition wall that has separated us from the Gentile world.

3. Akin to this, there is a disposition equally extensive to conform to *European habits, manners, and dress; to adopt the improvements of civilized and Christian nations; to be governed by their laws, and profited by their superior wisdom.*

These things, though not religion or morality, are nearly connected with both. They are often the channels through which religion and morality are introduced and established. When a people consent to give up a false philosophy for the true, Pagan literature for Christian; when they concede the superiority of civilized government to the despotism and cruelty of Paganism, and freely avail themselves of the improvements of civilized life, and no longer despise its costume and social habits, we predict, with much certainty, that they are not far from the kingdom of heaven. They have emancipated themselves from the bondage of *prejudice*, and condescended to yield to the sober dictates of reason. Serious obstacles to their conversion are removed, and we may expect to find their minds open to receive the truth.

If, on looking abroad over the face of the earth, we find such, in the orderings of divine Providence, to be the actual condition of large portions of the heathen world, we may, without fear of disappointment, await some favourable result.

4. *Facilities for the spread of the truth arising from modern*

improvements in modes of conveyance. Before knowledge shall be so increased as to cover the whole earth, many must go to and fro. Distances must be contracted, nations be brought into neighbourhood, and close international relations formed.

Such is precisely what we see at the present day. For all purposes of business or social intercourse, Liverpool is now as near New York, as Boston was to Albany forty years ago. Nor is China so far from us now, as London was at that period. For this extraordinary change, we are principally indebted to the application of the power of *steam* to the purposes of locomotion. The introduction of the railroad car and the steam-ship, forms altogether a new era in the business and reformation of the world. And especially is the influence of this new order of things felt in the work of evangelization. The Roman empire was vastly indebted for its greatness and glory, to the facilities of communication which connected its capital with its remotest frontier. By means of its great national roads, constructed at an enormous expense, and connecting Rome with the capital of every province of the empire, (vestiges of which, after fifteen centuries, still remain,) that vast empire was consolidated and strengthened. The imperial arm could thus reach to the remotest corner of the empire. Posts were, by this means, established; intelligence communicated; a knowledge of science, literature, and improvements diffused; and the great purposes of government easily answered. Indeed, as already intimated, this was the feature of the Roman empire which made it so effectual an instrument in the early extension of the Gospel. When a superintending Providence would convey his messengers throughout the Roman world, he provided, as never before, *facilities of conveyance.*

But not the provinces of the Roman empire, but now the nations and kingdoms of the *whole earth* are brought into juxtaposition by means of improved modes of conveyance. Nations are no longer alienated by formidable distances, or unknown seas. There is scarcely a tribe on the surface of the globe, which is not easily accessible to those who hold in their hands the everlasting Gospel. A voyage around the world, a visit to the remotest islands of the Pacific, is but an enterprise of a few months. Do philanthropists of different nations wish to meet for mutual consultation? do Christians of every clime desire to mingle their councils? such a meeting is practicable. A world's convention may be convened.

Already has *steam navigation* wrought a mighty change. It has changed the *whole moral, social, and political world.* It has

brought nations into neighbourhood; made them acquainted with one another's advantages and disadvantages, virtues and vices, and thus struck a death-blow to a thousand prejudices and superstitions, and made many tribes of rude barbarians ashamed of their ignorance and barbarism, and resolved to imitate their improved neighbours.

It has wrought a mighty change on the *habits* of the sluggish nations of the East. The paddle-wheels of improvement, and the terrific puffs of the fire and smoke of reform, have broken up the stagnant waters of every nation from Constantinople to Japan. It has infused a spirit of enterprise, a promptness in business habits, an idea of the power of true science, and shown the practicability and vast advantages to a nation of progressive improvement, which nothing before has ever done. It becomes a ready medium for the interchange of ideas. The Chinese and American may now meet on common ground, and talk of government, of science and religion. They may weigh the merits of their respective systems, compare practical results as exhibited in the character of their respective nations, and deduce a motive for improvement. It affords, too, every needed facility for the conveyance of the agents of philanthropy and benevolence to every nation on earth. It is a presage of vast good that all the tribes of the earth are, at length, brought into so close neighbourhood as to afford a ready interchange of thoughts, and a comparison of habits. While the missionary from America is teaching a pure Gospel in Bombay or Batavia, and exemplifying the graces of our holy religion, the Imaum of Muscat, a bishop from the mountains of Persia, a Chinese mandarin, or some Henry Obookiah, from an unknown island, is gazing and wondering at what he beholds in a land of free institutions and of a pure religion. They return to their respective countries to relate and recommend what they have seen, and heard, and felt.

Discern we not the hand of God here? Has blind chance produced such a state of things? Do we not rather here read the gracious interposition of Heaven in behalf of a world dying in wickedness? Something here seems to say, *the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come*. The day of earth's redemption is at hand.

But the progress of improvement in modes of conveyance has yet found no limit. We have yet no engine for locomotion which is, of its kind, perfect. Its machinery, both as to material and workmanship, is constantly undergoing improvement. The *sciences on which it depends* are but in their infancy, and, of

consequence, their practical results are imperfect. We may, therefore, expect vast improvements in our means of international communication, which shall make them safer and more expeditious. And not only this, but are we not to look for further *inventions*, which shall as far excel our present modes of conveyance, as these surpass those in the days of our grandfathers!

The supposition is a fair one, and not without some plausible grounds. Several years elapsed, after the discovery that *steam* might be made a locomotive power, before it was applied to purposes of any essential importance. Franklin, sometime after the discovery had been announced, ventured the prediction that the time would come when a vessel should be propelled by steam at the rate of seven or eight miles an hour; that the day *might* come when the Atlantic should be crossed in a steam-ship, and the distance from New York to Philadelphia be traversed in a single day and night.

Few had the mind of Franklin, or penetrated so far into futurity, or anticipated more accurately the expansive intellect and inventive genius of man, or the advances of science. Yet how far he fell short of the present reality!

The supposition is more than probable, that the coming half century shall be as fertile, in useful inventions, as the last half has been. Already modes of conveyance have been invented, which, if they can be made practical, and be brought to perfection, will as far surpass steam-ships and railroad cars, as these surpass, in celerity of motion and convenience, the Dutch schooner which navigated the North River forty years ago, or the Jersey cart which plied between New York and Philadelphia. The expectation that *air-balloons* shall, within that period, become practical and safe means of crossing mountains, rivers, seas, and deserts, as with a bird-like celerity, the inhabitants of one nation shall, on errands of mercy, or tours of business or pleasure, wish to visit the inhabitants of another, is no more absurd, does at this day no more transcend our conceptions of what may be, than the idea of the present facilities for travelling and freight would have surpassed the conceptions of men fifty years ago. And should the close of the next fifty years witness our *atmosphere* a high way to the nations, by means of *air-ships*, there will be as little reason for surprise. Indeed, should this be the "*new thing*" which inventive Heaven shall do; this the "*way*," which, in these latter days, He will open for the more speedy acceleration of his work on earth, it would but beautifully accord with the description of its progress given in Rev. xiv, 6: "And I saw an angel *fly in the midst of heaven*, having the everlasting

Gospel to preach." Again: the wonderful mode of communication through the Magnetic Telegraph, by which means intercourse may be held, business transacted, and knowledge communicated instantly between places thousands of miles asunder, can by no means be passed unnoticed here. The bearing of this new and extraordinary mode of communication, for good or for evil on the world, will be tremendous. If overruled for good, as we may expect, it will doubtless prove one of the most efficient arrangements which Providence has ever devised for the enlarging and Christianizing the world. Long hath God made the winds his ministers; now shall he make the fiery flames his messengers.

There can be no doubt that all these human improvements are under the special direction of a superintending Providence. He has not so vastly increased the means of going "to and fro," without a design that knowledge shall increase and speedily cover the earth. The present *accessibleness* of the world for all the appliances by which it is to be converted, is exceedingly interesting. What surer indication can we have that God is about to do a great work among the nations of the earth! Infinite Wisdom prepares not his instrumentalities in vain. "The earth helps the woman," by doing the most expensive part of missionary labour, in providing the facilities of conveyance and intercourse. But I pass to our next particular, which is of a kindred character.

5. I should be overlooking what will doubtless, in a few years, be regarded as an exceedingly interesting item in the annals of international improvement, if I did not allude, at least, to two contemplated works which are destined to produce tremendous transformations in the political and moral world. I mean *the joining of the Atlantic and Pacific Oceans, and the Mediterranean and Red Seas, by means of ship canals.*

The practicability of the latter of these enterprises, as to any physical obstructions, has not, as I am aware, been called in question. And misgivings, as to the former, have been quite removed by the late surveys of Mr. Bailey, a half-pay British officer. The proximity of the two oceans between North and South America, the interposition of lake Nicaragua, and the river San Juan, occupying a greater portion of this route, and the singular depression, at this place, of the Andes, are obvious indications of Providence pointing out this to be a future highway for the nations.¹ The navigation of the globe is, at present, impeded by formidable obstacles. Not a vessel from either of the great maritime nations can now visit Asia or the Pacific

¹ Similar remarks might be made respecting a passage for a railway through the Rocky Mountains.

ocean, without first doubling the tempestuous Cape of Good Hope, or the more tempestuous Horn, and by a circuitous route of several thousand miles. One half the time and expense of navigation, and more than one half the danger, will be removed the day the above named passages are opened.

Columbus saw this, and sought a passage to the Pacific between the two continents. The Spaniards, sensible of its advantages, have, from time to time, projected plans for its accomplishment. The governments of Central America have proposed schemes, for which they have asked the co-operation of the United States and the Netherlands. The American Senate, and the courts of Europe, have accorded to it, in some degree at least, the importance it may claim. Readily has it been acknowledged to be "the mightiest event in favour of the peaceful intercourse of nations, which the physical circumstances of the globe present to the enterprise of man."

The influence of this enterprise, if once completed, (the cost of which is estimated at little more than five millions of pounds,) would be vast beyond conception. It would soon bring the moral and political wastes of Central America into the pale of civilization and a pure Christianity. It would bring the present semi-barbarous and unproductive provinces of the whole western coast of America, from Patagonia to Behring Straits, into the family of nations, develop the vast resources which these immense territories are capable of contributing to national wealth and influence, and thus vastly enhance the resources of the world for the accomplishment of any great moral enterprise.

That garden of the world, though now overrun, physically, morally, and politically, with a useless, if not noxious growth of most unlovely luxuriance, where once flourished the magnificent cities of Copan, Palenque, and Aztalan, would again smile with its marts of trade, and its beautiful plains be covered with the sure tokens of improvement and prosperity. There would, as it were, be added to the world a vast accession of territory and population. Numerous nations and tribes, immense bodies of the human race, would, by this means, be inducted into the rank of nations, improved, assimilated, and prepared to act in concert for the general advancement of the world.¹

¹ The following is from a report of M. Le Humboldt to the Academy of Science: "The examination of localities, by commission (of the French government,) has terminated, the result as favourable as expected. The chain of the Cordilleras does not extend, as supposed, across the Isthmus, but a valley, very favourable for the operation, has been discovered. The natural position of the waters is also favourable. Three rivers, over

Similar remarks might be offered in reference to the other great enterprise, the connecting the Mediterranean and Red seas at the Isthmus of Suez. But I pass on.

Is that, I ask, a visionary expectation, which anticipates the time as near, when the steam-ship shall send up its dark volumes of smoke among the Andes, or over the desert of Egypt; or disturb, with its impertinent wheels, the calm waters of the Pacific? It is no more visionary, than (forty years ago) that the Atlantic and the great lakes should be connected, or a voyage to India should be made by steam. Already is this indicated to be one of the great schemes of Providence for the elevation and moral improvement of our race. And we may rest assured that when *He* shall wish to bring the nations into still nearer proximity, when, to accelerate still faster the work of the world's amelioration, he will so quicken and mature the wisdom and enterprise of man, and so remove present political inabilities and obstructions, that this "*new thing*" may be done, and this "*way in the wilderness*" be prepared for the redemption of the world.

6. The same grand scheme of preparation for the universal spread of the Gospel, as conducted by the hand of an all-controlling Providence, is further indicated *by the extensive commercial relations* which England and America at present hold over the whole face of the earth.

No people can, to any great extent, meet and barter their commodities, without at the same time an interchange of thoughts. Continued commerce will introduce into a Pagan nation much besides merchandise. The improvements, the literature and science, the manners and religion of the more civilized, follow in the wake of their commerce. Here, principally, the people of different nations have the opportunity of free and friendly intercourse. Masters of vessels, supercargos, indeed men of almost every class are, at this day, dispersed through almost every nation, province, or island; adventurers, agents, men, as in the navy, for the protection of commerce, functionaries of government; and all these enjoy rare opportunities of preparing the way for the glorious Gospel.

And it is a remarkable fact that these rare privileges of exchange which an easy control may be established, and which may be made partially navigable, would be connected with the canal. The excavations necessary would not exceed twelve and a half miles. The fall, regulated by four locks, one hundred and thirty-eight feet. Total length of the canal, forty-nine miles; width at surface, one hundred and thirty-five feet; width at base, fifty-five feet; depth, forty feet; navigable for vessels of one thousand to one thousand four hundred tons; cost, one hundred and twenty-four million francs."

erting an influence far and wide on the barbarous nation of the earth, are, providentially, confided to the hands of the two principal Christian nations. Where will you find a people or tribe that sustains no commercial relation with England or America? To the same extent God has confided to these nations the solemn trust of acting as the almoners of Heaven's riches to the world. If they betray this trust, if they act unworthy this high prerogative, God will take it from them and give it to whom he shall choose. Yet we cannot contemplate such an arrangement without discovering in it a presage of speedy and universal good to all people and kindreds of the earth.

7. The extensive establishment over the world of the *post office system*, is another kindred providential arrangement of immense moment in the civilization and the Christianizing of the world. The mere announcement of this may not develop its true importance; yet a moment's reflection will assign, among the facilities for the spread of the Gospel, a high place to an establishment which enables men, dwelling at the two extremities of the earth, to transact business, and interchange thoughts and feelings. But for the *post-office*, the facilities afforded for the amelioration of the world by means of our extended navigation, our commercial relations, the wide prevalence of the English language, and a tendency among unevangelized nations to imitate the manners and imbibe the sentiments of the more civilized nations, would, to a great extent, be neutralized.

8. Finally, we must not leave out of the account the immense accessions of *wealth* which have recently been, and which are still being, brought to light. To pass over the exhaustless treasures which have within a few years been discovered in *coal deposits* and *beds of iron*, some extending hundreds of miles, (as in Illinois and Missouri,) remarkable discoveries have of late been made of the more precious metals and minerals, which have of a sudden added immensely to the pecuniary resources of the world. In the interior of Africa, near Cossan, on the eastern side of the Sommat, and also on the banks of Gamamil, gold has recently been discovered by Russian engineers in the service of the Egyptian government, which exceeds in abundance and richness the far famed mines of Siberia, and threaten to rival the wonderful discoveries of California. Gold has also been recently found in the island of Borneo, in different parts of Europe, in Rhode Island, New Jersey, North Carolina, Virginia, Georgia, and in other places of the United States, and in Canada; new discoveries in Mexico and Central America, to say nothing of the *inexhaustless treasures* of the world-famed California.

and Oregon. Yet it is, perhaps, more to our purpose to notice the late discoveries of minerals and metals which are usually esteemed less precious. An exceedingly rich *silver* mine has just been opened in *Spain*, and another in California. *Coal* has been found abundantly on Vancouver's island, just in the right spot to provide for the steam navigation of the Pacific, when the new route to the "Indies" shall be opened over the American continent, Missouri and Illinois supplying in their place. *Cobalt* has just been found in Cornwall, England, a dying material which produces the splendid Tyrian purple, and is, ounce for ounce, of equal value with gold. And a valuable spring of *mineral oil*, or *naptha*, has been discovered in a coal pit near Alfreton, Derbyshire. Besides gold and silver, the mineral wealth of New Mexico and California is immense; mineral springs, salt in the greatest abundance, platina, till of late worth its weight in gold, mercury, copper in vast quantities, iron ore and coal. All these vast resources of nature, so long hid from the research of man; are brought to light now for some *purpose*. They have been kept safely treasured up in the capacious store-house of the great Proprietor till he has need of them.

But I will pursue the subject no farther at present. A few brief reflections urge themselves upon us.

1. The tremendous responsibility of England and America. The destiny of the world is, under God, suspended on the course of conduct which they pursue. If they act decidedly in favour of a sound morality and pure religion; if they hesitate not to use, in all proper ways, their immense advantages to fill the world with blessings, they may wield a moral power for its renovation, such as no nation could, at any former period. The resources of these two nations, in wealth and territory, in power, in learning and truth, in useful arts and inventions, in industry and enterprise, in almost every thing needed to secure influence abroad, are enormous. But why has God committed to their hands such prodigious resources? Doubtless that they may fulfil his designs in the renovation of the world. If they are faithless here, God will not hold them guiltless. The nation or kingdom that will not serve Him shall perish.

2. The responsibility of travellers, visitors, and sojourners in foreign lands. They appear abroad as the representatives of Christianity. Nations less civilized, and debased by a false religion, estimate the value of Christianity very much as they see it exemplified in the every-day life of those calling themselves Christians. How important, then, that Christian travellers and *sojourners among* such nations, should not *mis-represent* our

religion, and its thousand concomitant blessings. And on the other hand, no class of persons may be so extensively and permanently useful as they who have it in their power to be examples of Christian faith and practice among unevangelized nations, and who may introduce among them the better manners and customs, and the comforts and improvements in common life, which obtain among Christian nations.

3. We have here forcibly urged on us the duty we owe to *sailors*. No class of men may on the one hand do more mischief abroad, or on the other, more effectually carry out the purposes of divine mercy towards our world, than they "who go down to the sea in ships, who do business in great waters." Their field is peculiarly the world. Let them go forth sanctified men, every where zealous for the honour of their God, and their influence will be immense beyond calculation.

4. With what pleasing interest and profound solemnity ought we to regard the present condition of the world! Never before has God provided such resources for its recovery. Never before has he brought it into a position so favourable to receive the truth, and never imposed on his people so solemn obligations. What thrilling motives have we here to *action*! Are we *servants* of Christ? Never were we more encouraged, or so loudly called on to live for our Divine Master. Are we permitted to co-operate with God? Never before were we urged on by such irresistible arguments. If God is making a short work on the earth, if He is consummating his plans with unprecedented and glorious rapidity, how ought we to double our diligence, that we may keep pace with his stately steppings!

CHAPTER X.

Hand of God in facilities and resources. General peace. Progress of knowledge, civilization, and freedom. The three great obstacles essentially removed, Paganism, the Papacy, and Mohammedanism.

"Behold, I will do a new thing; I will even make a way in the wilderness, and rivers in the desert." Isa. xliii, 19.

PROVIDENCE makes no vain preparations. The end is never less sublime than is indicated by the beginning. Immense facilities now exist for the general diffusion of the Gospel. I have named the unwonted acquisition of territory by the two great Protestant nations, and their extraordinary supremacy among the

nations of the earth; the prevalence of the English language; a disposition to adopt European manners, habits, and dress, to be benefited by the improvements of Christian nations, and to be governed by their laws; modern improvements in modes of conveyance; the extensive commercial relations of the two great Christian nations, and the present extensive arrangements for social and international communication by means of *posts*. I shall now adduce two or three particulars more.

8. *The general peace*, which at present pervades the earth, furnishes another facility for the universal extension of our religion. This is purely providential, and is a harbinger of prosperity to Zion. The temple of Janus has been shut more than a quarter of a century; during which there has been no general war, and the partial warefares which have been carried on, have been peculiarly overruled to the spread of the Gospel.

When God was about to bring his Son into the world, he hushed the world into peace, committed the government of the earth principally to *one nation*, whose head, unlike his predecessors, loved peace more than conquest. Here, under God, lay hid the mystery of the rapidity with which the Gospel spread in the days of the apostles. The wings of the Roman eagle were spread to protect her citizens at the farthest verge of the known world. When Paul said, *I am a Roman citizen*, he found protection amidst the *mob*. Under the benign auspices of the Augustan age, the Gospel had free course and was glorified.

Again has the clangour of battle ceased, except it be as the distant murmur of waters in some dark cavern. No more do we hear the thunder of the battle-field, or "see garments rolled in blood." But who hath stationed his angels at "the four corners of the earth to hold the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any green tree," giving the world another respite, from the turmoil and confusion of war. And for what purpose, if not that the everlasting Gospel may be preached to all nations and kindreds, and God's elect be sealed? The moment the torch of war be lighted, and hostile armies invade a nation, the banners of the Cross are furled. Thus is the mighty arm of God made bare, to restrain the wrath of man, and to give protection and success to his servants.

The demon of war is only *restrained*, not annihilated. In *the far distant*, and scarcely below the horizon, the dark cloud of war is still lying. Ever and anon, as if resting on the bosom of troubled waters, its black folds loom above the line of vision,

and threaten a storm. Yet it soon disappears beneath its own native billows, and the sun of peace again shines. Then again it sends up its lurid fires, and its distant thunders roar. Yet we have, at least for a little space longer, security in the dispensations of Providence, that the days of the divine forbearance are not yet past. The principal nations of the earth are strangely bound together by mutual ties of friendship, philanthropy, and interest. If there was at this time no other security for a general peace, we have a strong one in the *commercial relations*, which exist between the principal nations. The capital embarked by these nations in *commerce*, to say nothing of *benevolence*, is as *bonds* given by them to keep the peace of the world. War would not only peril a vast amount of their property, but would destroy a good trade. England might almost as well sack and burn Liverpool as New York, Russia as well make St. Petersburg the spoil of war as London.

9. Again is the hand of God strikingly visible *in the present advanced and the yet advancing condition of knowledge, civilization, and freedom*. In these respects, too, God has brought the world into a posture favourable to the progress of Christianity.

Christianity is by no means a religion of ignorance and barbarism. It luxuriates in the light, walks hand in hand with learning, and only brings forth its fruit in all its native richness, when nurtured in the genial soil of civilization and freedom.

Now, if, on looking abroad on the world, you discover an advanced and a yet advancing state of these three great auxiliaries and accompaniments of a manly, well developed, all commanding piety, are you not to regard them as *tokens* of providential schemes about to be carried out, and as monitions to duty, and facilities for executing the plans of Heaven in setting up Messiah's kingdom on earth?

The present progress in knowledge finds no parallel in any preceding age of the world. Learning, heretofore, had been confined not only to a few nations, but to a few individuals of these nations. Now, there is something approximating to a universal diffusion of knowledge. There are few people or tribes in whose bosom there has not, within the last twenty years, been kindled an unwonted ambition to be able to read, and become acquainted, at least, with the rudiments of useful knowledge. *The progress of truth, whether as to facts or principles, whether in the sciences or in the practical affairs of life, has within a few years past been astonishingly onward. Fiction,*

romance, legendary tales, gross superstitions, Pagan mythology, which but a short time since held such baneful supremacy over the mind of the vast majority of mankind, have, to no inconsiderable extent, given place to the desire and pursuit of rational knowledge.

It is but a few years since the literary trumpery of Paganism, the Koran and Sonnah of the Mohammedans, the Targums and Talmuds of the Jews, and the nonsensical traditions, legends, and ghostly tales of Romanism, engrossed nearly all the learning in the world. Truth stood alone, and was desolate. She sighed in vain for any to do her reverence, while the world was gone after fiction and falsehood. History, philosophy, geography, physics, metaphysics, and theology, were unknown, except as dimly seen, befogged and mystified in the sacred books of Paganism. Socrates fell a martyr to true science. The Copernican system of the heavenly bodies, at a much later date, was condemned as a heresy, by the sapient Inquisition of the seventeenth century: and Galileo, for certain astronomical discoveries made by his newly constructed telescope, and which went to confirm the Copernican heresy, was condemned, by the same ghostly court, to all the horrors of perpetual banishment, and forced to purchase his liberty by retracting his opinions. Virgilius, archbishop of Saultzburgh, was excommunicated by the Church of Rome, and Spigelius, archbishop of Upsul in Sweden, suffered martyrdom at the stake, for entertaining the theory of the spherical form of the earth. The discoveries and signal advances made in science by the immortal Bacon, were believed by his ignorant contemporaries to be the works of magic. They were denounced to the court of Rome as "his dangerous opinions and astonishing operations," attributing them to the agency of the devil. The great adversary of human knowledge and of the immortal soul had almost completely monopolized the *mind* of the entire family of man. He had either buried it in sordid ignorance, or, if he could not repress its deathless activity, he had prostituted its energies to purposes the most vile and worthless.

But the infernal chain is now, measurably, broken; man is intellectually emancipated; there is freedom of thought, freedom of research, and full scope given to all the inventive and acquisitive powers of mind.

Late advancements in science have vastly facilitated all the *operations of life*, and thrown open to the unrestricted range of *the mind*, fields of immeasurable knowledge. Astronomy has brought within the scope of our intellectual vision boundless

fields, all radiant with starry gems, which, when plied with telescopic aid, become a resplendent galaxy of worlds, all fitted up for the habitation and happiness of immortal beings like ourselves. Nothing, perhaps, like these discoveries, enlarges the boundaries of human thought, elevates man above himself, makes him feel the original nobility of his nature, the divine lineage of his race; and at the same time, that he is but a speck of wide creation, a polluted speck of insignificance: nothing so effectually magnifies in his estimation the great and eternal God, or gives him such sublime, extatic ideas of the magnificent empire over which God sways the sceptre, and of the importance of His law, and the necessity that he sustain its awful sanctions; nothing so makes guilty man feel how unpardonable his guilt, how fearful his condition; how infinite are God's resources by which to make his enemies wretched, or his friends happy.

Had science done no more than to spread out before us the fields developed by modern astronomy, it would deserve mention in this connection. It presents man, in his relations to the universe, as a nobler being. It furnishes his devotion with new motives. It creates increased incentives to Christian activity. It enhances in our esteem the value of the immortal soul. If to be allied to a king be an honour, if to be the son of an earthly potentate furnish motives strong enough to move the whole soul, what is it to be allied to, to be son of the great King? *heir* of the *only* Potentate, the King of kings and the Lord of lords! A science which throws open to us so much of the material magnificence of Jehovah, cannot, when sanctified, but make the Christian a more noble, devoted, active being, and cherish a cast of piety more efficient for the conversion of the world.

But there are sciences of less pretension, whose late progress yet more directly contributes to the advancement and permanent establishment of Christianity. We cannot contemplate recent advancements in philosophy, natural history, geography, chemistry, mineralogy, geology, or the many useful *discoveries* and *inventions* of a few past years, or the present condition of religious knowledge or biblical study, without the delightful conviction that Christianity is fast gathering strength, and rallying her forces for the conquest of the world.

The inventions of human skill; the applications of science and knowledge to the useful purposes of life, contribute to the *comfort, convenience, and improvement* of man; facilitate his *labour, multiply his resources, and make him a nobler and more*

influential being; better fitted to serve his God, and to do good to man. By these means the use of minerals and metals are brought to his aid; new substances are discovered, and new uses ascertained of those already known; his wealth is increased, and of consequence his means of doing good. In his improved condition, man is another kind of being, belongs to another order of things, which under the reign of the Messiah, God is about to introduce.

The earth is a vast magazine. Treasured in its bowels are minerals, metals, and precious stones, which, when drawn out and wrought and applied to use, become the means of almost every improvement which distinguishes a barbarous from a civilized, intelligent, and free people. Instruments, machinery, weapons of war and peace, materials and apparatus for book-making, publishing, and circulation, the means of navigation, and of locomotion on land and through the air, and all the manifold machinery which augments the energies, increases the comforts and promotes the general improvement of mankind, are drawn out of the earth. Geography ascertains their location, natural history, in her departments of geology and mineralogy, penetrates the earth and points them out to the research and skill of man. Chemistry there erects her laboratory, and by a great variety of patient and interesting experiments, ascertains their properties and capabilities, and takes cognizance of their changes; while natural philosophy steps in to point out the phenomena, which, in different aspects and changes they exhibit, the laws by which they are governed, and the uses to which they may be applied. But for the aid of these sciences, in searching out and applying the properties of the *magnet*, the mariner would have still been feeling his way along his native shore. The few books we should have, would be executed by the tedious and expensive process of the pen; and for the want of an acquaintance with the uses of *iron*, we should be thrown back into the darkness of barbarism. The inventions and discoveries which now so much bless the world and favour the improvement of man, would never have been made.¹ America, and many islands of the sea, and other

¹ Few are aware of the immense and multifarious facilities and resources which have been furnished through science, to counteract *physical evil*, to improve the condition of society, to promote social and domestic enjoyment, and to facilitate the progress of the race in every useful and ornamental art. Among these we may name the steam for locomotion, gas for lights and balloons, Davy's safety lamp, the cotton gin, *magnetic telegraphs*, mariner's compass, etc.

The Millenium may be less a result of supernatural agency than is generally supposed.

large territories, had not been discovered. Most of the world had remained a bleak waste, a roaming ground for a few savages; and the few nations which, from natural proximity, would form some neighbourhood relations, had been raised but little above a state of barbarism. Commercial relations had not existed, and nearly all the advantages derived from international communication had been wanting. The interchange of thoughts by means of books, travelling, and commerce, would be almost unknown. Isolated man would never rise above the *in stato quo* position of his insignificance and ignorance.

If, under God, the plastic hand of science has done so much already to re-mould and improve the world, so much to *prepare* the nations to receive the Gospel and to facilitate its diffusion, while, as yet, science itself has been but half fledged for its more adventurous flight, what may we not expect through her instrumentality, when she shall arrive at the state of perfection towards which she is so rapidly tending? Nature has but begun to yield up her resources to facilitate the progress of human culture and moral improvement, science but begun to appropriate these resources to the universal amelioration of our race. Yet already we see enough to confirm the hopes of expectant piety and our confidence in God's unerring word, that Providence is gathering up his resources, and preparing his machinery for a mighty onward movement in the work of redemption.

That the condition of the world is rapidly advancing, is not only the hope of many, and the general expectation of all, but there are yet more tangible grounds for our anticipations. There has recently grown up in the heart of man almost everywhere a strange and unprecedented *sensibility* to all that pertains to the best interests of *man*. Is there a vice that afflicts humanity? that vice is assailed as an enemy of the race. Is there oppression, persecution, ignorance, superstition, *any* foe to the progress and well-being of man? the genius of modern philanthropy is instantly roused in remonstrance, and fired with indignation, and demands redress, the expulsion and decapitation of the foe. So prevalent and all-controlling is such a sentiment now, that Mammon, and Infidelity itself, are obliged to render homage to it. Infidelity no longer sits growling in the cavern of his dark misanthropy. He sees he must come out and mingle with his race, and put on the garments of charity. He appears in the stolen robes of Christianity, the philanthropist, the reformer, the Christian. His virulence has taken the form of compassion for man. The advancement and highest interests of his race are his ostensible aim. Though he strike with the

same weapon, his sword is unsheathed for truth; though he kill with the same poison, it is poison disguised in the sweets of paradise.

But the thought presents itself in a more pleasing aspect. The human intellect and human research are, at the present day, remarkably employed in promoting a common brotherhood of our race, and in advancing its highest interests. Late advances, not only in the sciences of history, geography, and philosophy, but yet more in archeology, *comparative* philology, and, especially, in ethnology, are most effectually contributing to bring all the kindreds and tribes of the great family of man into one great brotherhood, and to protect and advance the interests of every member. The new science of ethnology, for the cultivation of which there is already a respectable organization in this country, is peculiarly producing such a result. For the object of this science, as the name imports, is the study of man as a social being; as the member of a family, tribe, or nation. Whatever relates to man in his physical being; his races, habits, locations, sustenance, or language; and all that connects the present and past generations as component parts of the one great human family; their intellectual efforts, their sciences, their struggles, their progress of development, are comprised in the objects of this science. "It is the science and history of the human race itself, and of the relations in which it stands towards itself, and towards the external world."

Never before was science contributing so generously to prepare the world for its universal emancipation. Railways, steamships, magnetic telegraphs, are penetrating into and astounding the most benighted regions. "Franklin drew the lightning from the clouds, but Morse gave it voice, and bade it go forth and speak to every nation, and kindred, and tongue. It is the voice which is to enter the darkest recesses of the heathen world, and teach them how degradingly they contrast with the genius which gave it utterance."

The advanced state of knowledge here supposed, is necessary to the *full development and revelation of truth*. Even the written revelation is to us, and has been in all past ages, a *progressive* revelation. As God had regard to the *then* condition of society, the existing condition of knowledge, civilization, and improvement, in originally making known his will, imparting the light as the world was able to receive it; in like manner *the book containing this revelation emits more or less light, according to the existing condition of the human mind and the human heart, and acco* e advanced condition of the

world. The sun always shines the same, though the quantity of sunshine *we* may enjoy, will vary as clouds intercept our rays. Truth is the same, however different may be the quantity apprehended by us.

Biblical knowledge, the science of theology, has also wonderfully advanced within the few past years. Biblical researches have been casting new light on the sacred page, or rather educing new light from it. The most laudable progress is now making in those collateral studies which bring us to the study of the Bible with new interest and zest, and make the sacred volume the repository to us of *more* available truth than it has ever been before. The true principles of interpretation are being better understood; the most pleasing advances have recently been made in sacred geography, history, and archeology: and thus the Bible is made to shed a clearer and a more profuse light; duty becomes plainer and more imperative; the promises richer and more comprehensive; the threatenings more terrific; God more lovely to the obedient, more dreadful to the wicked. The motives for extending the Gospel are increased, and the guilt of neglect aggravated. Again, the Bible has been translated into more than one hundred and sixty different languages, enabling as many tribes and nations to read the word of God in the tongue in which they were born. Already is the Bible unsealed to every principal nation on earth.

Or if we turn to the *execution* of our benevolent purposes in *spreading the Gospel*, we shall not the less feel our indebtedness, under God, to the facilities in question. It is only among a *free, intelligent, and civilized* people, that are found the *qualifications and resources* for appreciating and prosecuting the work of Foreign Missions. In no other work is there brought into requisition such a combination of moral, mental, and physical power.

Learning of all sorts is now, to an unprecedented extent, made to subserve the cause of truth. Eloquence, poetry, history, literature, science, the arts and philosophy, are all made to contribute their respective quotas to defend, enrich, adorn, and advance the truth.

We are also indebted to modern improvements for the *cheapness and rapidity* with which books are made and circulated in every nook and corner of the earth. A single Bible Society manufactures a thousand Bibles a day. Yet we have by no means arrived at perfection here. All these improvements are *progressive, and are yearly progressing*. And we should indeed be blind to the movements of an ever-busy Providence, if we

did not discern in them mighty preparations for the onward progress of His cause.

And so I may say in respect to the present advanced and advancing state of *civilization*. Never before was the world so nearly civilized; and never so many and such powerful means at work to make civilization universal. The political, literary, and commercial supremacy of the two or three most civilized nations, cannot but exert a powerful influence on the whole barbarian world, to which they either give law or hold in some sort of dependence.

The bearing of this on the spread of the Gospel, is too obvious to need comment. It prepares the way of the Lord before him. It provides a soil made ready for the good seed. It furnishes the resources by which to sustain the institutions of Christianity when once established, and to make it permanent, and to extend its blessings over fields which lie still beyond. Both the agency and the design of Providence are here abundantly obvious.

There remains one other particular not to be overlooked: It is the *advanced and the still advancing progress of freedom*. Christianity has as little affinity to despotism and tyranny, as to ignorance and barbarism; and we cannot but hail, as especially auspicious to the diffusion of the Gospel, every advancement in the cause of freedom. But as we turn our eyes again towards the revolving wheels of Providence, what do we find God hath wrought here? How is he already bringing the nations of the earth into a state that shall give to the Prince of Peace, and to the religion of meekness and mercy, an unmolested dwelling on earth!

Political liberty has, within a few years, made rapid advances. Government has become a science. The will of an individual has ceased to be law. It is now very generally conceded that the design of government is to secure the welfare of the governed. Not a potentate in Europe can sit on his throne without conceding in some form this principle. Absolute despotism is almost antiquated. "A monster of so frightful mien," has slunk away before the light of liberty, into the dark regions of ignorance and barbarism. The public sentiment of mankind has undergone an astonishing revolution during the last century. The progress of free principles has been by no means confined to America. The seed which took such deep root in the bosoms of the Puritans of the seventeenth century, had, if not so rapid and *ostensible, as sure and sturdy*, a growth in Europe as in America. *Here, committed to an unoccupied soil, they took readier root, and sprung up more luxuriantly; they* *trunk their roots,*

not the less deep, or ascended with not the less perseverance, though obstructed in their ascent by a previous growth.

Since the upheaving of Europe by the wars of Napoleon Bonaparte, there is not a nation in Europe which has not made progress in liberal principles. All things have been verging towards constitutional and representative government. Revolutions in France, Prussia, Saxony, Spain, and Portugal, cannot be mistaken, as out-bursts of the pent up spirit of liberty. And so we may say of the late revolutionary movements in Ireland, Scotland, Germany, Switzerland, and even in *Italy*. They are the upheavings of the suppressed fires of liberty, giving no doubtful premonitions of the no distant downfall of the grim throne of despotism.

The policy pursued by the present Pope pays an homage to liberty which we scarcely expected. Driven by the force of public sentiment, and the conviction of an advanced condition of the world in point of liberty, the Pope of *unchanging* Rome so far changes the policy of Rome as to make a sort of concession to constitutional government, and to grant his subjects a sort of constitution; and in some other respects to relax the rigid muscles of despotism which have always characterized Rome. We will not accept this as an index that Rome has at heart changed, but that the *world has changed*, and that Rome feels if she would live in the world, she must, in some degree, conform herself to the advanced condition in which she finds the world. Had we been ignorant before of the present progress of liberty, and the increase of light in the world, the line of policy pursued by the present Pope would keep us informed on these matters. As a concession to these degenerate times of liberal principles, Pius IX. has instituted a system of national representation in the shape of a council of delegates from the different provinces, who are to assemble at Rome for the purpose of discussing with the government the affairs of the administration, and aiding it in its efforts for the good of the people. This measure has been hailed by the Pope's subjects with the liveliest demonstrations of joy and thanksgiving. And well it might be; for this was a new thing from the pontifical throne. In the palmier days of Rome, despotism and darkness were the order of Papal rule. Then the Scriptures and the Fathers of the Church were quoted as proof that Columbus was a heretic and an infidel for suggesting there was another continent; and a clergyman actually published a sermon to show that Jenner, for endeavouring to check the ravages of the small-pox, was the beast of the *Apocalypse*.

The present popular movement of Italy is a matter of intense interest to the whole Christian world. It looks like the precursor of an explosion which shall blow to atoms the throne of despotism throughout Europe. The times are ominous of eventful changes in Europe. Austria and all Catholic Germany are rocked on a volcano. The stagnations of Spain and Portugal are moving, and France seems every year approaching nearer the verge of Revolution. "Indeed," says Dr. Baird, "I think that all continental Europe is going to be shaken to its very centre before many years pass away."¹

Late acts of toleration in Turkey, India, and China, herald the approach of universal freedom. The Emperor of China has recently issued an edict, in reply to the petition of Keying, High Imperial Commissioner, granting toleration to Christianity. The law of inheritance in India has recently been so modified as to remove the former disabilities which Hindoos suffered on becoming Christians. Caste is no longer a legal disability. Young Hindoos from mission schools are alike eligible to office with those from government schools. And the Sultan of the Turkish empire has favoured a system of representative government and of common-school education; and more recently the Sublime Porte has issued an order for the protection, as Protestants, of the evangelical Armenians. A hatti sherif (order of the cabinet) was issued by the Sublime Porte in 1841, placing all the inhabitants of the Turkish empire upon a footing of equal rights. And though insurmountable difficulties to its execution have as yet stood in the way, it is a presage of the rising spirit of liberty, even in that most despotic nation. And more recently still, at the late annual feast called "Courban Beiram," an imperial order was issued, constituting the Protestant subjects of the empire into a separate and independent community, like that of the Armenians, Greeks, or Latins.

"Reform," says Mr. Dwight, "is the order of the day in every department of the government. The Sultan and his ministers are labouring to do away with old abuses, and to secure to every man his rights. The power of inflicting capital punishment for apostacy from Mohammedanism, has been taken away from the Turk; and the Sultan has given a solemn pledge to the English ambassador, that *there shall be no more religious persecution in his Empire*. Sir Stratford Canning is disposed to stand firmly on this ground, and insist on it as a conceded right, that *men shall not persecute for religious opinion*."

In Hungary, the law against entering the Protestant commun-

¹ *These pages were penned before the eventful Revolution of 1848.*

ion is abrogated. Every inhabitant may adopt which church he please, Romish or Protestant, without annoyance. Under the former law of intolerance, eight hundred to one thousand Protestants embraced Popery yearly; under the law of tolerance, nine hundred Romanists in one year have come over to the Reformed faith, and only thirty-five have gone to Romanism. And what is much in point here, and truly surprising, the cabinet of Vienna abrogated the oppressive law.

There has, too, during the same period, been a corresponding movement to loose the chains of *personal* bondage. The time was when one half of the world might kidnap and enslave (under circumstances which makes the blood run cold in its currents,) the other half, reduce them to "durance vile," and continue them in cruel bondage at pleasure, and yet scarcely a whisper of remonstrance be raised in defence of right so egregiously violated. But another spirit is now moving on the face of the deep. It is the spirit of universal freedom. Slavery is fast passing away, to be numbered among the works of darkness that *were*, a relic of barbarism. The jubilee-trumpet sounded, in 1834, throughout the realms of the British empire. The West Indies were made free; and since that time the same glad sound has been heard in India; at Malacca, Penang, and Singapore; among the forty-five millions of the serfs of Russia; in Wallachia; at Algiers, and among the Moors at the strong piratical haunt at Tunis; in the republic of Uruguay and Montevideo, South America, and on the island of Trinidad. The slave trade has been abolished by the Imaum of Muscat, the Shah of Persia, and throughout the Turkish empire.

It was announced some time ago that the slave trade had been abolished by the Bey of Tunis. It now appears that slavery is fast coming to an end there. A letter from Malta, 1842, says, "I went, while in Tunis, to see the demolished slave market. Hundreds of years, human beings had been exposed for sale in that place, like cattle. How strange, that a Musselman State should tear down that den of traffic for the bodies and souls of men, while in Christian America this foul system still flourishes in such vigour! I made many inquiries as to the feeling of the Moors on this subject. I am most happy to say that the greater part are in favour of the Bey, while all obey. If slaves are now sold in Tunis, it is contraband, and with the greatest secrecy. The prohibition is complete and absolute. And many of the courtiers of the Bey, following his noble example, are liberating their slaves."

The General Assembly of Wallachia having passed an act of

emancipation, March, 1847, Prince Bibesco, (the head of the government,) with whom this truly magnanimous act of philanthropy originated, thanked the head of the Church and the Assembly for having passed a law, which, as he said, the spirit of the age and the progress of civilization had so long demanded.

The French Chambers have begun the work of emancipation in their colonies. Indeed, the whole world is coming to a sense of justice on this subject, not only Christendom, but Moslems and barbarians. The slave trade, with almost united voice, is branded as piracy by all nations. Indeed, such has become the public sentiment of all Christendom and of the whole civilized world on this subject, that no nation may be the supporters and abettors of slavery, except at the peril of its good reputation. Philanthropy will weep, and humanity will point the finger of scorn.

Other indications that international relations are assuming an auspicious aspect in respect to the universal extension of the Gospel, may be read in the records of a Congress of nations, which from time to time meet to adjust affairs, otherwise adjusted by balls and bayonets; of world's Conventions, which do much to cement national ties; and of arbitrations instead of arms, by which to compromise disputes. Not long since, commissioners from England, Russia, Turkey, and Persia met at Erzeroom, "to settle disputed boundaries, and to arrange other difficulties."

Nations, that by a proud isolation had strongly barricaded themselves within the walls of a hateful and repulsive despotism, have been invaded by the light of liberty and the love of Christianity. Austria, with all her argus-eyed vigilance, cannot shut out the all-pervading genius of liberty. Already has it cheered with the hope of better things the cottages of the poor, and, with fearful omen, looked in at the windows of palaces. And China, though ensconced within a yet higher wall, has been compelled to surrender, and to condescend to the mutual courtesies of national intercourse. Her strong-holds are broken down; her walls of brass are razed; her gulph of separation from European intercourse is bridged. The great family of nations, so long estranged, is being drawn together, becoming acquainted, and learning their mutual duties. The world is becoming free.

The Press, too, has been emancipated from its former shackles; religion is breaking loose from the domination of priestcraft; *opinion is becoming free*; discussion untrammelled; and the *feeling is fast taking possession of the human mind, that man must every where be free.*

Thus again, has God prepared his way before him. He has made ready the field; and may we not now expect that the Lord of the harvest shall send forth his labourers profusely to scatter the seed, and in due time to gather an abundant harvest? All things are now ready; the hand of the Lord is stretched out, and who shall turn it back? He is preparing the world for the kingdom of his Son, and shall not the Prince and the Saviour speedily come and take possession? Ride forth, victorious King, conquering and to conquer, till the kingdoms of this world become the kingdom of our Lord! Hushed be the voice of War, palsied be the arm of Despotism, that Religion, pure and undefiled, the first-born of Heaven, the immortal daughter of the skies, may find a peaceful dwelling on earth!

10. I shall advert to but one other particular: Within the last generation, God, in the vast revolutions of his providence, has *removed*, to a great extent, *the most formidable obstacles to the universal spread of the Gospel*. The mightiest bulwarks behind which Satan has ever intrenched himself are Paganism, the religion of Mohammed, and the Papacy. The great desideratum in the council-chamber of the infernal king has always been how man's innate religious feeling should be satisfied, and yet God not be served. How could the heart be kept from God, the clamours of conscience be silenced, and yet the demands of an instinctive religious feeling be answered? The arch enemy of man's immortal hopes solved the problem. The solution appears in the cunning devices he has sought out by which to beguile unwary souls. He has varied his plans to suit times and circumstances, the condition of man, the progress of society, the character of human governments, and the condition of the human mind.

Idolatry, multiform in its systems, yet one in essence and spirit, concedes to reason and conscience the *existence of one supreme God*, yet disrobes this divine Being of the attributes which make him God, by multiplying subordinate deities, attributing to them the most unworthy characters, and making them the chief objects of worship. Knowing God, they glorify him not as God.

Such a religion was suited to a gross age of the world, an age of subtilty and ambition on the part of a few, and superstition, debasement, and ignorance on the part of the many. But when Christ had come, and new light had risen on the world, and the general condition and character of man had advanced, the same object was gained through two great modifications of idolatry, *better adapted to the intellectual and moral condition of the world*. Western Asia, and a part of Africa, became too much

illuminated by the Sun of Righteousness longer to submit to idolatry in its grosser form. Hence for those regions there was got up a *reformed* Paganism, yecept Mohammedanism, taking the place and subserving the purposes of idolatry in its original form.

While among the more contemplative nations of Europe, where the public mind had become still more enlightened and advanced, and could not be satisfied even with Paganism *reformed and partly Christianized*, Christianity had to be *Paganized*. Europe would be *Christian*. So mote it be, said Satan; and old Pagan Rome rose again to life by his enchantments; and he clothed this monstrous image in a garb stolen from Heaven's wardrobe, and commanded all men to worship it. The religion of Rome is the last new edition of the same old idolatry, with a new title, amended, enlarged, on finer paper, with gilt edging and better bound, suited to the spirit and taste of the age.

These are the three strong-holds of human depravity and Satanic power, by which man's arch foe has from generation to generation held the human mind in the most abject thralldom.

Now what I affirm is, that these three enormous systems of iniquity are on the wane. Such, in the irresistible movements of Providence, have been the overturnings among the nations, that their great power to bind and to trample under foot the immortal mind, is broken. Paganism is in its dotage. It evidently belongs to a condition of the world which is rapidly passing away. Mohammedanism, embodying in itself the seeds of its own dissolution, already bears marks of decrepitude, and only lives and stands as it is propped up by a little doubtful political power. And Romanism, though in its dying spasms it ever and anon exhibits an unnatural return of former life, presents no doubtful marks of its approaching doom. We are not ignorant of the strange phenomena at Oxford, or of Rome's unnatural appearance of youth and vigour in America. While she is gaining individuals in England, and making a desperate struggle to gain a foothold in the new world, she is losing whole provinces in Europe. Look at the general condition of Romanism. How many of its limbs have already perished! how many more are, to all human appearance, doomed to a speedy decay! What mean the ruins of the Papacy over a great part of Asia, and in Central and South America? The Inquisition once flourished in India, in all the bloody pre-eminence of torture and death; and *China*,¹ and Japan, were the arena of numerous and flourishing

¹ Such was the success of Popery in China, that many mandarins embraced its doctrines; one province alone contained ninety churches, and

churches. But where now are the walls of its dismal dungeons, its courts of inquest, the gorgeous palaces of its inquisitors, and its horrific implements of torture? They are crumbled to the dust. The hand of Heaven's vengeance has passed over them, and left them but the ruined monument of deadly intolerance. And what mean those ruined heaps of colleges, schools, churches, and other public edifices, met on the islands of Bombay and Salsette, in Goozaret, and on the whole western coast of India? Or the vast dilapidations of Central and South America? A late traveller in Central America speaks of passing seven ruined churches in a single day, and of finding as many more under a single curate. Edifices, two or three hundred feet in length, and of proportionate dimensions, of solid structure and costly materials, and elegant architecture, once the receptacles of vast multitudes of Rome's faithful and most bigoted sons, are either a ruinous heap, or the decaying sanctuaries of a miserable remnant of a once flourishing church.

Surely the wheels of Providence are rolling on. Obstacles which have so long hindered the progress of the everlasting Gospel, are fast being removed. The arm of Omnipotence is made bare. God is doing a "new thing" on the earth; He is "making a way in the wilderness, and rivers in the desert."

In concluding what I designed to say on the *facilities*, which, as results of providential movements, the present age affords for the speedy and universal spread of the Gospel, and the complete establishment of Messiah's kingdom, many useful and interesting reflections might be appended. The present aspects of Providence towards our world are most solemn and delightful. What overpowering arguments here, urging us on to duty! Does God carry out his plans through human instrumentality? How loudly, then, do the movements of his Providence call us to be willing instruments! Never before were we so imperatively urged to more fervency of spirit, to more diligence in duty. The wheels of Providence now run high and fast, leaving behind them more events in ten years than was wont a little while ago to transpire in a hundred years.

To give point and pungency to such reflections, allow the eye to take a retrograde glance over the extraordinary providential developments which I have named. How singularly has God confided to the two most civilized and Christian nations, the Anglo-Saxon race, vast heathen territories, and by extensive

forty-five oratories. A splendid church was built within the palace. The mother, wife, and son of the Emperor, Yung Ceith, professed Christianity, and China seemed on the eve of being united to the Papal see.

commercial relations, connected them with every nation on the face of the earth; how diffused is the English language; how popular European habits, manners, and dress, and the improvements, experience, and laws of civilized nations; what unwonted improvements in modes of conveyance, and the facilities of an enlarged post-office system; how is the clangour of war hushed, and the world left in almost universal peace; what recent advances in knowledge, civilization, and freedom; and how has the vigour departed from those mighty systems of false religions which have heretofore beguiled Christianity of the fairest portions of the earth!

Let us ponder these things, and be wise; wait and work, pray and watch, till the end be, that we may rest, and stand in our lot at the end of the days!

CHAPTER XI.

THE FIELD PREPARED. General Remarks.—First, PAPAL COUNTRIES, or Europe; their condition now, and fifty years ago. France—the Revolution—Napoleon. 1845, an epoch; present condition of Europe. Character of her monarchs. Catholic countries;—Spain and Rome—Austria—France, an open field. France and Rome. Geneva. Benevolent and reforming societies. Religion in high places. Mind awake. Liberty. Condition of Romanism and Protestantism.

“ Lift up your eyes, and look on the fields; for they are white already to harvest.—John, iv, 35.

WE have, in the two preceding chapters, spoken of the hand of God as visible in the *facilities* which the present state of the world, and condition of man, affords to the universal spread of the Gospel. We now proceed to a survey of our next topic.

II. The present aspect of the world as a field open for the admission of the Gospel.

More than a general survey of so vast and complicated a field, would transcend our prescribed limits. Before attempting any geographical delineation of the great missionary field, I shall direct attention to some of its general features. A brief survey will carry conviction to the mind that the ever busy hand of Providence has brought the world into a position peculiarly favourable to receive the Gospel. I have spoken of the rank assigned by Providence to the two great Protestant nations. By *territorial importance*, commercial relations, and intellectual

and moral superiority, England and America hold in their hands the destinies of the world. Why did North America so soon pass into Protestant hands, if not to give the religion of the Reformation a wider field and a fertile soil, that it might bear fruit for the enriching of the nations? Why did not the magnificent empire of the Moguls in Hindoostan either remain in the hands of the Portuguese, (and there seemed no earthly reason why it should not,) or pass into the possession of Russia, France, Holland, or Turkey? France fixed an eager eye on the East, and lost no advantage to gain it. Russia has long been watching for it, and Holland called much of it her own. Yet England has unfurled her banner over the strong-holds of more than one hundred millions of Hindoos, and virtually rules over more than thrice that number in Farther India and China. Why are these populous nations of idolatry laid at the feet of Protestantism, if not that they may learn the living oracles of God? Why is Paganism grown old and ready to die, and Mohammedanism only propped up by interested civil power, and Romanism struggling to prolong a morbid existence, by a spasmodic activity which betokens corruption at the heart, and mortification in the extremities, if it be not that those things which are "ready to die," have nearly come to an end? What means the recent unparalleled progress in civilization, government, freedom, and knowledge, if it be not that the great controlling Mind has purposes of vast moment to answer by such resources?

The Press has been made the handmaid of Christianity, and the improvements in the arts, advancements in science, inventions and discoveries, have been made to subserve the cause of evangelical religion, and to propagate it over the earth. Such too, is the political condition of the world as to invite our benevolent efforts to send the Gospel to almost every nation.

Could we for a moment entertain the idea of abandoning the work of missions, we should meet a severe rebuke from the finger of Providence, pointing to the *success* which has already crowned the but partial efforts of the Church to convert the world, and the munitions of war already accumulated to complete the conquest. More than fifteen hundred efficient missionaries are this moment in the field, some scorching beneath a meridian sun, some shivering amid the eternal snows of Lapland; occupying more than twelve hundred principal stations, and many subordinate ones, traversing vast regions of heathen territory, and preaching the unsearchable riches of the cross to some millions of the votaries of idolatry. This sacramental host is assisted by *above five thousand* native and other helpers, and

by not less than fifty printing establishments. They number in their ranks some two hundred thousand communicants in their different churches, and a yet larger number of children and adults in their schools.¹

But such statistics do not, perhaps, introduce us to the most accurate estimate of missionary labour and success. Take another series: The Bible has been translated into more than one hundred and sixty languages, or principal dialects, spoken by seven hundred and fifty millions of the earth's population. Thousands of associations are in operation for publishing and circulating the sacred volume, and more than thirty million copies or portions of the Bible have been put in circulation since 1804. Half this number has been issued during this period by the British and Foreign Bible Society alone.

Corresponding to this, too, is the progress of education among the unevangelized, the demand for schools, and Christian books, and advancement in the useful arts and in general knowledge. It is a fact of much interest, that, in the order of things, induced by missionary labours and influences, the Bible is the first and the principal book brought to the notice of the heathen. This is usually the first book translated into the vernacular tongue, and sometimes the only one to which their more aspiring youth may resort for assistance in their great eagerness to learn the English language.

We cannot pursue this general survey without every where discerning the busy Hand of preparation compassing ends of vast magnitude to the kingdom of Christ. The way of the Lord is preparing before him; and not to discern the special interposition of Providence here, would be to close our eyes against the noonday sun. But a general view does not suffice here. Allow the eye once more to pass over the world. Geographical or political boundaries will not subserve our purpose at present, so well as religious or moral divisions. Spread before you, then, a map adjusted to the fourfold religious distinctions of *Papal*, *Pagan*, *Jewish*, and *Mahomedan*, including the lapsed Christian churches of the East.

1. *We begin with Papal countries.* In our survey of the field over which Romanism breathes its withering breath, our remarks may be chiefly confined to the south of Europe. The religion of Rome is by no means confined within these limits; yet her territories beyond, are but colonies from the parent stock. As the trunk is full of vigour and life, or as it withers and dies, so are the branches. Popery in South America, in the East or

¹ See Dr. Johr

cent Commission.

West Indies, in Central America or Canada, cannot retain the strength of its manhood, if there be weakness or decay at the seat of life in Italy, or in France, Spain, and Austria.

What is the present state of Europe, compared with its condition fifty years ago? and what the present condition of Romanism and of Protestantism? An answer to these queries will present Europe before us as a field open to evangelical labour, and, by consequence, indicate the measure of our duty.

We are struck with admiration at the *change* which Europe has passed through during the last half century. It is but fifty-three years, (Oct. 10th, 1793,) since France "voted Christianity out of existence," and with impious hands assailed the Temple of Truth, and decreed that one stone should not be left on another, till the whole should be thrown down; and in the temple which she built, she set up her image, the goddess of reason. And the reign of terror which followed, was terrific and bloody beyond any thing recorded in the annals of the apostacy. Revelation was trodden under foot, and evangelical piety scouted from the nation. Her voice was no where heard, except as echoed in blood and groans, or from the remote valley or solitary glen.

Indeed, the religious history of France is exceedingly bold and instructive, greatly abounding in materials suited to my present purpose. France early received the doctrines of the Cross early corrupted them; and, though bigoted and superstitious, she readily admitted the Reformed religion of Germany. Two thousand Protestant churches were established in France during the first twenty years of the Reformation. Protestantism took deep root and flourished; and was at length protected by the famous Edict of Nantes, which was extended over them by Henry IV., himself a Catholic. Under this benign shield, Protestantism prospered for nearly a century. At length times grew dark, clouds gathered. The perfidy and artifice of Richelieu first sought to beguile the Protestants into the Romish communion. Priestly rage and cruel bigotry then assailed them. The Jesuits had decreed their ruin; and the weak and credulous Louis XIV., trampling on the most solemn obligations, and regardless of all laws, human or divine, revoked the Edict of Nantes, and let loose the blood-hounds of persecution on the defenceless Protestants. Thousands, hundreds of thousands, now became voluntary exiles from their country. A dark century followed. Its history is written in blood, disgraced with outrage, superstition, and crime. The church was corrupt, the nation a hot-bed of iniquity. An explosion was inevitable.

It came in 1789. It was as if a volcano had discharged its fiery contents on all Europe. It was "fire and blood, and vapour of smoke." Yet this was the signal of better things; the lowering cloud, the fearful thunder, and the vivid lightning which often precede a smiling sunshine. It was the explosion of French infidelity, licentiousness, and despotism. For a time the sun was darkened, and the moon was turned to blood; the sea and the waves roaring, and men's hearts failing them. But the atmosphere was purified. The terrific reign of Napoleon did much to advance the cause of liberty. The return of the Bourbons could not suppress the spirit of reform and of freedom, which had now taken deep root in France. The revolution of 1830 was a report of progress. And the yet more decisive revolution of 1848 brings us a further report of the doings of that ever watchful Providence, in whose hands are held the destinies of France.

In Spain and Portugal the flickering light of Protestantism was almost immediately quenched in the blood of the Inquisition. The voice of piety was stifled. No one dared read the word of God, much less to give the sacred volume to his neighbour, or to favour the cause of education. Italy, under the very thunders of the Vatican, was completely barricaded from the Reformed religion. Belgium, the South of Germany, Austria, and every foot of Papal territory in Europe, were almost entirely inaccessible to the introduction of Protestantism in any form. An iron-handed religious despotism would tolerate nothing but the religion of Rome. Neither the press might propagate, nor education foster, nor the pulpit enforce the doctrines of the Reformation.

Such was the condition of the Catholic States of Europe. Nor was there much more than a nominal Protestantism in the Northern States of Europe. The heart of the Germans had stagnated in rationalism, while the Hollander, the Dane, and the Swede, lay dormant in a frigid orthodoxy. Protestantism was hushed in the slumbers of spiritual death, Rome imposed her yoke, and immortal mind, long debased and humbled, scarcely felt the galling bondage.

But this general stagnation was soon to be broken up. The "reign of terror" came, and in its bloody footsteps followed the terrific reign of Napoleon. Heretofore the atmosphere had been murky and mortiferous. The earth yet exhaled the bloody vapour of the revolution, and a lurid sky still bespoke the angry frown of indignant Heaven. The heavens are again overcast, the thunders roar, the lightnings blaze; Europe is convulsed,

the earth is terribly shaken. The hero of Corsica comes, a burning comet rolling over all Europe. Every green tree is burned up, thrones are crushed, kingdoms crumble, the foundations of the great deep are broken up. As the wars of the Crusades, by the eruptions they produced in the civil, social, and religious state of Europe, were active causes introducing the notable revolution of the sixteenth century, so we may regard the terrific career of Napoleon Bonaparte as the fearful ushering in of a new and glorious dispensation in the Christian Church. Out of the dark and tempestuous sea which then brooded over Europe, the Sun of Righteousness rose with renewed radiance. From that period the scarlet Beast has staggered from weakness, and Protestantism has been gathering up her strength, and buckling on her armour. The date of 1815 is destined to be as illustrious in the annals of the Christian Church as it is in the great world of politics.

The wars of Napoleon were singularly the scourge of European infidelity, and the means of its correction. Europe felt that a mighty hand was stretched over her, and she trembled. The French Revolution had spread the pall of death over Christianity. Revelation was dethroned, and to rationalism and infidelity were given the empire of Europe. This was the portentous calm that followed the strange commotions of 1793. Nor was it strange that another concussion should *undo* what the Revolution had done. The devastating wars of Napoleon produced a shock which taught all Europe that Jehovah is the God of nations; that an appeal in this hour of wide-spread catastrophe must be made only to him, and that the time had come when eternal justice would vindicate the rights of nations. Says the Emperor Alexander, of Russia, who from about this time to his death is believed to have been an humble follower of the Lamb, "The burning of Moscow lighted the flame of religion in my soul;" and he did but speak the thoughts of many hearts, as the car of the conqueror rolled on. "I was a youth," says Professor Tholock, from whose authority I derive these facts, "when Germany was called to contend for her freedom. But I well remember that this memorable event awakened religious desires in hearts that had remained, till then, strangers to every Christian sentiment. Every one was penetrated with this thought, that if aid came not from on high, none was to be expected on earth; and that the moment was come for the display of the Eternal Justice which governs the world." The inhabitants of Prussia, in particular, felt this; and from *this time the heart of their king was open to the truths of Christi-*

anity. Germany began to feel that she could not, in so grave a period, forsake the God of her fathers.

From this time, evangelical religion was revived; the writings of the Reformers, which had been neglected and despised, were now read and revered; the anniversary of the Reformation was celebrated in 1817; sermons, books, lectures, science, literature, theology, from this time bore the impress of the Reformed religion. Schools, religious and philosophical associations, and the press, bear a living and delightful testimony in favour of a pure Christianity. There undoubtedly arose out of the troubled waters of Napoleon's reign a spirit of advancement in religion, in general intelligence, in free institutions, in the science of government, and in the better understanding of human rights. That such results should come out of scenes so terrific and unpropitious, is but another illustration of the workings of that inscrutable Providence which bringeth order out of confusion, and good out of evil.¹

Europe and the world once more hushed in peace, the angel having the everlasting Gospel to preach recommenced his flight.

From the battle of Waterloo, June 18th, 1815, commenced a new era in *education* throughout Europe. Read the records of Prussia, Sweden, Denmark, Norway. The loud demand for education by the common people of Europe dates no farther back than 1815; and the late improvements in modes of education are equally modern. It is since that date that Prussia has, in some respects, outstripped even republican America in the education of her people; that Sweden has surpassed any other country in great scholars and literary enterprise; that national school systems and parish district schools have been introduced into monarchical Europe.²

It was from that eventful period, too, that the American Church had given her eagle's wings that she might fly to the ends of the earth, bearing to the famishing nations the bread of life. And it was upon the clearing away of the dark chaos which disappeared with the sulphurous smoke of Waterloo, that there arose a beautiful constellation of *benevolent societies*, whose light has already shone to the ends of the earth. And, finally, from that same period, civil and religious liberty has been advancing by sure and rapid strides, and the physical and political, the moral and religious character of Europe has undergone

¹ Mr. Headly, in his book, entitled 'Napoleon and his Marshals,' confirms the views advanced above, which were penned more than five years since.

² Dr. Robert Baird's 'Northern Europe.'

astonishing ameliorations. The Press has, in a great degree, been manumitted from a thralldom of many centuries; and Europe, in spite of Rome and the Vatican, is in the rapid progress of receiving a Christian literature. Europe, as a field for the circulation of the Bible and religious books, was never open as it now is; and never the Bible so extensively read. For several years past, two hundred thousand copies of the Bible have been put in circulation in France alone; or more than three millions since the battle of Waterloo; and as many copies of the New Testament. In Belgium, till recently one of the most bigoted and superstitious of the Papal States, there have been circulated, within the same period, three hundred thousand copies of the sacred volume; and there has been a large distribution, through every nation in Europe, not excepting Spain, Portugal, and Italy.¹

The late religious excitement in France, the movement under Ronge and Czerski in Germany, the late evangelical movement in Scotland, and the tendencies to the same result in England, the late manly and self-denying resistance to oppression of the evangelical pastors of Switzerland, the numerous conversions of Jews, and the increased interest felt in their behalf, indicate the sure designs of Providence in the spread of the Gospel over all those Papal countries. They are the pillar of cloud and of fire going before the people of God, to lead them to victory and to glory.

In France, says one who has resided several years in the country, "the most encouraging accounts of the progress of truth are coming to us from all parts of the kingdom. The masses of the people are demanding the Bible; and in some places, the dignitaries of the Church are coming down from their lofty positions, and, in self-defence, are giving the famishing multitudes the Bread of Life, which they have so long withheld. Thousands of Romanists desire the word of God. The feeling continues and extends. The people are tired of the yoke of the priests. If we had ten times as much money, and ten times as many men, they could all be immediately employed. It would be easy to open a new church every month, every week, and to

¹ In Belgium the demand for the Bible is unprecedented: and the decree of the Bishop of Rome against the reading of it only excites the curiosity of the people, and makes them more anxious to procure a book the Pope is afraid of. In Holland great numbers of the Sacred Scriptures have been distributed, as also among the Carpathian mountains. In Ireland, too, more than forty Romish priests, and forty thousand laymen have, within a few years, come over to the Protestant Church.

cover with churches all France." In the department of "Sain-tonge, forty communes are open to the Evangelical Society; in Yonne, twenty important posts are accessible." "What is now passing under our eyes is somewhat like what occurred in France in the age of the Reformation," when two thousand Reformed churches were established in France during the first twenty years.

Nor is this movement by any means confined to France. In Germany, while there is scarcely less of development, there is perhaps more of an undercurrent in favour of evangelical principles. The phlegmatic mind of Germany was, perhaps, never more awake. The intellectual movement is a strong one, pervading Romanists and Protestants, Rationalists and the evangelical; and we may expect the utterance shall not be less distinct than the cogitation, when the day for action shall fully come. Such a day has begun to dawn. The Reformation of Ronge and Czerski, though not so evangelical and orthodox as we could wish, is a great movement, when regarded in its anti-Romish character. It has fearlessly raised the standard of revolt from Rome; and we may take the readiness with which tens of thousands rally about this standard, as a signal of the ripeness of Germany to disenthral herself from spiritual bondage. The Ronge movement was commenced in 1844, by eighteen persons, who were in the habit of meeting in a small town in Germany, to study the Scriptures. Two years from that time, it was stated by Doctor Guistiniana, that there "is not a kingdom, duchy, or town in Germany, where there is not a Reformed church." The whole number of dissenting Catholics who have attached themselves to the new communion under Ronge and Czerski, is estimated to be one hundred and fifty thousand, who assemble in more than three hundred places for public worship.

This anti-Romish movement is finding its way among the immigrant German population of America, where it is making progress under auspices more favourable to truth than in Germany. The late meeting of Germans in the Tabernacle, New York, 1846, "to declare publicly their secession from Rome, and to form themselves into a Christian church, recognizing the Bible as their only rule of faith and practice," was a delightful token for good to our country, to the German people among us, and to the triumph of the truth.¹

¹ Another meeting, a sign of the times, too, has taken place in the Broadway Tabernacle. It was a meeting of *Protestants* to congratulate Pope Pius IX. on account of his *liberal principles*! And another meeting still, the New England Society, the genuine descendants of the

Nor may we overlook in this survey, the condition of Romanism in South America, in Central America, and in Mexico. "Things throughout South America are now exceedingly favourable to the introduction of the Gospel. The severance of South America from the European world, has tended greatly to weaken the hold of Popery; and every day the field is becoming wider and riper for the harvest."

And Central America and Mexico are essentially in the same condition. Romanism, like thousands of its temples, is there in a state of dilapidation. Every revolution is at the expense of the despotism of the priesthood. Mexico, just at this time, is, providentially, brought into a condition of great interest in a religious point of view. Precisely what God will bring out of the unrighteous war we are waging against Mexico, we cannot predict. We cannot but indulge the sanguine expectation that this war, however unjust and unnecessary on the part of the United States, is, in the permissive purposes of God a providential occurrence, that shall overthrow another of the strongholds of Popery, and open a vast field for the diffusion of the principles of the Reformation and the Bible. A reverend gentleman writing from Mexico, says a political party exists there whose avowed object is to limit the power of the priests; to confine them to their proper duties; to break down the overgrown religious establishments of the country, and to devote their great wealth to the cause of popular education. They are not Protestants, yet they desire to have the Scriptures circulated as a means of opening the eyes of the people to the abuses of the Church.

Another general feature of the present condition of Europe, betokening the hand of God at work for her amelioration, is the *character of her present monarchs*.

How different the noble-minded and republican king, Bernadotte, who has just vacated the throne of Sweden, from the super-aristocratic Gustavus III., and his weak, unstable son who jointly occupied the throne from 1792, to 1809. And the present incumbent of the Swedish throne is spoken of by Dr. Baird as one of the most interesting men in Europe. The son of Bernadotte,¹ is a man near 45 years, he was chancellor of the University

Puritans, to be sure, all good Protestants, not a *Jesuit* among them, met, forsooth, to commemorate the spiritual emancipation of their fathers, with Bishop Hughes for their invited guest, and a toast and congratulations for Bishop Hughes' master at Rome!!

¹ Bernadotte was a Frenchman, a marshal in the army of Napoleon; elected by the Diet Crown-Prince of Sweden, 1810; made king, 1818; a man of noble mien, of a liberal mind, sound judgment, engaging manners, and an amiable heart; a patriarchal king, and an honest man.

of Upsula; a man of extensive knowledge and fine literary attainments, and deeply interested in modern improvements and benevolent enterprises. The Queen, too, is spoken of as a most lovely character, the mother of five interesting children, a daughter and four sons, who are said to be admirably brought up.

Or compare the present intelligent King of Denmark, with the imbecile Christian VII.; or the pious, noble hearted King of Prussia, and his saintly Queen, with any of the line of excellent Princes who preceded him, and you cannot overlook the interesting fact that Providence has so disposed of the political power of Northern Europe, as beautifully to throw open those nations to receive a pure Gospel.

Or if we extend the comparison to the present comparatively liberal and enlightened policy of the cabinets of the Catholic powers of Europe, we shall discern the hand of God quite as industriously at work to prepare the soil of Europe for the good seed of the word.

Spanish despotism has appeared so modified in some recent movements of the Cortes, as to foster the hope of some important amelioration. Convents are abolished, and their vast revenues taken away; all recourse to mass dispensations forbidden, and all confirmations of ecclesiastical appointments rejected. Henceforth no money shall be sent to Rome, nor any nuncio from thence be allowed to reside in Spain. This virtual separation from Italy cannot but work a mighty change in Europe, and set in motion an influence which shall not stop till it reach the Andes of South America. Austria, too, has become more liberal; and Italy has been obliged to relax her iron sinews in her wholesale dealing of despotism among the nations. Indeed, there has been a very marked progress of civil liberty in Europe during the last half century.

But would we get a true picture of Europe as a field inviting the evangelical labourer, we must direct the eye to *France*. What Great Britain and the United States are to the world, France is to the Papal world. Indeed, France once evangelized, would take her place among the "three mighties." Should she not be "the most honourable of three," yet she should have a "name among three." The Anglo-Saxon race excepted, no nation has so great an influence over mankind as France. Her language is the court language of nearly all Europe. The nations of the continent are wont to receive their philosophy at her hands, and to sit at the feet of her Gamaliels. And not only Europe, but the ends of the earth would feel the evangelization, *not to say of France*, but merely of the French capital.

We may, therefore, judge of the prospects of Europe by the encouragement and reception which evangelical labours meet in France.

I have alluded to the fact that 200,000 copies of the Bible have recently been put in circulation in France, in a single year; 33,000 *sold* by colporteurs in three months; and more than 3,000,000 since 1815. When the London Missionary Society sent a deputation to France, 1802, to inquire into the state of religion, and publish the New Testament in the French language, it required a search of four days among the booksellers of Paris, before a copy of the Bible could be found. And it is but thirty years since you would have scarcely found an orthodox, evangelical minister in France, or a pious Frenchman, who was willing to be employed as a colporteur or an evangelist. Great as has been the change in Protestantism since the purchase of peace by the blood of Waterloo, it has been vastly greater since the Revolution of 1830. A pure Gospel is preached in hundreds of places more than it was at that period. Now, hundreds of Frenchmen glory in the cross, in being willing to submit to toil, trial, and obloquy for the good work's sake. Bibles are now published and offered for sale in the city and the country, in the chief marts, and at the door of the private cabin, while a quarter of a century ago, it was almost impossible to find a single copy in any store, either in Paris or any city in the kingdom. Roused from the fatal lethargy of Infidelity, France is at length convinced that she must have religion, and Christianity, in some form, is receiving an unwonted patronage from all classes of her people.¹

As a further evidence of this, we may refer to the *spirit of benevolent enterprise*, which has, within a few years past, like the sun after a dark and tempestuous night, risen on France, scattering the darkness and mists of the past, and sending its light and its vivifying influences over the whole land. Bible, Tract, and Missionary Societies, are educating, gathering, and combining the benevolent energies of a people who are peculiarly fitted for benevolent action. Paris, already modestly treading in the footsteps of London and New York, annually gathers

¹ "I am surprised," says Rev. Dr. Bushnell, "by what I see of the condition and character of the French people. They are fast becoming a new people. The Revolution was a terrible, yet, I am convinced, a great good to France. It has broken up the old system, and blown it as chaff to the winds. Priestcraft has come to a full end; the lordly manners of the hierarchy are utterly swept away. Industry is called into action; wealth is increasing; education is becoming a topic of greater interest. No country in Europe is advancing so rapidly as France.

together the different bands of the sacramental host, that they may collectively rejoice in their triumphs, and recruit their strength for new encounters. As an example of their pious zeal and benevolent activity, the Evangelical Society of France employs twenty-five ordained ministers, seven evangelists, twenty-nine school teachers, eight colporteurs, and supports six students, preparing for evangelists. The Paris Society employs one hundred and forty-six labourers, of whom thirty-four are preachers. And, if we admit into the account the amount of labour performed in France, whether by the French clergy or by different Evangelical Societies, as the Geneva and the American Evangelical Societies, and Bible, Tract, and Book Societies, we meet no less than four hundred preachers, of whom one hundred are evangelists. There are also three hundred colporteurs, and a large number of pious school-masters; in all, a goodly host, who, in honesty and godly sincerity, and in the midst of great sacrifice and reproach, are raising their voice in testimony of the truth.¹ And Romish virulence dare not harm a hair of their heads. Is this the France of 1793?

Such men as Dr. Malan and Professor Monod, Roussel and Audebez, bright and shining lights, and worthy to tread in the footsteps of the immortal Calvin, are traversing the nation from East to West, and North to South, preaching publicly and privately, by day and by night, to multitudes of the dispersed children of God, who are hungering for the bread of life; and to greater multitudes of Romanists, who are allowed to occupy the places of preaching to the voluntary exclusion of the Protestants. These deluded children of Rome hear the strange things that are thus brought to their ears, and admire the simplicity of an unadulterated Gospel, and many embrace it. It is a fact worthy of the most joyful reiteration, that most of the above list of evangelical labourers are converts from Romanism, now engaged to demolish, by the mighty arm of truth, what once, by ignorance and superstition, they contributed to build up. A hundred Romish priests have been converted in France.

"Never," says Rev. N. Roussel, "have the Roman Catholic people been more disgusted with the superstition of their church and the avarice of their priests, than at present; and never has there been a more favourable opportunity of declaring the

¹ A single fact connected with the agents of this distribution is worthy a passing notice: of the two hundred French distributors or colporteurs, employed by the British and Foreign Bible Society, during the same period, one hundred and seventy-five were formerly Romanists, and the *superintendent was not only a Romanist, but a pupil of the Jesuits.*

Gospel to them." We need here to descend to particulars: the following we may take as illustrations of the hand of God in France at the present moment:

The departments in which the work of God has been the most marked, are Yonne, Haute Vienne, Saintonge, Charente.

In the department of Yonne, is the ancient and celebrated city of Sens, whose Archbishop takes the title of *Primate of the Gauls*, and where priestly influence has been from time immemorial overpowering. Could Protestantism find room in Sens? Heaven had decided it; but how? A physician of Sens is brought to Lyons,¹ where with his wife he spends some time. His wife becomes acquainted with a pious respectable widow, whose exemplary deportment and well-ordered family quite excite her curiosity to know by what means this family differ so widely from Romish families of her acquaintance. It was the fruit, she found, of a pure and holy religion. She visited the widow; admired her deportment and conversation, and received from her hands some religious books. The physician and his wife return to Sens, but with minds troubled and uneasy. They sought rest in such instructions as Sens afforded, but found none. They then said, "Let us read the tracts the good widow of Lyons gave us." They read them; acquire new views of Christianity; become seriously concerned for their souls, and begin to pray. And so it was with other persons, all Romanists, who were present and read the tracts with them.

While this was doing in Sens, the hand of Providence is working a counterpart in Paris. A poor labouring man, a weaver, feels his heart stirred in him to serve his Divine Master, and begs at the door of the British and Foreign Bible Society to be sent as a colporteur to Sens. He goes; falls upon the house of the physician. He and his wife receive him gladly. They are instructed, converted; their house becomes a rallying point of Protestantism and piety. A congregation is formed; a pastor is sent for; Mr. Audebez goes and soon finds hundreds, yea, thousands, flock to hear him. The whole city is moved. Men of every age and rank show an eager desire to know the Gospel. Old soldiers, veterans in profligacy, yield to the sacred word, and weep like children.

¹ Did space permit, we might go a step further back and trace the *providential history* of the evangelical church in Lyons, and we should find matter for profound admiration. She is peculiarly a child of Providence. A clerical visitor, after spending several weeks at Lyons, declares that no church answered so nearly to his ideal of what a Christian church *should be, as the church in Lyons*.

The work extends to the whole adjacent country; Mr. A. cannot meet the growing demand for labour; another pastor is called, and shortly the whole department seem about to renounce Rome. Mr. Audebez goes to Paris and asks for more labourers, says he can place forty in the department of Yonne, and doubts not that shortly he shall have place for an hundred.¹

A similar movement is going forward in Haute Vienne and Lower Charente. It is the opinion of an eye-witness that the "entire Roman Catholic population of Lower Charente would be brought over to the Protestant faith, or at least to the Protestant communion, if we only had labourers ready to send into the field, which is so unexpectedly opened for us."

In the department of Haute Vienne, the work has been, if possible, yet more extraordinary. After labouring six months at Villefavard, Mr. Roussel has the happiness of seeing the *entire Romish population* join the Protestant faith, and attend their worship. At Baledent, one half follow Mr. Roussel; at Limoges, Mr. R. established Protestant worship, which was attended by hundreds of Romanists. At Rancon, whither he was called by a letter signed by *eighty* heads of families, eleven of whom were members of the Municipal Council, the Mayor of the city acquiescing, he preached to six hundred persons in a barn. Other communes were waiting to receive his visit and to hear from him the words of life.

We may take the following as an illustration of the eagerness of large portions of the French people for evangelical preaching:

Says Mr. Roussel, "I was in Rancon last week, it was a market day, and the peasants of the neighbouring communes came from all parts. A man came to my room, who was sent by his village, to ask me what they must do to get a pastor. We were conversing on the subject, when four other persons entered my chamber, and asked me if I would not come soon and establish worship in their commune. I had not finished a reply when a third delegation came to ask what steps they must take to get a pastor. Before these had gone, there came still four peasants, from four different villages, to say that all the inhabitants wished to become Protestants. Lastly, a fifth delegation came to request the establishment of evangelical worship." "A stranger might

¹ At a later date, (May, 1847,) Mr. Audebez says before the General Assembly of the Free Church of Scotland, "If men and money could be secured, it would be easy to establish five hundred places of public worship in France, now that the greater part of France is disposed to Protestantism." And the speech of the Rev. Mr. Cordes, of Geneva, was *equally cheering*, says the Report.

suppose these persons had concerted together, all to come on the same day; but for myself, knowing the state of the country, I was not at all surprised."

Again, Mr. Roussel comes into the department of Charente, distributes ten thousand tracts; the bishop issues a mandate forbidding, more are sold than before. The priests preach against reform, the sale increases. A colporteur is imprisoned; he preaches to the prisoners, and when he comes out, sells more Bibles than ever. A barn is open to Mr. R., who there preaches to two thousand attentive hearers, one half of whom could only get so near as to *try* to hear. And "this," says he, "is but a specimen of the readiness of the people to hear a pure Gospel."

"Every where," says another, "Popery seems shaken. The priests can only hold back their flocks with an arm of iron, by intrigues of all kinds; and even then the men frequently escape from them. To these the Romish religion appears superannuated, they can see nothing but the frauds of the ambitious clergy, who grow rich on the labour of the poor people." "There are few villages in France in which the word of God has not been offered, and some copies been left. And though the priests may burn the book of life, and utter a thousand lies against it, the people begin to perceive that the Romish religion and the Bible cannot exist together."

The *missionary spirit* of the evangelical Church of France and her two theological schools are further tokens for good. The one augurs good for France, in supplying her waste places with those who shall water them from the wells of salvation; and the other is a sure pledge of the spirit and power of religion in a church. As they water, they shall also be watered again. As they mete, so it shall be measured to them. The divinity schools at Montauban and Geneva, under the auspices of their excellent professors, are verdant spots, wells of salvation, whose waters shall fertilize nations not a few.

Before quitting France, I would call attention to a single fact: It is *the singular connection between the French nation and the Papacy*. This is a matter of deep historical interest. And if this providential relation is still to continue, we cannot contemplate the extraordinary religious movement now going forward in France, without anticipating some movement as extraordinary in the church of Rome. France has not only been the right arm of the Papacy in the support she has lent Rome, but she has been the mighty angel with the chain in his hand, to chain the Scarlet Beast, when he has essayed to go beyond his prescribed limits. When Rome was to be exalted,

France has done it; when to be humbled, France has been the instrument. France was the first to confer temporal and political power on the Bishop of Rome, and the first to lay hands on a Pope, making him prisoner, humble him, and kill him with mortification and rage. Yet no power has done so much since the days of Pepin, to uphold the Papacy. In 756, Pepin, King of the French, moved by the touching letter of St. Peter himself, direct from heaven, (with the trifling exception of having passed through the hands of Pope Stephen III., and received his *approval and emendation*,) crossed the Alps, took up arms for the Pope, overcame the King of Lombardy, and left the Pope in possession of the exarchate of Ravenna and its dependencies. Thus the universal bishop became a temporal prince, added "the sceptre to the keys," and France did it. Pepin conferred this splendid donation on the Pope in supreme and absolute dominion, as a recompence "for the remission of his sins and the salvation of his soul." Charlemagne received from the hands of the Pope the crown of imperial Rome, and thus recognized and became pledged to support the unwarrantable usurpation of Antichrist.

This famous letter (and we are happy to be able to quote from a veritable correspondence of St. Peter himself,) was addressed to the most excellent Prince, Pepin, and to Charles and to Charlotman, his sons, and to all bishops, abbots, priest, and monks; as, also, to dukes, counts, and people. It begins thus: "The Apostle Peter, together with the Virgin Mary, and the thrones, dominions, etc., give notice, command, etc." the letter ending with the very *apostolic* injunction: "If you will not *fight for me*, I declare to you by the Holy Trinity and by my apostleship, that *you shall have no share in heaven.*"

Pope Boniface VIII. was most signally humbled by Philip the Fair of France. Philip demanded a general council to depose the Pope; and the Pope as readily thundered his bull of excommunication against Philip. The King, roused to madness, levied an army, seized his Holiness, and treated him with the greatest indignity. He soon after died of an illness engendered by his mortification and rage. Again we trace the hand of France raised against Rome in the Great Western Schism, the elevation of a *French* Pope, the removal of the Papal seat to Avignon, and the subsequent wars of rival popes. Here we may date the first great shaking of the mighty fabric of Rome. Here the Beast received his incurable wound. Again, France, under *Napoleon*, humbles the Pope, and breaks the stroug arm of his *temporal power*.

The political power and influence of France, her treasures, her diplomacy, her armies and navies, have been laid an offering on the altar of Rome. And France, too, has done more than all other Papal countries to *extend the Romish faith*. She furnishes near one half of the missionaries of Rome, (total, three thousand in number,) and about one half of the receipts of all her missionary societies, (total amount, one hundred and eighty seven thousand, five hundred pounds.) The government is foremost, too, in opening the way, by its power and diplomacy, for Papal missionaries; and freely lends its ships of war to transport Romish priests to distant continents and islands, and its cannon, to compel the people to receive them.

What France will do next, doth not yet appear. The present auspicious movement in that nation certainly cherishes the hope that this right arm of the Papacy may, ere long, prove a right arm to conduct Rome to Christ. This we may at least hope *evangelical* France will do; though Papal France may once more lend her power to uphold Rome.

The recent revival of evangelical religion in Geneva, the city of Calvin, and where Beza made bare his giant arm in defence of the Reformation, may not be overlooked in our estimate of providential movements in Europe. Geneva has been called the Jerusalem of the Continent. Once purified and filled with the sweet waters of life, it would be a fountain, whose streams should flow to Europe and the world. Already France receives her healing waters, and her deserts rejoice.

Late movements in behalf of *reform* indicate moral advancement in Europe. The temperance reformation has crept into the palaces of kings, and numbers in its ranks nobles and princes, while associations for carrying out various plans of benevolent action are springing into existence in almost every quarter of the Continent. The travels, labour, and reception of the Rev. Dr. Baird afford a forcible and edifying illustration of what Europe now is as a field prepared for the good seed of the word. Fifteen years ago, how would the monarchical people and aristocratic princes of Europe have received a Protestant, an American, a republican, a man whose principal and sole object was to search out the moral destitutions of the land, and to overflow its moral wastes with the pure waters of life? How he has been every where hailed as the precursor of better days to the lapsed churches of Europe, we know. How he would have been received at any former period since the expulsion of Protestantism from France, Spain, Belgium, and Italy, is matter of *no doubtful conjecture*.

Europe does not, perhaps, present a more pleasing feature, or one of more delightful promise, than in the *increase of evangelical religion in high places*. I have already alluded to instances of this in king's palaces, of crowned heads guided by pious hearts. What a charming example of the power of religion is the Duchess of Orleans, whom the Protestants of France had fondly hoped to hail as their Queen! Count Gasparin, a young French nobleman of great promise and decided piety, a man of fine talents, and the most fearless champion for the truth the Protestants of France have had for half a century. To which may be added, the late Duchess de Brogli and her excellent son, the Baron de Stael, and not a few of kindred spirits, who now adorn the higher ranks of life in France and on the continent of Europe.

Or, in another sphere, we meet such men as Dr. Merle d'Aubigne, Professor Monod, G. de Felice, Dr. Malan, and the indefatigable, spirit stirring Roussel, and Mr. Cordes of Lyons. Indeed, the evangelical church in the ancient city of Lyons is a beacon of great promise. In the very heart of Catholic France is a church of near four hundred members, and the truths of the Gospel preached to immense numbers every Lord's day. Or, I might speak of the late wonderful movement in favour of religious liberty in Germany, Switzerland, and Belgium.

In reference to the latter, we must note in passing another interesting providential interposition in the destiny of nations. Rome and her priests espoused the cause of the Belgic revolution, hoping to be rid of the Protestant influence which a union with Holland had imposed upon them. Never did men more grossly mistake the intentions of Providence. The result was a *constitution* for Belgium, securing perfect religious liberty. No country in Europe enjoys so complete religious liberty.

The finger of God is most distinctly seen at the present time in Europe in the *progress of free principles*. The science of government has undergone an almost entire revolution within the last half century. The idea of the absolute divine right of kings is exploded as one of the last relics of a feudal age, and the republican notion that a government is for the people, is not only being conceded, but is fast becoming universal. Europe is engaged in a war of opinion. On the one side, for constitutional government; on the other, for arbitrary power and hereditary succession. Every revolution produces a result in favour of popular sovereignty, and detracts in the same proportion from *the divine right of legitimacy*. In France, Germany, Spain,

Portugal, and Italy, civil liberty is in the ascendant.¹ All continental Europe seems about to be shaken to its very centre.

The revolutionary tendencies of Europe are especially interesting on account of the connection between free institutions and Protestant Christianity. Both are the fruit of free inquiry. Church reform is very likely to follow political reform. As the government of reason and law takes the place of arbitrary power, obstacles are removed to the free access of the Gospel. While, on the other hand, every Bible, or sound religious book that is distributed in Europe, every Protestant school that is established, every evangelical sermon that is preached, every Bible doctrine or moral sentiment that is enforced, is a stone loosed from the foundation of the twofold dominion of Popery and civil despotism.

Another feature not to be overlooked, is, *the general waking up of the mind of Europe*, at the present time, on the great subject of religion. The Romanists may call it a woful tendency to infidelity. It has in it, to say the least, a strong suspicion and disgust of Romanism. The public mind is unusually awake to the absurdity of Papal rites and superstitions. The spirit of inquiry is abroad, and, dispossessed of its predilections for Popery, the mind of thousands is open to receive the truth in its unadorned simplicity.

Little need now be said on our second inquiry, *The present condition of Romanism and of Protestantism*. The inference from the above is irresistible. In a worldly point of view, Rome possesses immense advantages for propagating her faith, and she is making desperate efforts to regain her lost dominions. The finger of prophecy and the strong arm of Providence are marking her as the object of Heaven's maledictions. "The souls of the martyrs beneath the altar are uttering their solemn petitions against her. Thousands are becoming weary of her vain superstitions and her ghostly tyranny. Her very opposition is becoming more feeble. Fire and faggots have failed. Her military and her diplomatic power is gone. She no longer stands up in the presence of kings, thirsting for the blood of the saints."² Her power is diminishing with the advance of knowledge, piety, and civil liberty. Before the advancing light of the

¹ We wait, in hope and fear, to see what shall be the result of the extraordinary movement of the new pope, Pius IX, in favour of advancement liberty in the Papal States, and throughout the Papal world. The above was written in 1847.

² *Report of the Foreign Evangelical Society, 1840.*

Bible, Rome is stripped of her meretricious charms. Where she once threatened, she now implores, or condescends to reason. "She, who once roared, and the nations trembled; she, who frowned, and kings grew pale," is now as tame, and, where public sentiment compels, as obsequious, as an enfeebled, famishing old lioness.

Protestantism, on the other hand, though for a long time enveloped in a dark cloud, is now as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. Worried out by the proud usurpations of Rome, and crushed beneath the heavy foot of Popish oppression, Protestantism has been chased off the soil on which, for some time after the Reformation, she seemed indigenous. On the very ground where Luther taught, and Calvin and Melancthon defended the truth of revelation, Protestantism had almost ceased to be. But a remnant, according to the election of grace, remained. All had not bowed the knee to Baal; all had not received the mark of the Beast. The day of their redemption seems to draw near. Again do they rise in all the vigour of youth, and put on the helmet of salvation. In their recent efforts to resuscitate the languishing churches on the Continent, and to strengthen the things that remain, they have found richly verified the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

The present condition of Protestantism in Europe, speaks volumes in favour of her speedy evangelization. Or if viewed as a providential movement, it indicates the *prepared state* of Europe to receive a pure Gospel.

If the picture before us is a fair one; if Europe, in her general features, and in respect to the present condition of Popery and Protestantism, be such as has been described, the question of *duty* in respect to this portion of the world, is irresistibly forced upon us. In the vision of our faith, and in the arms of our benevolence, we are to encompass the whole earth. Not a nook or corner may be overlooked. No rank or condition of men, no climate or colour, may form a barrier to the universal benevolence of the Christian. Yet the Christian philanthropist and philosopher must, above all other men, watch the finger of Providence. Where God is at work, there he must work. Where he finds an open door, there he must enter, looking to God that he will make it a wide and effectual door. In carrying out his great plans in human redemption, it suits the *purposes of God* sometimes to advance his work simultaneously

in nearly every portion of the great field, and sometimes to confine his agency to particular portions of it. We must watch the Divine mind, and work where He works.

At the present time the mighty hand of God is stretched out over nearly the whole of the vast field. At no former period has He given so distinct indications that he was about to give all the kingdoms of the earth to his Son. Yet the agency of his Providence is more distinctive in some portions of the world than in others. There is in the order of time and place a preference in the Divine mind. Some nations shall come in before others. We must study this preference. The finger of Providence will point it out, and then we must direct our efforts, our prayers and benefactions, to the point or points where the lines of Providence the most prominently converge.

At present, Europe is one of these *special* points of convergence.

This will enable each one of us to determine our personal duty towards that interesting portion of the world. Looking to the present condition of Europe, her opening and inviting field, her wants, and the indications of Divine Providence towards her, what, in benefactions, in prayer and personal effort, is the measure of our duty? This determined, in the fear of God, and with the approval of an enlightened conscience, it only remains to be said, the 'Foreign Evangelical Society' is a channel by which to convey our benefactions to the aid of a feeble, yet determined Protestantism, in her struggles to rear her head amidst the opposing principalities and powers of Papal Europe.

"The liberal deviseth liberal things;
And by liberal things shall he stand."

CHAPTER XII.

Continued. Second, PAGAN COUNTRIES. Paganism in its dotage. Fifty years ago, scarcely a tribe of Pagans accessible. 1793, another epoch. Pagan nations, how accessible. Facilities. War. The effective force in the field. Resources of Providence in labourers, education, and the press. Toleration. Success. Krishnagar, South India.

"Lift up your eyes and look on the fields, for they are white already to harvest." John, iv, 35.

THE subject of the last chapter was the GREAT FIELD, open and prepared to receive the good seed. Attention was then directed to the countries over which the Papacy holds its iron sway. We were able to trace very distinctly the hand of God

the present condition of those countries. Morally, politically, ecclesiastically, and in reference to the state of education, they are brought into an unprecedented state of readiness to receive the Gospel. He that runneth, may there read the agency of the omnipotent arm.

2. I come now to invite you to a like survey of the territories of Paganism.

Asia, with her teeming millions at once starts up before us as the principal theatre of Pagan abominations. Though Paganism is by no means confined to Asia, nor is Asia all Pagan, yet we look there for the capital, and the chief resources of Satan's empire. *There* are the great *systems* of Idolatry, which have so signally perverted human reason, extinguished human sympathies, and dried up the fountain of man's noblest affections. On many islands of the sea, and in large portions of Africa, and in parts of Northern Europe, there is idolatry, gross, abominable, debasing, yet not so systematized; not so interwoven with the science and literature of the people, with the very warp and woof of their existence. In Asia, the great battle is to be fought; the attack must be made at the capital, while the outposts must not be overlooked.

Our present inquiry relates to the *present condition* of Pagan countries, and the *preparedness* of the countries over which this cloud of death has cast its shadow, *for the promulgation of the Gospel*.

Paganism is fast sinking beneath its western horizon. Its mighty temples are crumbling to the dust with no hope that they shall ever again be rebuilt. Its altars are prostrate; the glory of its priesthood has departed; the potency of its spell is broken. It is but the stupendous ruin of a gorgeous edifice. The kings of the earth brought their glory and honour into it. All nations bowed before its gilded altar, and revered its thousand gods. But its foundations are undermined; its sanctuary is assailed; its outposts are taken. The stone cut out of the mountain without hands is fast jostling from their places their strongholds, and nation after nation is yielding allegiance to King Emmanuel.

Precisely to what extent Idolatry is on the wane, and Christianity coming in to possess its vacated territory, we may not be able to determine. The following facts afford indubitable evidence that *something* is doing, which ought to expand the pious heart in grateful aspirations of praise to Him that worketh and no man hindereth, that openeth and no man shutteth. *It is the hand of an ever-busy Almighty Providence.*

Paganism is on the decline. It is but a few years since its great systems were in the vigour of manhood. Fifty years ago, Brahmunism and Bhudism, the two systems which prevailed over all Eastern Asia, holding in mental and spiritual bondage more than half the population of the globe, held their empire undisputed. With difficulty could an evangelical missionary find foothold any where in their wide domains. India, China, Birmah, Japan, Tartary, and the numberless and populous islands of the sea, were almost entirely inaccessible. When, in 1792, the English Baptists first turned their faces towards the heathen world, they knew not whither to direct their steps. Nor was it scarcely less an experiment with the London Missionary Society in 1796, or with the American Board in 1812. The world seemed closed against them. Heathen nations were barricaded against Christian influences by a double wall. Both *ecclesiastical* and *political* power shut the door against them. Pride and prejudice, superstition and ignorance, and love of licence from the restraints of religion, united with the ambition and avarice of the priest and the will of the despot, to keep out the light of the Gospel. Consequently, darkness and despotism reigned, and unbroken generations went down to the shades of death, unpitied and unwarned.

But what a change has come over the world since the disgorging of the volcano in Europe in 1793!¹ That was not merely an explosion of French infidelity. Mysterious though it may seem, yet the convulsion, called the French Revolution, was shortly felt to the remotest boundaries of Paganism. From that mighty furnace, heaving and boiling with liquid fire, and consuming the hay, wood, and stubble of its own impurity, there

¹ This date has several times been referred to in the foregoing pages as an important epoch. If we subtract from it 1260, (a well known prophetic period,) we shall have 533; which latter we find to be the date of the celebrated edict of Justinian, which established Popery by acknowledging the Pope the head of all the churches. May we not, therefore, take 1793 as the beginning of the "time of the end," or the fall of Antichrist? Another epoch in the rise of Antichrist was 583-4 when the Pope first set up the claim of *Infallibility*. Add 1260, and we have 1843-4, as another step in "the time of the end." Another yet more important epoch in the establishment of the great Papal apostacy, was 606, when the emperor Phocas acknowledged Boniface universal Bishop or Pope; and we may look, therefore, that 1866 shall be a yet more illustrious period in its downfall. But the end may not be yet. For the Pope was not established as a *temporal* prince till the year 756; to which add the years of his gigantic age, (1260,) and we have 2016 as the date of the *final* end of Popery. Whether the dying struggles of the Beast shall be protracted to that date is yet to be seen.

seemed to arise a regenerative spirit, which passed over the face of the whole earth. "The Church, started out of the sleep of the last century by the shock that engulfed the monarchy of France, began to grope her way in the early twilight, and with weak faith and dim vision, to gird herself for her work, as the light of the world and the pillar and ground of the truth."

From that hour, idolatry the more rapidly declined, and an extensive system of means began to come into being to introduce Christianity. And, what is more, from that time political power in the East, which had for some time previous been shifting alternately from the hands of Pagans and Papists, became confirmed in the hands of *Protestants*, and thus the way was opened and protection secured for the introduction of the Gospel into the populous regions of the East. In India, and over the islands of the Eastern Archipelago, Protestant rule is paramount. In Birmah and China, the same power is, at least, indirectly dominant, so as virtually to secure access and protection to the missionary. Thus political obstacles to the evangelization of those nations, are in a great measure removed.

And the hand of God is no less signally manifest in providing *facilities* for the same work. What, under the smiles of Heaven, has been *done* towards evangelizing those countries we may regard as the *fulcrum* of Providence for the doing of vastly greater things. The Bible has been translated into all their principal languages, the Press is established in almost every important position in the vast field, and already the light of truth radiates from these points over those dark fields of death. And education is doing its appropriate work to prepare the minds of hundreds of thousands of Pagans to receive the healing waters of life. Much, too, has been done to open the way by the extensive knowledge which has been acquired of the *religions*, the philosophy, and the language of Pagan nations, of their manners, customs, history, and modes of reasoning. Dictionaries and grammars have been prepared for the study of languages, and a great variety of elementary and common reading books for the instruction of the people. Schools have been established, and churches gathered over large portions of the heathen world. Thus has Providence put into the hands of the labourer who shall now enter the field, vast resources, an extensive apparatus, which he may bring to his aid, tools with which to work. Among the one hundred and thirty millions of Hindoostan, *there is scarcely a village which is not accessible to some, if not all the labours of the missionary.* And few are the islands of *the sea which will not welcome to their shores the messenger of*

peace. The vast empire of China, as an issue of the late war, is now added to the great field, and invites Christian enterprise. Africa, the Pagan portion we mean, has, by one movement of Providence after another, become to an extent hitherto unknown, accessible to the messages of mercy. An entrance has already been partially effected on the East and on the West, and an effectual door been opened on the South.

Every missionary station, every press or school, is an entering-wedge to indefinite enlargement. Every degree of success opens the door to what lies beyond, and increases the probability of greater success.

We have already spoken of the present increased facilities of *intercourse* with Pagan nations, extensive commercial relations, the unprecedented prevalence of the English language, and the residence among heathen nations of so many Europeans, many of them highly intelligent, and some of them eminently pious. By these and other means, the unevangelized are becoming acquainted with us, and we with them. We meet and compare notes, learn their character and condition, their wants and their woes; and they are made acquainted with the advantages which a people derive from the improvements of civilization, from true science, and a divine religion. It is almost impossible for a nation at the present day to close their doors against the diffusive light of liberty, knowledge, civilization, and Christianity. The remotest nations, by the rapidity of recent modes of communication, have become neighbours. Those are so many telegraphic lines, to convey knowledge, and to diffuse light over the darkest nook and corner of the earth. They are providential arrangements, giving facilities to the Church to send abroad the everlasting Gospel. The field is prepared either for the good seed or for tares. We do well not to sleep.

Nor should we pass unnoticed the instrumentality of *war* in preparing the world to receive the Gospel. War is the *sledge-hammer* of Providence to break in pieces the great things which he will destroy. The wrath of man is made to praise Him. Wicked passions as roused in the war spirit, are made to subvert and remove some of the most formidable obstacles to the progress of the truth. When God would batter down the despotism of Europe and smite the head of Rome, he let loose upon them the blood-hound of Corsica. Napoleon Bonaparte was his hammer. When he would demolish the time-honoured and seemingly insurmountable obstacles which India presented to ever becoming a *Christian nation*, he commissioned a people of fierce countenance, and skilful in carnage, and mighty in power, first to punish

them for their abominable idolatries, and next to remove difficulties to their evangelization, to give protection to the missionary, and to supply facilities for his work. When he would cut the bars of iron, and break the gates of brass which shut out China from the family of nations and the benign influences of Christianity, he again commissioned the scourge of war and British cannon. Or when he would break up the feudal institutions of Mount Lebanon, and prepare the way for the peaceful reign of the Gospel, he broke those flinty rocks by the hammer of war. "Light, knowledge, and the Gospel itself, have followed on the bloody heels of war; and the flowers of learning and liberty have blossomed on the field of the crushed skeleton." We regard with interest the *providential issue* of the late war with Mexico.

But we shall take a different view of the field as providentially prepared. Fix the eye for a moment on the *effective force* in the field, the *resources* and facilities at command, and the *success* which has already crowned the past, and the conviction will deepen that the hand of the Lord is in the work. In *success*, Providence furnishes an illustration of the power and purity of Christianity; and the *effective force*, in the form of labourers, with the facilities and resources put into their hands, is a providential instrumentality made ready for the work.

Since the commencement of the present century, God has brought into the field a corps of labourers, and accumulated an instrumentality far surpassing the conception of the common observer. At that period, they were but a very little band, a few skirmishing parties. Now they have become a thousand, an army organized, consolidated, and furnished. We are safe in stating in round numbers the whole number of efficient labourers employed in the different departments, as sappers and miners of the colossal fabric of idolatry, in round numbers as follows:

- 1,500 Ordained ministers, European and American.
- 2,000 assistants, male and female, from the same countries.
- 5,000 Native preachers and catechists.
- 200,000 Native members of churches.
- 250,000 Pupils in mission schools.

In this short list we have an army of, we may say, 9,000 salaried agents of benevolence, engaged in preaching the Gospel, or in some of the varied offices of education or religious instruction; and we might add a yet greater number of unpaid agents, as native helpers, assistants, and sabbath-school teachers, who are furthering the same good cause. And to this we may add

the influence, by example and precept, of two hundred thousand church members. In a greater or less degree they are illustrating the power of the Gospel, and putting shame on the vanities of idolatry. And to this again, we must add a less numerous, but an effective corps of foreign helpers, in different military, civil, mercantile and diplomatic services. The influence abroad of such men as Sir Stratford Canning and Sir Edmond Lyons in the Levant, and W. C. Money and Lord William Bentinck in India, is immense beyond computation. Scores of such men have been, and are still using the influence of their stations, and employing their great talents to further the cause of Christianity among the heathen. And the wealth, the talent, the Christian example and influence of hundreds, yea, of thousands, of devoted men and women, in the more ordinary ranks and employments, go to make up an immense machinery, furnished by Providence, to carry forward his work.

From more than fifty printing establishments, issue forth the Bible and religious books by thousands, daily, which are scattered, by an agency made ready, over those vast fields of spiritual death.

The pecuniary resources of the foreign missionary enterprise have likewise become considerable. About £520,000 are annually raised and expended for this purpose; one-fifth of which is raised by the churches in the United States, and four-fifths in Europe. The above aggregate includes only what is given directly for this purpose through Foreign Missionary Societies, exclusive, of course, of considerable sums contributed to the same cause, directly or indirectly, by foreign residents in heathen lands, and of still larger sums which go, indirectly at least, to favour the same enterprise, through other benevolent societies, as the Bible, Tract, and Education, Seamen's Friend, Jews, and Colonization. Six hundred and twenty-five thousand pounds would probably fall quite within the limit of the revenues of this branch of benevolence.

In like manner the same inventive Providence has brought into being, for the same purpose, an immense *system of education* abroad. Including the learners at colleges, seminaries, high schools, boarding schools, and common free schools, we count not less than two hundred and fifty thousand heathen youths and adults, who are receiving a Christian education. Through these pupils the light of truth is sent, faintly it may be, *into nearly as many heathen families*, and each of these school-rooms is made a preaching place for the missionary. I speak *now of the system of education only as a machinery made ready*

for future operations. An amount of mind is hereby rescued from the ruins of Idolatry, and capacitated to exert a tremendous influence in demolishing the whole fabric. Of this we have a happy illustration in the educated Hindoo youth at Calcutta. Hundreds of native young men are there educated at the Hindoo college; first, they become sceptics, thoroughly despise and abandon the fooleries of Hindooism, and as soon as they fairly come in contact with the truth, some of them are converted; and there is, perhaps, not so influential a class of defenders of the truth, and propagators of the Gospel, as these same educated, converted natives. Thus Providence has secured in *mind* a rich resource for the further progress of the work.

The moral conquest of India will probably be achieved, as her physical conquest by the British has been, by *her own sons*. Our dependence, under God, lies in a *native agency*. We may never hope to send men in sufficient numbers from abroad, to supply her hundred millions: nor is this desirable. An agency must be created on the field. We look for this in those nurseries of learning and religion, which Providence has raised up in those schools.

But where, as in most cases, actual conversion is not the result, yet the number of *readers* is increased by tens of thousands, and thus the field on which the good seed may be sown is proportionably enlarged.

But we must not overlook a new feature in education in India, for we shall here again trace the footsteps of Providence. A late act of the governor-general has given a new impulse to native education. Moral and intellectual qualifications only, are henceforth to be regarded in conferring governmental offices on natives. The candidates are to be selected from the best qualified in the schools; governmental schools, public or private schools, missionary or non-missionary, are all to be put on an equal footing. This forms a new epoch in Indian education. Heretofore every thing has been ruled by *caste*, favouritism, or patronage. In a country like ours, the people are, to a great extent, self-governed. In India, all offices, from the highest to the lowest, are held by official agents appointed directly by Government. Consequently, the patronage of Government is immense, monopolizing, all-absorbing. Hence we can scarcely conceive the impulse given to education, the moment this vast *source of patronage* is open as a stimulant to the most deserving *in the schools*. "It makes the seminaries the nursery of the *service*, and the *service* the stimulant of the seminaries." *It introduces the enlightened principles of European govern-*

ments, diffuses European knowledge and science (which have heretofore been confined very much to the capital,) into the districts, and places men of enlightened minds in situations of the highest trust and responsibility.

And Indian education presents another new feature worthy of a passing remark. But a few years since nearly the whole of the immense educational patronage of the East India Company's government went to promote *oriental* learning, and of consequence to nurture Hindoo superstition and idolatry. Now, thanks to Heaven for the wise and philanthropic policy of Lord William Bentinck, truth, in the form of European literature and science, has taken the place of falsehood and error, as formerly taught amidst the dreary lore of orientalism. And if nothing were at work to undermine and demolish the whole fabric of Brahminical superstition, this would do it; so interwoven is Hindoo learning and Hindoo religion, that the one must fall with the other. Thus mightily is the hand of God at work to demolish falsehood, and build up truth in that vast country.

Akin to this is another providential feature. The Hindoo law of inheritance heretofore presented a most formidable obstacle to the conversion of that people. The moment a man forsook the religion of his fathers, he made a complete forfeiture of property and rights. He beggared himself and his family. But He in whose hands are the hearts of all men, has moved on the minds of the ruling powers to remove this obstacle too. The Government, by assumed the ground in a late act, that "all the religions professed by any of its subjects shall be equally tolerated and protected," has, at a blow, annihilated one of the most formidable obstacles to the conversion of the Hindoos. The Hindoo or the Mohammedan may now become a Christian, and abandon his caste, and yet suffer no disability or oppression.

Another important item in this connection, is the late divorce of the English Government from all patronage of Idolatry. Formerly large appropriations, as a result of treaty stipulations, were made to the support of certain temples and Brahminical establishments, and a ruinous patronage was lent to certain pilgrimages and festivals, especially those of Juganauth; and a very unchristian-like indulgence was granted to certain cruel and abominable rites and practices. The prohibition of infanticide was the first decisive act of the Government; the suppression of the *suttee* followed; and after a few years more the Government completely divorced itself from the vile and abominable thing which God hates; and we may now expect that the

influence of that Government, in the final suppression of Idolatry, and the establishment of Christianity, shall be vastly increased.

But progress in toleration, so distinctly marking a providential movement in the advancement of truth in the world, is not confined to India. Similar edicts have recently gone out from the Emperor of China, and from the Sublime Porte of the Turkish empire. In reply to a petition of the High Commissioner, Keying, the Emperor of China has decreed toleration to Christianity; and the Sultan of Turkey "engages to take effectual measures to prevent, henceforward," the persecution and putting to death of the man who shall change his religion. The bold, fearless, and energetic remonstrance of Lord Aberdeen, organ of the British Government, in a letter addressed (1844) to Sir Stratford Canning, ambassador at Constantinople, speaks the mandates of Providence at the present day: Opinion shall be free.

So much for facilities and resources. Let us now see what preparation for future progress there is in the *success* which has already attended our missionary enterprises. We shall again see that the fields are white already for the harvest, the reapers stand with sickle in hand; an immense power is accumulated for future progress. Past *success* not only supplies materials for future progress, but it indicates the removal of obstacles, and holds out the most cheering encouragement to a still more rapid success, and carries conviction to the mind of the heathen of the *power* of Christianity.

What, then, has been *done*? It will subserve our present purpose to confine our inquiries chiefly to India, Birmah, and the islands of the Pacific.

The provinces of Krishnagar, Tinnevely, Madura, Ceylon, and Western India, afford not only a wide and effectual *door* for the entrance of the missionary, but an unprecedented vantage ground has been gained at these points for the prosecution of all future labours; and they may therefore very justly be introduced here as illustrations of the present providential condition of the world.

Krishnagar, a province in Bengal, was a strong-hold of Brahminism. No efforts seem to have been made for its conversion till 1832, when a few schools were established. Preaching commenced in 1835. The next year thirty-five were admitted to *the Church*; the word was preached, and five hundred inquirers were found seeking the way of life. From that time the work made a gradual yet irresistible progress, till it has at length extended to no less than seventy-two villages, and numbers as

the subjects of its power, more than five thousand converts. Churches have been erected, and filled with attentive and devout hearers; and schools established in which some thousands are receiving a Christian education. Christian ordinances are instituted, the Gospel preached, and the Press is sending out the leaves of the tree of life. A territory of eighty miles in extent is thus brought under religious culture. A fire is here kindled, whose light may shine far and wide over the vast regions of darkness which still cover India; an altar erected there, from which may be taken coals to light up more fires throughout those dismal regions of death.

The Bishop of Calcutta, after visiting this province, thus describes the progress of improvement since the work commenced: "A few months since, all was jungle; now, every thing is teeming with Christian civilization. What building is this? I asked. 'It is the girls' school.' And this? 'The house for the mistress.' And that large building? 'The mission house.' And those small ones? 'They are out-offices.' And that wall? 'It incloses the garden.' And where is the new church, of which you talk, to stand? 'Here,' was the answer, 'and I will show you the ground plan.' It was like magic. And not a brick of all this had been laid when I passed through the same place in 1839. What a blessing is Christianity! How it raises, civilizes, dignifies man! How it turns, literally as well as figuratively, the wilderness and solitary place into the garden of the Lord!"

In the progress the Gospel has made in the southern portion of the peninsula, we meet the same pledge of future success, a promising starting point for future operations. "In Tinnevely," says the same authority, Bishop Wilson, "the word of the Lord runs and is glorified, more rapidly and to a far wider extent. The inquirers and converts of the Gospel Propagation, and the Church Missionary Societies, amount to thirty-five thousand. Such awakenings have not been surpassed since the days of the apostles, and there seems every prospect of all the South of India, containing millions of souls, becoming, ere long, the Lord's."

Some idea may be got of the progress of Christianity in Southern India, from the following statistics of the Church Missionary Society. There are connected with this single institution, aside from the missionaries themselves, the following native agency: 267 native catechists; 192 school-masters; 6,842 baptized persons, 1,245 of whom were added the last year; 19,706 candidates for baptism; 1,468 communicants; 30,000 persons under Christian instruction; and 461 villages under the care of the Mission.

"The power of divine grace," says one, "seems to me to have been so sudden and mighty as to strike with wonder every mind susceptible of religious impressions." "I have but very little doubt," writes another, "the whole population of Tinnevelly will soon renounce Heathenism and come over to Christianity."

If regarded in no other light, what resources has Providence here gathered, in the operations and success of this single society, for the future prosecution of the work! And were we to add here similar items furnished by the Reports of the American Board, the London and other Missionary Societies, we should discover a cumulative power by which to act in time to come, truly encouraging; especially when taken in connection with the open door of access, and the readiness of the native mind to receive the Gospel. Hundreds of villages have cast away their idols, and not a few are the temples which have been uncereemoniously cleared of the emblems of idolatry, and elevated to the worship of the true God. These are verdant spots on which the good seed has taken root, and fruit is now abundantly ripening with which to feed the famishing tribes around.

The American Mission at Madura has seven churches, fifteen stated congregations, one seminary, five boarding-schools, ninety free schools, and four thousand pupils in the various stages of learning. Forty villages have put themselves under the care of the Mission, and one hundred would do the same if the number of missionaries would allow of assuming such a responsibility.

A specimen of the preparedness of this field to receive the good seed, may be gathered from a late appeal of the American Mission at Madura: "We are not aware," say they, "That there is, on the whole district of Madura, a town, village or hamlet, in which we could not, as far as the feelings of the people are concerned, establish schools and Christian instruction to any extent your pecuniary means will allow. The whole district, in the most accurate and strictest sense, is open to the reception of divine truth and the Christian teacher. Yea, more, there is scarcely a town or village, from which we have not received a formal request, an earnest entreaty to send them a teacher. A population surrounds us, who speak one language, equalling more than half that of the United States. From one end of the land to the other, in city, town, or country, the living minister will find the way prepared before him, to preach the tidings of a Saviour's love, and to distribute all the Bibles and Tracts the American Church will furnish." Again, the same missionaries say, "Never do we pass through the streets of these villages without being assailed by the question, Why do you not send a

missionary here? we will receive him gladly; we will send our children to your schools; you must not pass us by."

Such language is true, too, of other parts of India. Every missionary station is a door of entrance to a wide field beyond. And more than this is true; the Bible and the religious book is going before the living preacher, and preparing fields for his future labours, and creating demands which nothing but evangelical truth can satisfy. On a tour in the Northern Concan, beyond the reach of any direct missionary labours, Dr. Wilson finds a Brahmin reading a portion of the New Testament to a company of natives who are eagerly listening. In Goozarat he meets some natives, about one hundred in number, residing in seven different places, at considerable distances apart, who professed to be converts to Christianity. He found, on inquiry, they had not had any intercourse with any missionary, but had received the knowledge they possessed of Christianity principally from books, aided by a native Christian from Bengal. They had openly professed Christianity, one of their number acting as their head and teacher. "I believe," says the same missionary, "that instances of this nature are not unfrequent."

Another missionary has recently reported a very similar case. "Recently two men came from another village, to inform us that a thousand persons, in consequence of reading some of our books, were desirous of putting themselves under our protection. The same messengers mentioned half a dozen villages where a similar change has been produced by the reading of Christian books."

Says Mr. Mather, of the London Missionary Society, "I had an interview with Mr. Hill, at Berhampore, and he told me that he and Mr. Lacroix were in conference with about five hundred natives, who were promising to come over to Christianity." And "about a year ago a proposal was made by a sect of about two hundred persons, that I should be their Gooroo, (spiritual guide,) that they would attend my instructions, and that together we would fully investigate Christianity."

Such cases as the following are now occurring: While a missionary was waiting at a rest-house, he "saw the villagers assemble, and heard them addressed on the folly and wickedness of Idolatry, by a native, who was also a resident of the village. This man was not acquainted with any missionary, but had learned what he knew of the truth from books and tracts."

Such instances afford delightful testimony, not only that the field is ripe for the harvest, but that there are agencies at work, which facilitate the progress of evangelization in a ratio hitherto

to unknown, and give pleasing promise of speedy and complete success.

And here I would not withhold again the high authority of Bishop Wilson, who, after a residence of some fifteen years in India, discourses thus: "The fields in India are white already for the harvest. Nothing has, I believe been seen like it. An outburst of the native mind seems at hand. The diffusion of education, the striking benefits of medical science; the opening of an exhaustless commerce on all hands; the recently ascertained riches of the soil, the extent and magnificence of the rivers and mines, its superb harbours, including its almost interminable coasts, the rapid increase of settlers from Great Britain and America, the security of person and property under British rule, the number of offices thrown open to native merit, the railroad contemplated and almost begun, and the incredible rapidity of communication by steam, uniting the whole world, as it were, into one vast family, are bringing on a crisis in the native mind most favourable to the introduction of Christianity." Again the Bishop speaks of his "firm belief that Hindooism will soon altogether hide its head; the crescent of Mohammed already turns pale, worn out and effete superstition sinking before the mere progress of science and civilization, before the startling knowledge of history, the lights of chronological learning and the laws of evidence; of the incredible progress of religious principle; of the more favourable disposition of Indian rulers towards Christianity; and of the decidedly improved moral and religious character of the servants of the Honourable Company." All of which help to make up the sum total of what God is doing to prepare that vast and populous land to receive the Gospel of his Son.

Similar testimony flows in upon us, unsolicited, from other quarters. The excellent Rhenius, German missionary in Southern India, says, "The Lord Jesus Christ is certainly magnifying his name in these parts; Idolatry is rapidly diminishing; this wilderness begins every where to blossom; many souls are delivered, not only from the bondage of Idolatry, but from sin in general; villages are coming in constantly, casting away their idols, and giving up their temples to be used as Christian churches. I could furnish you with cooley loads of their neglected idols."

Say the corresponding committee of the Church Missionary Society, "The barriers of caste are rapidly breaking down; there *is an increasing spirit of inquiry about religion, and for moral and religious instruction; deep-rooted prejudice against religious instruction no longer general; the promotion of secular educa-*

tion leading topic." "A great desire has arisen among the youth of Calcutta to obtain and read the New Testament. We have not to go as formerly and beg them to accept it. They come of their own accord, and solicit this blessed book. This desire is now prevalent among the pupils and students of schools of all grades."

A feather indicates the course of the wind; so little facts are sure pledges of great and wide-spread changes: "Young Hindoos, who have received an English education, are establishing English schools in their own villages, and thus render themselves useful to their country, and effectually advance the truth. Rich zemindars pay them a small salary, and the parents of the children contribute their share for their support."

Brahmins see the impending danger, and use every effort to turn it away; yet they say, "When Christianity obtains a permanent influence, we shall join your ranks." They are not ignorant of the influence of Christian schools over the minds of their youth. One recently said, "As soon as the boys learn to read, they become Christians; hence I take my boy from school." A wealthy Brahmin, near Benares, recently gave up his son into the hands of a missionary with these remarkable words: "I feel convinced after reading your sacred Shasters, that they contain the true religion. I have not the power to come up to the purity of its precepts, but here is my son, take him as your child; feed him at your table, and bring him up a Christian;" at the same time making over to him ten thousand rupees, (about one thousand and forty pounds,) to defray the expenses of his son's education. This is a new thing in India. The effect on the mind of the Hindoos will be incalculable; a heavier blow has perhaps never been struck on the strong-holds of Idolatry.

In no part of the great field has God provided a more powerful moral momentum for the future progress of the work than in Ceylon, Birmah, and China. But we may here forego details. Were we to take a survey of those countries, as providentially opened, and of the work as already in progress there, we should meet the same open field, the same preparation of mind, the same accumulation of power by which to urge onward the evangelical car, which we have seen in the instances already contemplated; missions established and a fund of experience gained; obstacles removed; translations of the Scriptures, the Press at work, and a store of religious books made ready; a strong native agency, and efficient extended educational systems in readiness for the work, and extended mental preparation in many thousands of native minds; all so many resources and facilities in the hands of God for the future progress of the work.

A voice from the four winds proclaims the no distant fall of Paganism. It speaks of the "crumbling of idol temples," "colleges of Hindoo learning deserted," "general abatement of prejudice against Christianity," "the gradual increasing influence of missions and respect for missionaries," "six thousand eight hundred natives converted through the Church Missionary Society the last year," "every prospect that India will, perhaps, in a single generation, renounce Idolatry." Indeed, writes one, "the feeling is becoming general among the people of the East, that some extraordinary change is at hand, which is to be effected through the diffusion of Christianity. And well may they look for such an event when they see so much that is ominous in the signs of the times; in the neglect of rites and ceremonies essential to their idolatrous systems; in the divisions and schisms among their priests, as in the fierce conflicts recently carried on in Bombay and Calcutta; in the conversion to Christianity of not a few of their priests; in the public discussions, as in Calcutta, where mighty champions for the truth and for the demolition of Brahminism have been raised up from the people themselves; in the many newspapers and periodicals, both for and against Christianity, published in Calcutta, Bombay, and Madras, and in the already wide diffusion of Christian and European learning.

In the sacred city of Benares, among the gorgeous monuments of Idolatry, stands a remarkable shaft, which is reputed once to have towered to the very clouds, but has been gradually sinking for many years. This the Hindoos regard as an index to their waning and sinking religion. When the shaft shall have sunk to the surface, and mother earth shall close in upon it, Hindooism shall be no more.

CHAPTER XIII.

THE FIELD PREPARED. Islands of the Pacific. Native agency. Liberality of native Churches. Outpouring of the Spirit and answers to prayer. The first Monday of January. *Timing of things.* England in India; her influence. Success, accumulative force for progress. The world at the feet of the Church.

"Look on the fields, for they are white already to harvest."

BEFORE closing our review of Pagan territories, we must cast a glance over the isle-dotted waters of the Pacific. Here God is doing a new thing under the sun; is constructing a new world, perhaps another continent, through the instrumentality of an

infinite number of insignificant animalcules. Numerous islands, smiling in all the luxuriance of a new creation, have arisen from the bottom of the ocean, fabricated by the incessant toils of these minute workmen. They rise to the surface of the water, the waves contribute to convey materials to form a soil; the birds of the air are commissioned to bring and plant seeds on them; a luxuriant vegetation springs up; man at length comes, and a new field is open for the ravages of sin, and a new field over which victorious grace shall yet raise her victorious banners.

We have already traced the Hand of God in bringing these several groups of islands to the notice of the civilized world and of the Church; how it was done just at the right time; when religion and knowledge had become matured for a vigorous onset upon the powers of darkness; when an unwonted spirit of benevolence had been roused in the Church, and the angel of evangelism was prepared for his immortal flight. We are now concerned only with the present condition of those islands. They have already, for the most part, been brought within the dominions of nominal Christianity. Ninety islands are said to have received the law of their God, and a population of some four hundred thousand have nominally embraced Christianity. Eight of these islands have been converted solely through a native agency, and forty or fifty are, at the present time, under the instruction of none but native labourers. In schools, in the power of the Press, in a religious literature, in the experience and ability of labourers, in governmental protection and aid, and in a consistent exemplification of the power of Christianity in a multitude of converts, perhaps God has no where accumulated a more efficient power for the future prosecution of his work.¹

In four groups of these islands, where, thirty years ago, the people were gross idolaters and cannibals, are now forty thousand

¹ We may take the following as a specimen of the influence of the *school system* on the future destinies of the people: The seminary at Lahainaluna (Sandwich Islands,) has sent out two hundred and ninety-six pupils, of whom forty-two have died, two hundred and fifty-four in the field. Of these, one hundred and eight are engaged in the work of teaching; forty-three in the service of government; thirty-one though not engaged in teaching, are usefully employed in letting their light shine. Of the remaining seventy-eight, some are engaged in honourable employments, while others are idle, or worse than idle. One hundred and fifteen are in good standing in the Church. The institution is thus scattering blessings throughout the islands; its graduates are every where the leading members of society, in matters, civil, religious, and literary. "In manual labour they are several times more valuable than other natives, having acquired habits of industry, and learned how to work while at school."

church members. In a district of the island of New Zealand, the average attendance on Divine worship is seven thousand five hundred, and one thousand four hundred candidates for baptism. From the Sandwich Islands we now receive such reports as these: Printed by the mission, in a single year, ten and a half millions of pages, nearly half of which were the Scriptures; seven boarding-schools with three hundred and sixty-one scholars; four select schools; a boarding-school for the children of the chiefs; a mission seminary with one hundred pupils, to which is attached a theological class; a female seminary with sixty pupils, and three hundred and fifty-seven common schools, taught by five hundred and five teachers, and containing twenty thousand scholars. And to this prospective, though already in a degree effective, force, we add the daily preaching and the faithful instructions of eighty missionaries and assistant missionaries with six hundred native teachers and catechists, with the goodly profession and the ordinary activities of twenty-four thousand church members, and several thousands of inquirers and candidates, who, in the judgment of charity, are the children of God, and we have before us an instrumentality by which we may expect soon to see all those beautiful islands laid at the feet of the Redeemer; and vast resources secured for the prosecution of the work elsewhere. Or who can contemplate the vast amount of knowledge and civilization that has been secured in other islands of the Pacific, the Christian instruction that has been imparted, the educational systems that are in operation, the missionary experience that has been gained, the native agency that is prepared, and the divine power that has been exemplified by tens of thousands of living examples, and not read in these things a sure pledge for the speedy consummation of the work?

Or who can look for a moment at the Feejee Islands, and not be impressed that now is the accepted year of the Lord? Where, but a few years ago, was a population of gross, greedy cannibals, now are happy, peaceful communities.

There is, perhaps, at present, not a more marked or encouraging feature of the missionary work than the prevalent conviction of the value of a *native agency*, and the fact that every principal mission is directing its efforts especially to create such an agency. Mission colleges, in full growth or in embryo, with a theological class attached, are fast gathering in the choicest material from the lower schools, and preparing it for future service. A new *agency is thus coming into existence, whose progress is in geometrical ratio, and which shall, ere long, supply a native ministry, native preachers, literati, professional men of all classes*.

book-makers and publishers; civilians, statesmen, and rulers. No feature, perhaps, more distinctly indicates the designs of Providence in reference to the conversion of the world. Hopeless, indeed, is the task of ever supplying the heathen world with preachers from abroad; but the work assumes another aspect the moment the eye turns to the *native agency*, which, in germ at least, is met in every mission school and seminary from Oregon to Japan, east or west. Such agency is already acting far more extensively and efficiently, perhaps, than is generally known. The late German missionary, Rhenius, was wont to preach in one hundred villages on every Sabbath day. That number of native preachers and catechists, on Saturday, received the word at his mouth, and thence went and preached in as many different places. Some entire printing establishments, as the extensive one in Bombay, are conducted wholly by native skill and labour.¹ Extensive school establishments are, in their details, carried on by the same agency. We wonder how a single missionary can act as pastor to a church of eight thousand members, scattered over an almost inaccessible country of thirty miles in extent. The wonder ceases when told that this church embraces thirty congregations, which assemble in as many different places, under the immediate care and instruction of as many catechists or sub-pastors. The heads of departments and the funds in the missionary work, must, for some time to come, be furnished principally from abroad, but the details of the work are fast passing into native hands. Some fifty islands in the Pacific are said already to be under the instruction of natives alone. "Mount Lebanon," says a high authority, "will furnish missionaries for the sixty millions speaking the Arabic language, and noble missionaries too."

Another promising feature is the *liberality* and *self-denial* of the native churches. In their deep poverty they are contributing liberally to send the Gospel to the dark regions beyond them. The American Board recently reported twenty pounds received from a church at the Sandwich Islands for the education of a girl in the female seminary in Ceylon, collected during one year at

¹ Thomas Graham, the superintendent of the American Press at Bombay, was one of those young lads who accompanied the Rev. Gordon Hall on his late tour, and alone witnessed the dying moments of that excellent man, and gave him his humble sepulture, far from friends, and among idolatrous strangers. Thomas was a poor boy, who early came under the care of the mission; was nurtured and elevated by them, converted by the grace of God, and, after rendering various useful services, was at length raised to this responsible and important trust.

the monthly concert for prayer. Mr. Williams tells a beautiful story in point here. When on a visit to the native Christians at Aitutaki, he was explaining the manner in which the British Christians raised money to send the Gospel to the heathen. They expressed their regret that they had no money to give. He replied, "If you have no money, you have something to buy money with." What? "The pigs I brought you; they have increased abundantly, and if every family would set apart one, and when the ships come, sell them for money, a valuable contribution might be raised." The idea delighted them; and the next morning the squealing of pigs, which were receiving a mark in the ear for the purpose, was heard from one end of the settlement to the other. A ship came; the pledges were sold, and the avails realized; and soon the native treasurer paid over for missionary purposes £103. It was their *first* money.

We are permitted to chronicle such instances as the following: The people of Tahiti and of the neighbouring islands, contributed £527 in one year to the British and Foreign Bible Society. The London Missionary Society acknowledged in one year, £17,748 from their mission churches; £5,000 of which was from Southern India, as a contribution to the Jubilee Fund; half of the latter sum was contributed by the native church at Nagerecoil; £160 at one station in Jamaica. The English Baptist Missionary Society report £1,200 contributed in a single year by their mission churches towards the support of their pastors. The Rev. Mr. Davis, pastor of a mission church of Africans, at New Amsterdam, South America, says, "During the five years of my pastorate there, that congregation contributed £7,000 to various objects of charity." As early as 1821, we find a native missionary society organized at Tahiti, and a "great number of missionaries sent thence to other islands." The church at Hilo, Sandwich Islands, contributed to different benevolent purposes, from eighty to one hundred and twenty-five pounds annually. The Sandwich Island churches contributed last year, two thousand eight hundred and seventy-one pounds, to different benevolent purposes, one thousand and forty of which came from the Hawaiian Bible Society, which is one of the best auxiliary Bible Societies in the world.

Much importance may, very justly, be attached to the self-denying and benevolent spirit of these churches, as indicative of *God's purpose* soon to convert the world. While enjoying, *themselves*, scarcely more than the bare necessity of subsistence, *they have begun their Christian existence* in a noble recog-

nition of the first principles of the Gospel. From such a generation of Christians, the Church and the world may expect much.

Laudable efforts, too, drawing heavily on the slender resources of native converts, are at the same time making, especially in the Pacific Ocean, to build church edifices for themselves, and in part, or in whole, to support their pastors. In the records of those missions we are frequently meeting items like the following: "Erecting a stone church, one hundred and twenty-five feet by sixty, and three temporary buildings at the same time at out-stations." "The walls of another church rising at one point, and materials collecting at another." In the year 1840, there were built, or in progress of building, at the Sandwich Islands, *eight* large churches, one of which was one hundred and forty-four feet by seventy-eight. For the building of one, the King gave six hundred and twenty-five pounds; the chiefs and people having already given five hundred and twenty pounds.

And while these noble efforts are making to provide suitable and durable edifices for the worship of God, efforts equally laudable are making to provide needed accommodations for schools. At four stations, at the Sandwich Islands, eighty school-houses were built in a single year, forty-two in connection with one station, "large, pleasantly situated, with verandas and play-grounds around them." And not a few of these same churches are contributing from twenty to eighty and one hundred pounds a year for the support of their pastors. The church in Honolulu, in 1845, raised about one hundred and twenty pounds, for the support of their pastor. The church of Wailuku paid for the same purpose, in 1844, one hundred and fifty pounds, besides supporting a native preacher at an out-station, and contributing about twelve pounds at the monthly concert for prayer, and building a church at an out-station. The church at Lahaina contributed, in the same year, as follows: sixty-seven pounds for the support of their pastor; five hundred pounds for rebuilding a church; thirty-seven pounds for the support of school teachers. The church of Molokai, besides the entire support of their pastor, contributed, in the same year, one hundred and forty-one pounds, to different objects of benevolence.

The following paragraph recently appeared in one of our religious papers. It will further illustrate the point in hand. "We have learned with surprise, and yet delight, that a Foreign Missionary Society in the Sandwich Islands has sent to the American Home Missionary Society a donation for planting the

Gospel in our own west! Think of it! The converted heathen of yesterday rallying to bless our own land. Awake! ye sleepy and careless ones in our churches, who have never felt or done any thing in the cause of domestic missions. Make haste! or these converts from heathenism will be the means of saving your own kindred.

"Nor have the liberality and public spirit of the Hawaiian people been manifested merely in supporting their pastors and erecting houses of worship. It is estimated that, during the seven years ending December, 1844, they had contributed four thousand one hundred and sixty-four pounds, and during the last year, they had raised not less than six hundred and forty-seven pounds."¹

Other encouraging features, indicating the hand of God as stretched out to bless our missionary enterprises, appear in the *extraordinary outpouring of the Spirit* on mission churches, and *signal answers to prayer*. The recent extraordinary outpourings of the Spirit and revivals of religion on the island of Ceylon, at the Sandwich Islands, and among the Choctaws, Armenians, and Nestorians, are indications full of hope. Perhaps in the whole history of religious revivals, the power of the Spirit has not been more signally manifested, revealing the mighty hand of God. Should similar displays of Divine power be experienced by every Christian mission now in operation, (a thing not more improbable,) we might hail such an event as the long expected conversion of the world.

Akin to this, are the *signal answers to prayer*, which Heaven has, within a few years past, vouchsafed. I will illustrate only by answers to prayer on a single occasion: The friends of missions have been wont, for some years past, to observe the first Monday of January as a day of prayer for the outpouring of the Spirit on the world, and especially for the success of foreign missions. Results like the following have come to my knowledge. Others, more observing of God's movements among the heathen, may add to the list. A few instances will be given where prayer seems to have been answered, on a remote part of the globe, *on the very day*, and perhaps the same hour, it was offered:

On the first Monday of January, 1833, there was an extraordinary and unaccountable religious movement on the minds of a class of natives who had been for a few months under *Christian instruction at Ahmednuggur*. The writer, then the *only missionary at the station*, invited all who wished to be

¹ Report of American Board for 1845.

Christians, to meet him for religious conversation and inquiry; when, to his surprise, *thirteen* responded to the call; all, apparently, deeply convicted of sin, and wishing to be pointed to the Saviour. The number was in a few days increased to *sixteen*, most of whom subsequently became members of the Church. And this self-same day was distinguished in other places by the power of the same blessed Spirit. In Richmond, Va., the pastors and churches were assembled for prayer. The lamented Armstrong, late Secretary of the American Board, was there. He had been a trusty friend of missions before; "but the time when his whole soul seemed to be peculiarly moved for the heathen, and he was, as it were, newly baptized with the missionary spirit, was at the meeting for prayer for the conversion of the world, held on the first Monday of January, 1833. Standing among the ministers, and before the assembled churches of Richmond, with a countenance glowing with love, he said, "My brethren, I am ashamed that there are so many of us here in this Christian land. We must go to the heathen." "That day of prayer," says one who was present, "made an impression on many hearts, which was deep and lasting." This was doubtless the way in which God was preparing him to perform the labours to which he was soon to be called, in connection with the foreign missionary work.

At a subsequent period, Rev. Mr. Spaulding of Ceylon, says, "I was called up at midnight, on the first Monday in January, by one of the girls of the Oodooville school, and informed that the whole school was assembled in the large lecture room for prayer. On going thither, and seeing all present to hear what the Lord would command them, I found them in a most interesting state of mind; and this was the beginning of the great revival of religion in Ceylon. Inquiring how this thing originated, Mr. Spaulding found the larger girls, (the younger ones having retired,) had assembled for their evening prayer meeting, and not being willing to separate at the usual hour, the interest became so intense that one after another called up a friend to share in the good feeling, till at length the whole school were assembled.

* The first Monday of January, 1838, presented a scene of thrilling interest at the Sandwich Islands. "At the rising of the sun, the church and congregation at Honolulu, filling one of the largest houses of worship on the islands, united in solemn prayer for the outpouring of the Spirit of God." And thence followed a series of protracted meetings throughout the islands, and a general revival of religion blessed the nation. This was

the beginning of what is known as the "great revival." By midsummer, more than five thousand had been received into the Church, and two thousand four hundred stood propounded for membership. Though there had been some favourable indications of a spiritual movement some time previous, and the preceding Sabbath had been a day of unusual interest at Honolulu, yet we may date the beginning of the great revival on that day. Now the windows of heaven were opened, and the refreshing rain came; and as the fruits of the remarkable work, there were gathered into the churches, (1838-40,) twenty thousand persons; and more than three thousand remained as candidates for admission.

On the first Monday of January, 1846, two of the older girls in Miss Fisk's school at Ooroomiah, linger after morning prayers. She inquires the reason; finds they feel themselves to be lost sinners, and ask that they may spend the day in retirement. In a few days they are rejoicing in the hope of sins forgiven. Five others come to Miss Fisk the same day, and ask what they shall do to be saved; and, with no knowledge of what had taken place in Miss Fisk's school, a considerable number of Mr. Stoddard's scholars came to him with the same inquiry. From this hour we date the commencement of the present powerful, extensive revival of religion, which has already pervaded, not only the two seminaries, but the city of Ooroomiah, and the adjacent villages, and has spread even among the mountains, and already numbers more than one hundred and fifty converts; to say nothing of the deep and far-reaching moral influence which this religious movement has produced on the Nestorian mind in general, and the conviction of the power of evangelical truth. Nor was this all: just two years before, (Monday, January, 1844,) there were decisive indications of the mighty workings of the Spirit at the same station, producing a happy effect on the hearts of the native Christians and missionaries, but resulting in the conversion of only one individual, and he a young man, the most unlikely to be thus effected. But he afterwards became a most efficient helper in the mission, and perhaps, did more than any other one, to *prepare the way* for the great work now in progress. God first prepares his instruments, then does his work.

On the same day, (1846,) the Spirit was poured out from on high, upon the Choctaws. "A pleasant state of things existed a few days previous, but on Monday, (January 5th,) the Spirit came down in power, and a mighty work began," and did not end till more than two hundred were gathered into the Church, which did not number before above seven hundred. "Before

they call I will answer, and while they are yet speaking I will hear."

But I must avoid so much detail. I shall group, in the briefest possible space, a variety of providential interpositions, which should by no means be passed in silence. We shall discover in them many interesting *coincidences* and *junctions*, which cannot but convey to the mind of the Christian a pleasing conviction that *God is in the work*, and, therefore, it cannot fail. They are such as these:

The *timing* of things, so as to make one answer to another; as the discovery of the South Sea Islands just before that wonderful period, when, amidst the "throes of kingdoms and the convulsions of the civilized world," a missionary spirit was wonderfully diffused among British Christians. The idol gods at the Sandwich Islands are cast away while missionaries are yet on their way thither. A wise Providence had raised up and fitted such characters as Kaahumanu, Kalanimaki, and Kaunualii; characters so peculiarly suited to the crisis, as obviously to indicate that they were the agents of Heaven, raised up for this very purpose. These islands became consolidated under one government, and the conflicting interests of different chiefs annihilated just in time to prepare the whole group for a *national* reform. The young and dissolute king, from whom the mission had much to fear and nothing to hope, is cut off by death in a foreign land, and his remains are sent back in charge of the noble Byron, whose influence is nobly employed on behalf of the mission. The most despicable and decidedly hostile chief, Boki, (Governor of Oahu,) is sacrificed to a mad project of his own devising. From small beginnings, and in a manner peculiarly providential, an extraordinary instrument for reform is prepared in the person of Kaahumanu, and raised to the highest pinnacle of power. The rebellion in Kanai results in the final prostration of the Antichristian party. And the *timely* visit of Van Couver, of the Blonde, the Peacock, the Vincennes, and the noble bearing of their chief officers towards the incipient mission, and the salutary influence exerted by them on the minds of the chiefs and people, are providential interpositions worthy of record.

Nor was this all. The mission schools were taken under the patronage of the government, just at the time when it had become impossible to sustain them by the mission.

And who has not traced, with grateful admiration, the origin, and growth of the missionary spirit; how it has expanded and warmed the heart of the Church in proportion as the field opened

to receive the Gospel; the increasing philanthropy of Christendom, a sensibility to every thing that affects the well-being of man, and the general *expectation* of the world's speedy conversion? Whence this, but a divine premonition, a dark foreboding of idolatry's doom? Says an intelligent missionary, "the feeling is becoming general that some extraordinary change is near at hand, which is to be effected by the diffusion of Christianity." A singular presentiment prevails among the Mohammedans; and a strange, irrepressible restlessness in Italy and other Papal countries, predicts some mighty change in great Babylon. Even in the Vatican, "Prelates and Cardinals, and the late dying Pope, have visions of threatening tempests, of disaster and trouble, from which there is no escape."

Again, we have the footsteps of Providence in the *machinery* prepared; in organized action, societies, the army marshalled and ready for the field; in the improved character of nominal Christians residing in Pagan lands; in the late divorce of the connection which has hitherto existed between the English Government and Hindoo idolatry; in the suppression of the Suttee and Infanticide; in the extreme sensitiveness of Anti-christian powers to the prevalence of pure Christianity, rousing the spirit of persecution, indicative of the progress of Christianity; in the oppression and extortion of the priesthood, which is *driving* many from their long-cherished superstition to take refuge under the mild banners of the Gospel; in the decrease of the Papal priesthood;¹ in the increased attention of Pagan nations to the study of the English language; and in the present advanced condition of knowledge, civilization, and freedom. Advancement in the arts and sciences, in civilization and civil liberty, is a no doubtful presage that the kingdom of the Messiah is at hand. It is the hand of the Lord preparing for the universal spread of the Gospel. Religion is found eventually to come down to the social and intellectual condition of a people. Nothing in the past history of Christianity, warrants us to expect that a pure, healthful Christianity will long remain among a people ignorant and unacquainted with the arts of civilized life.

The moral change, too, which, during the last forty years, has taken place among European and American residents in heathen countries, is an indication of, and a preparation for, coming good. In India, it is a presage of much good. Then, scarcely a righteous man could be found there. There was no church, no

¹ *Statistics which have recently been presented, on the decrease of the clerical order, show a diminution of the Romish clergy, amounting to near 900 000 within the last fifty years.*

Sabbath, no chaplaincies, no mercantile house closed on the Sabbath. "English residents were as much strangers to the Gospel as the Hindoos or the Mohammedans." But now, how changed! Not a mercantile house is now open on the Sabbath.¹ Instead of an "universal, unblushing disregard of religion," there are scattered over India, in its length and breadth, delightful specimens of piety. More lovely, active, and benevolent Christians are not to be met, than they whose light shines in that land of darkness. How different a starting point has the Gospel now, how increased the resources of piety for its onward progress!

We cannot too profoundly admire the wonder-working hand that has given, as before noticed, such preponderance in Pagan countries to the present two great *maritime* nations; that such a country as India, which has once given religion, science, and civilization to all the East, should now be thrown into Anglo-Saxon hands; into the hands of a nation of such extent and power and maritime skill, and such resources and intelligence and piety, and every advantage for propagating the Gospel. There has, perhaps, never been an arrangement of Providence, in all the revolutions of nations, which, when rightly viewed, excites a profounder wonder. The religious and intellectual influence of India has always been, and is likely to be, great over the whole East. Once converted to Christianity, she may again send her missionaries, not as formerly, to propagate error, but to carry the full horn of salvation to the remotest extremities of Asia.

Time would fail to trace out the many ways in which the wealth, power, and learning of England are contributing to prepare the way of the Lord in India. The power of her arms and the skill of her statesmen have done it by securing protection for the missionary; while the researches of her scholars have been accumulating a power in the hands of the same missionary for the prosecution of his work. Colebrook and Sir William Jones, and the many philosophers, linguists, historians, and literati, who have gained immortality in Indian lore, have been unconsciously forging the weapons of the missionary warfare. Every acquisition in true science, every advanced step in literature, history, geography, is a blow struck at the heart of Hindooism, so interwoven is error into the very warp and woof of Hindoo learning.

¹ A late number of the *Bombay Times* states that the Governor-general has directed that henceforth there shall be no labour on the public works throughout Hindoostan, on the Sabbath. The same paper adds, "A similar measure introduced three years since by Sir George Arthur into Bombay, has been eminently successful."

And the British Christian will here pardon us for saying that we think the providence worthy of much admiration, that so strong and encouraging a missionary spirit should pervade the *American Church*, that the Gospel should be so extensively sent from this country, the land of revivals, of general intelligence, and freedom; that religion of *such a type* should be so prominently stamped on Pagan nations.

The hand of God is abundantly visible, too, in the *increased demand for the Sacred Scriptures*. I speak now more especially of antichristian nations. The *people* in almost every portion of the world show an unwonted desire to become acquainted with the Christian's Bible, though generally opposed by the priesthood. Whence this desire, if not wrought into the world's mind by the Spirit from on high? The Bible and the Paganism of India, or of Rome, cannot long live together. We may, therefore, regard this desire to possess and read the pure word of God, both as a providential preparation and a premonition of the speedy coming of the Messiah's kingdom.

Finally, the present condition of the Pagan world, as providentially prepared to receive the Gospel, is full of encouragement. The field is open, explored; a knowledge of different countries has been gained, of manners, customs, languages, and religions; a rich fund of experience has been acquired. Providence has accumulated vast resources for the work, and provided immense facilities. The missionary work is almost necessarily *progressive*. Not only does each missionary station create resources and facilities for its own extension, but the success of one station prepares the way for the establishment of another, and the work thus becomes self-propagating in an accelerating ratio. Take the missions of the American Board for an example. The success of these missions, if estimated only by the number of conversions, (by no means a fair estimate of real results,) "has been twelve times as great during the last ten years, as it was in the whole previous twenty-six years of the Board's history." Ten years ago there were 2,000 members of the Board's mission churches, now there are more than 24,000. All that has been done is a cumulative force for onward progress.

Our *success*, again, urges on the Pagan mind our most convincing, tangible argument for the divinity of our religion. Christianity now has its *monuments* in every Pagan country. It has *transformed character*, morally, socially, politically. *We can now point to these monuments, and challenge investigation for the divine original of our religion. It has refined, elevated, purified character. It has done in a few short years*

what the wisest and most refined systems of idolatry and oriental philosophy have not begun to do in as many centuries. We can point to living illustrations of the power of the Gospel; how it has gone up to the springs of moral corruption, and cast in the salt there. We can point to individuals, to families, communities, *nations*, that have been transformed, civilized, elevated, and radically improved by the simple power of the Gospel. This is the lever of Providence, by which to overthrow the whole Pagan world, and on its mouldering ruins to rear the beautiful superstructure of his everlasting truth. The blind votaries of idolatry are not so blind as not to see this, and not so disingenous as not sometimes to acknowledge it. "We look," says a Sandwich Islander, "at the *power* with which the Gospel has been attended in effecting the entire overthrow of idolatry among us, and which we believe no human means could have induced us to abandon." In like manner, a Hindoo Brahmin is made to pay the same unwilling homage to the truth, when, on hearing the Gospel preached, he said, "Nothing can stand before the atonement of the Lord Jesus Christ.

Thus are we furnished, from the success of missions, not only with the means of still greater success, but with an overwhelming argument on the heathen mind, in favour of the truth of Christianity.

With a few exceptions, found in Central Africa, or in the ill-defined regions of Tartary and Kamschatka, the God that worketh wonders, has, in the mysterious workings of his providence, opened the entire world to the Gospel. The Macedonian cry comes to us from every nation, and tongue, and people, and kindred on the face of the earth. In past ages of the Church, the prayers of God's people went up, that the Great Master would grant access to the unevangelized nations, and raise up and qualify men for the work. Those prayers have been heard. The world lies in a ready, in a beseeching posture, at the feet of the children of the Highest.

CHAPTER XIV.

MOHAMMEDAN COUNTRIES AND MOHAMMEDANISM. The design, origin, character, success, extent of Islamism. Mohammed a Reformer, not an impostor. Whence the power and permanency of Mohammedanism? Promise to Ishmael; hope for him. The power of Islam on the wane. Turks the watch-dogs of Providence, to hold in check the Beast and the Dragon. Turkish reforms. Toleration. Innovations. A pleasing reflection.

"And Abraham said unto God, O that Ishmael might live before thee!"
Gen. xvii, 18.

WE shall now turn to Mohammedan countries, and attempt to trace the hand of God as there at work, to prepare the lands which have so long languished under the pale light of the crescent, to receive the Gospel of the Messiah. Our inquiry now relates to the present condition of Mohammedanism and Mohammedan countries, as providentially prepared to receive Christianity.

It will not be irrelevant, first, to take a brief survey of this extraordinary form of faith, its design, origin, character, success, and extent. We shall all along keep the eye steadily fixed on the providential agency engaged in this stupendous system. The whole enormous fabric of Mohammedanism is one vast monument, or arrangement of Providence, in conducting the affairs, especially the moral affairs of this world.

We may then, first inquire *why* Mohammedanism was ever permitted to be; what was the providential *design* to be accomplished by that extraordinary man, who rose in Arabia in the seventh century. We do not see great systems of religion, and mighty empires rise and flourish, and for centuries exert a controlling influence over large portions of the world, without a correspondingly important divine purpose. What is this purpose in reference to Mohammedanism? We may not pretend fully to answer this question, yet we may doubtless point out some of the purposes which lay in the divine mind, when he permitted the Man of Mecca to embark in the arduous enterprise of giving to the world a new religion.

Three points here claim our attention: The design of God in this system, the design of Mohammed, and the design of Satan.

The design of God seems to have been, first, to fulfil his promise to a great branch of the Abrahamic family, the posterity of Ishmael; and secondly, to check effectually the power and progress of Idolatry, and to scourge a corrupt Christianity; to rebuke and humble an apostate church by making her enemy a fairer example of God's truth than she was herself. The design

of Mohammed, bating the aspirations of ambition, seems to have been to destroy Idolatry, and to give the world a new religion, and a better one than he had met elsewhere. And the design of the devil was to make the new system a great delusion, by which he might hope to retain in bondage that large portion of the human race, which had become too much enlightened, longer to be held by a system of gross idolatry.

A moment's glance at the origin, progress, and character of Islamism, will confirm what I have said. In the 9th chapter of the Revelation, a corrupt Christianity, personified in the first Pope, perhaps, is represented as a "star fallen from heaven unto the earth," to whom was given the key of the bottomless pit. The propagation of false doctrines, especially on the nature of the Trinity, and the worship of images, saints, and angels, afforded to the prophet a plausible pretext, and prepared the way for Mohammed and his religion. He opened the pit, "and there arose a smoke out of the pit as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit:" a striking description of Mohammedanism as a *religious* power. It is a grand *delusion*, which blinds the eyes of men, or so bedims and perverts their vision that they can only see as through a glass darkly. But it was more than a religious power. It was a great civil and military power. "And there came out of the smoke *locusts* on the earth, and unto them was given *power*, as the scorpions of the earth have power. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were, as it were, crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast-plates, as it were breast-plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle. And they had a king over them, which is the angel of the bottomless pit."

No one can more accurately describe an Arabian army: Numerous as the swarms of "locusts" from the southern shore; vindictive and deadly as the "scorpion;" consisting chiefly of cavalry, with turbans on their heads resembling "crowns;" with long hair as the "hair of women," thus bearing some marks of gentleness and timidity, yet they have teeth "like the teeth of lions." They have faces as the "faces of men," appear like men, yet they are unchained tigers. They ravage and destroy without mercy. They are a well organised army, have a king over them, as one commissioned by the destroying angel; are actuated by one spirit; harmonize in their object, to scourge a corrupt

church and to destroy idolatry. They have "breast-plates of iron;" are protected by a strong civil power. They produce a great tumult in the world; fly from one country to another, like an army with chariots and many horsemen.

They had power to hurt *five months*; one hundred and fifty years. Mohammed began publicly to announce his divine commission in the year 612, and the violence of his aggressions was stayed on the building of Bagdad, and the transfer of the Caliphate thither, A. D. 762. The *smoke*, however, the religious delusion, continued. The fierce military character, the flying, furious, stinging, scorpion-like locusts, abated in their ravages; yet the civil and religious dominion over the fairest portions of the world continued, and is to continue, till it shall have accomplished its twelve hundred and sixty years.

At the close of the one hundred and fifty years, the banners of the crescent waved victorious over the whole Roman empire. Arabia had yielded to the prophet before his death. Syria, Persia, and Egypt were soon made the vassals of his proud successors. Within twelve years after the Hegira, thirty-six thousand cities, towns, and castles, are said to have been subjugated to the new conquerors; four thousand Christian temples destroyed, and one thousand four hundred mosques dedicated to the Prophet. Africa was soon subdued, the Moors converted to the new religion; who, in their turn, descend into Spain, and there establish a magnificent empire. "The victorious standard of the crescent was raised on the cold mountains of Tartary, and on the burning sands of Ethiopia." The Moslem empire extended from the Atlantic to Japan, across the entire continents of Africa and Asia, into Spain, and France as far north as the Loire, and over the Indian islands, embracing Sumatra, Java, Borneo, Celebes, and the Manillas. The island of Goram, one of the Spice islands, may be taken as the eastern boundary of Islamism.

The Moslems appeared even under the walls of Vienna, whence they were turned back, and Europe saved from the scourge of the East, by the noble Poles, as they had been driven out of France by the intrepid Charles Martel. At the close of its first century, the Saracenic empire embraced the fairest and the largest portion of the civilized world.

But let us return to the *design*: First, I said God designed now to fulfil his promise to the posterity of *Ishmael*. Ishmael was a child of Abraham, and though the blessing should descend through Isaac, the child of promise, yet a blessing was reserved for Ishmael. As God was pronouncing the blessing on the seed of promise, Abraham, with a father's tenderness,

"said unto God, O that Ishmael might live before thee." Is there no blessing for Ishmael? "And God said, As for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation." We are, I think, to look for a parable, though often by way of contrast, in the histories of the posterity of Isaac and Ishmael. Both should inherit a blessing; both have a numerous natural seed; twelve patriarchs should proceed from each; they should live side by side, though in perpetual rivalry. They were both sons, the one the legitimate heir, the other a spurious offspring. The one should have the true Revelation, the true Religion, and the true Messiah; the other a spurious Revelation, a spurious Religion and a spurious Messiah. The blessing on Ishmael was principally of a temporal nature. His posterity should be exceedingly numerous. And, as a matter of history, it was more numerous than that of Isaac. And it should live in perpetual hostility with the other great branch of the Abrahamic family. But are we not to look for a spiritual blessing on Ishmael, that shall correspond with his constituted relationship to Isaac? Was not the religion of the Arabs or Ishmaelites *before* Mohammed, a reflection, a base imitation of Judaism, the bastard religion of the promise? yet containing many valuable truths of patriarchal theism. When Israel's Messiah appeared, they might have looked that Ishmael's Messiah should soon follow. Islamism is then the Christianity of Ishmael, and the Popery of Judaism. It is a faithful image and reflection, as some one says, of the *defects* of Judaism. In Judaism, Isaac new modelled and improved the faith and morals of men through his literal descendants, the Jews: Ishmael did the same through his literal descendants, the Arabs. Mohammedanism, like Christianity, on the other line, was an advance, "a considerable reformation," on the then existing system of religion among the spurious seed. One is the light of the sun, the other the light of the moon as reflected from the sun.

Again, in permitting this system, God designed effectually to check the power and progress of Idolatry, and to scourge a corrupt Christianity. The spirit of Mohammed was singularly transfused through all the ranks of his followers: it was an implacable hatred of Idolatry. Wherever the Moslem was found, he was the hammer of God to break in pieces the idols of the *heathen*. Nor was he a less signal scourge to a corrupt Christianity, or a formal Judaism. Islamism has been, in its turn, both *the censor and the corrector, the scourge and the reformer of*

eastern Christianity. The illegitimate offspring has stolen from the armoury of the true seed many valuable weapons of truth, which he has turned with signal vengeance against his brother. Mohammed was a Reformer. He introduced into Western Asia a better religion than at the time existed there. There was more truth, more of divine Revelation, less of Idolatry in his religion, than in any of the existing forms of faith there prevalent, not excepting the Christianity of his time. God rebuked and humbled an apostate Church, "a fallen star," by giving an enemy rule over her. And another thing he did: by the iron arm of Mohammed he has restrained the bloody hand of persecution. The blood-hounds of Islam have been set to watch the lions of Antichrist. And well have they watched them. And they are not yet forgetful of their commission, as late acts of the Turkish government in behalf of the persecuted Armenians doth show.

The character of Mohammedanism has, perhaps been as imperfectly understood as its design. I do not think Mohammed an impostor. He was probably an honest man, though ambitious and enthusiastic. His religion, (not the abuses and corruptions of it by others,) was to him a truth, and an improvement on any system he was acquainted with. The Christianity of his time was a vile alloy; Judaism no better, and Paganism worse. He set himself to devise and establish a better. He seized on the great truths of religion by that "inspiration which giveth man understanding," appropriating what he knew of truth in Judaism or Christianity, his great aim being to counteract and destroy the Idolatry of his own countrymen. On this it was a notable advance. It was an acknowledgment of one God, of self-denying duty, and of future rewards and punishments. To him the whole world seemed given up to Idolatry. The absurd and false notions on the subject of the Trinity, had laid the Christians under the charge of worshipping a plurality of Gods, to say nothing of the prevalent worship of images, saints, and angels. His spirit was stirred within him. Hence he became the bold champion of the great truth, *God is one*.

Mohammed commenced his career under a favourable combination of circumstances. The world was providentially brought into a condition especially favourable to his success. Mohammed looked on the world, with the eye of intuitive philosophy. "He compares the nations and religions of the earth," says Gibbon, *"discovers the weakness of the Persian and Roman monarchies; beholds, with pity and indignation, the degeneracy of the times, and resolves to unite under one God and one King, the invincible*

spirit and the primitive virtues of the Arabs." The political condition of the world was favourable. The heaven of liberty, generated in the religion of Calvary, had prepared the world for a great revolution. And the moral and religious aspect of the world was still more favourable. The idolatries of Western Asia were in a tottering state. The advent of the Messiah had cast light over the whole world. Many dark places had been enlightened, and the darkness of other places had been made visible. Christianity had reached Arabia, and had loosed the bonds of Idolatry, and "produced a fermentation there." Both Christianity and Judaism were in a condition which afforded plausible pretext and encouragement to the career of the Prophet. And no doubt, in the then extreme military inactivity of Asia, he was not a little indebted for his success to the power of arms. But are any, or all of these causes sufficient to account for such success? especially for the *permanency* of it? Was there not rather a considerable mixture of *truth* in the confused medley of the religion of Mecca, to which we are rather to refer certain well known results? It was military prowess, for example, that conquered the barbarous, ignorant, besotted Tartars, an exceedingly rude people, roaming herds of shepherds and warriors, who neither lived in houses nor cultivated the ground. Yet their subjugation to Bagdad wrought in them an extraordinary transformation. They soon formed for themselves a regular government, cultivated their large and fertile plains, cherished the arts of peace, and congregated in large cities. A new and independent kingdom here arose, which soon proved a powerful rival to Bagdad itself. What wrought this extraordinary transformation? Must we not look for something beyond mere military force and a happy juncture, to account for the power which this religion held over *mind*, and the civil, social, and moral changes which it wrought?

By the mere force of arms the barbarous Moors invaded Spain, and made themselves possessors of that rich and beautiful portion of Europe. But what enlightened and civilized them? what reared for them a regular government, and a magnificent empire, made them rule in the world of letters, and become the teachers of Europe? What made them to excel all the nations of their time, in the arts, in science, and in agriculture? While the greatest portion of the Western world was buried in the darkest ignorance, the Moors in Spain lived in the enjoyment of all *those arts which beautify and polish society*." "Agriculture, too, was better understood by the Arabs of Spain than by any other people." When an ambitious priesthood were urging their

expulsion, the Spanish barons plead, "with great power of argument and eloquence, that this detested people were the most valuable part of the Spanish population." They were characterized by "frugality, temperance, and industry." The manufactures of the country were very much in their hands, the arts, sciences, and navigation.¹

Or we may ask what gave rise to the college at Bagdad, with its six thousand pupils and professors; or made Grand Cairo a chief seat of letters, with its twenty colleges, and its royal library of one hundred thousand manuscripts; or what placed a library of two hundred and eighty thousand volumes in Cordova, and more than seventy libraries in the kingdom of Andalusia, and adorned the towns on the north coast of Africa with literary institutions; and made the sun of science rise in Africa, and soften the manners of the savage Moors by philosophy and song. The Moors formed the connecting link between ancient and modern literature, introduced literature and science into Europe, and were the depositories of knowledge for the West. The mathematics, astronomy, anatomy, surgery, chemistry, and botany, were pursued by the Moors far in advance of their age. Or whence came it to pass that Cordova became the "centre of politeness, taste, and genius?" A religion which produces such fruits must have something in it besides error, superstition, enthusiasm, and military prowess.

Mungo Park found, quite in the interior of Africa, a degree of elevation and improvement which quite astonished him; it was so unlike what he had seen among other African tribes, "a people of very different description from other black Pagan nations," who had adopted many of the arts of civilized life, subjected themselves to government and political institutions, practised agriculture, and learned the necessary and even some of the ornamental arts; dwelt in towns, some of which contained ten thousand, and even thirty thousand inhabitants, surrounded by well cultivated fields, and the improvements and comforts of civilized life. All these improvements had been introduced into Africa by the *Mohammedans*. Previous to this introduction, the same tribes were as wild, fierce savages as the natives towards the South, where the missionaries of Islam had never penetrated.

¹ The introduction of cotton and sugar cane, articles of oriental growth, into Europe, by the Saracens, first gave that impulse to European art and luxury, and to the spirit, consequently, of commercial enterprise, which issued eventually in the opening of a maritime communication to India and the remote East, and in the discovery and settlement of the New World.

A glance at the religion which Mohammed set himself to propound, will discover the secret. He started out with the great leading truth of the DIVINE UNITY. "He proclaimed himself a Prophet sent from heaven to preach the unity of the Godhead, and to restore to its purity the religion of Abraham and Ishmael." And a principal means by which he was to accomplish his mission, was the destruction of idolatry and superstition. The Oriental Christian Church at once fell under the ban of his malediction, because found shamefully allied to the great system of Idolatry.

If we descend to practical results, we shall meet, not the religion of the New Testament, but a religion considerably in advance of any thing which came within the Prophet's acquaintance. He essentially mitigated the horrors of war. "In avenging my injuries," said he, "molest not the harmless votaries of domestic seclusion; spare the weakness of the softer sex, the infant at the breast, and those who, in the course of nature, are hastening from this scene of mortality. Abstain from demolishing the dwellings of the unresisting inhabitants; destroy not their means of subsistence; respect their fruit trees; and touch not the palm, so useful to the Syrians for its shade, and delightful for its verdure. Take care to do that which is right and just, for those who do otherwise shall not prosper. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons that live retired in monasteries, who propose to themselves to serve God that way. Let them alone, and neither kill them nor destroy their monasteries." This was quite in advance of his age in reference to war. We must not be too ready to charge on Mohammed the abuses of his system, by many of his followers, or to forget that, as with other men, his impetuous nature sometimes hurried him into excesses in practice, which his theory condemned. It is not to be denied that fraud and perfidy, injustice and cruelty, were too often made subservient to the propagation of his faith, and that in his last days ambition was his ruling passion.

Again, we find Mohammed inculcating charity, forbearance, patience, resignation to the Divine will; prayer five times a day; a regard for the Sabbath as appointed by him; future rewards and punishment; mercy to captives taken in war; the prohibition of wine; that religion is not in the rite or form, but in the power of an internal principle; we find him enacting laws *against gaming and infanticide; on inheritance and the rights of property; correcting many grievous abuses, and inculcating many valuable moral precepts.*

He did not enjoin *universal charity*, but implacable hatred of all infidels. This is but of a piece with the great design of the system.

Thus we see what God designed by this religion, and what he has brought out of it; what Mohammed designed by it; and what the devil has used it for, namely, as a grand *delusion* by which to blind men's minds, and to betray a countless multitude to perdition. Mohammedanism, if contemplated simply as a device of the enemy, stands before the world in the character of one of his great *counterfeits*. "It has always been the policy of Satan to forestall the purposes of God, and to set up a counterfeit of that which the Lord hath declared he will do. We may, therefore, regard the religion of the Caaba *before* Mohammed, as Satan's counterfeit of Judaism; and Mohammedanism, or the religion of Mecca, *after* Mohammed, as the counterfeit of Christianity. Satan is a shrewd observer of providence and of revelation, and he advances in his systems of deception with the *times*, with the advance of man, and the condition of the world. Every new dispensation of grace is, on his part, accompanied by a new dispensation of falsehood, not absolute falsehood, but *perverted truth* and practical falsehood. Satan is no *inventor*, but a vile imitator. His systems of error are as much like God's systems of truth, as a counterfeit coin is like a genuine one. The shape, the size, the lettering, the whole external, are much the same; yet one is a base alloy, the other is pure gold. Mohammedanism is not a simple counterfeit of Christianity alone. That bad pre-eminence must be accorded to Popery. It is a successful counterfeit both of Christianity and Judaism, with accommodation in some of its features to the mind and the heart of the Pagan. While it incorporates in itself much of truth, it incorporates more of worldly wisdom and Satanic craft.

But I have already transcended my prescribed limits in a review of the past; we will now turn to the present.

We have found Mohammedanism to be, on a large scale, a minister of Providence to carry forward the great plans of human redemption. It has been God's hammer, to break in pieces the idols of a large portion of the heathen world; his scourge, to inflict summary and severe judgments on an apostate church, and to check the vast power she has accumulated by which to persecute the saints; and his channel in which, during the dark ages, to preserve, and by which to communicate to his chosen inheritance, (*the spiritual seed of Abraham*,) a knowledge of the arts and sciences, of literature, and of the various means of refinement and civilization. Poor Ishmael, though often with an ill

grace, and sometimes with vengeance in his heart, has all his days been made to serve the posterity of Isaac, the seed of promise.

"O that Ishmael might live before thee!" Is there a blessing for Ishmael? As we turn to Mohammedan countries we seem to see hope smiling over the black tents of Kedar. Writers well versed in the affairs of Islam, who look on Mohammedanism as a corruption of Judaism, "an antichristian heresy," "a confused form of Christianity," a "bastard Christianity" as Carlyle calls it, think they see a tendency of convergence in Mohammedanism and Christianity; the "imperfect becoming absorbed in the perfect; the moon of Mohammedanism resigning its borrowed rays to meet in the undivided light of the everlasting Gospel," the Sun of Righteousness.¹ Is there any thing in the present condition of Mohammedanism to indicate such a convergence? A brief survey of Islamism, physically, politically, and morally, as now to be seen, may throw some light on this question.

We have seen the Mohammedan empire stretching over the fairest portions of the globe, from the Chinese sea to the walls of Vienna and the gates of Rome, and its proud waves stayed only by the broad Atlantic. The earth once trembled before the throne of the haughty Moslems, "till princes were ambitious of its alliance." Such Moslems as Ghengis Khan, Tamerlane, and the great Moguls in the East, and Abbasides of Western Asia, and the Omniades of Spain, have ruled the world with a rod of iron. Even as late as the close of the last century, the authority of the divan of Constantinople was generally respected. But where is the political power of Islam now? It is numbered among the things that were. Except in Turkey, we search for it almost in vain. And we shall soon see how little of power the Moslems possess even in Turkey.

Though the religion of Mohammed embraces in it some truth, to which we are to attribute much of the power and permanency which it has enjoyed, yet we must bear in mind it is characteristically a religion of the sword. As a distinctive system it exists by *force*. Yet when once forced on a community, or a nation, and allowed to develop itself, it has, with much error, brought forth some good fruit. But "all they that take the sword, shall perish with the sword," shall perish *with the laying down* of the sword. We need not apprehend that the religion of the Koran shall outlive the civil and military power of the Moslems. But what is the condition of this power at the *present time*? For an answer to this question, we must look to *Constantinople and the Turkish empire*.

¹ Foster's 'Mohammedanism Unveiled.'

Writing from the East, one says, "A deplorable anarchy prevails in Turkey. The European powers thought to strengthen the Ottoman empire by an armed interference in her internal quarrels, but they have only added fuel to the flame. Turkey is in the agonies of dissolution, and will soon be a corpse. There is no law, no safety, no security for property in this unhappy country. Is not this a sign that the last hour is coming for the followers of Mohammed?" Before Napoleon Bonaparte had inflicted the incurable wound on Rome, or exerted his dread commission in Heaven's retributive justice on Austria, Russia, and Prussia, for their wrongs on poor Poland, he had already aimed as deadly a thrust at the Sublime Porte; and but for the interference, in either case, of Protestant England, he would, in all human probability, have totally demolished the monstrous fabrics both of Popery and Islamism. By his expedition and success in Egypt, he not only himself struck a heavy blow on Turkish power, but he revealed to the whole political world the weakness of the Turkish empire. Hordes of Turks, Arabs, and Mamelukes, were seen to be no match for a European soldiery. Turkey has since lain a prey at the feet of Christian nations, to be seized the moment the victors can agree on the division of the spoil. Her people are demoralized; her institutions and opinions antiquated; her army without discipline or bravery; her government superannuated and without authority; a nation with no homogeneity, or moral and political cohesion; without manufactures or commerce, with little money, and less justice in her rulers, or security for her people; that is to say, all the vital parts of society are struck with death.¹

And so she remains, with no inherent power of her own by which to restore herself, or to preserve herself as she is, but only propped up by the jealousy of European nations. Strenuous attempts have been made of late years to reinstate the decayed energies of the Moslems. She remains but the shadow of what she was, "a sad spectacle of inevitable dissolution." We need only take the most cursory survey of Mohammedan countries as they now are, and the conclusion will be forced upon us that the power of Islam is on the wane. Many of its empires, celebrated in the history of past times, have already become Christian, or are subjected to Christian powers. The empire of the great Moguls is no more. Persia has little either of power or independence. Like Turkey, she only exists by sufferance. *Afghanistan* has been terrified and humbled. *Algiers* is subjected to a Christian nation. "Greece, awaking from her

¹ Correspondence of the 'New York Observer.'

long stupor, uttered the cry of liberty, in the name of glorious ancestors, and a heroic struggle achieved her independence." The right arm of Turkey was palsied at the battle of Navarino. Already there is not a Moslem power that can stand of itself.

But political power to Mohammedanism is essential to its existence; empire and territorial extension, essential parts of the promise to Ishmael; and as we see these passing away, we may receive it as an undoubted omen that the religion of the Moslems is drawing near its end. "The great obstacle," says an intelligent missionary, "to the conversion of the Mohammedans, is their *power*, and their pride of power; but the fact that their power is passing away, has produced a great change among them." Infidelity cannot compare the present condition of Mohammedanism with the past, without recognizing the hand of God in the change.

Nor will the same providential feature appear less distinct in a *religious* survey of the system. The *moral* power of Islam is as effectually weakened or annihilated as its political power. "Immorality," says one, "has awfully increased among the Mohammedans of Asiatic Turkey;" and others speak of "the decline of Mohammedanism in spirit and zeal;" "enthusiasm gone," "fasts unobserved, and the prescribed prayers and the ritual neglected." The power and spirit have well nigh departed, and nothing remains but the death-stricken body, ready to crumble to decay. And in correspondence with all this, we meet a physical wasting away of the once gigantic power of the Moslems. "*Depopulation*," says a correspondent from that quarter, "has been going on rapidly; during the year 1838, the plague, small-pox, and other diseases, carried off in one province most of the children two years old." In another district "where three hundred yoke of oxen used to be employed, the ground is now tilled with twelve. The country is drained of its inhabitants, too, by the frequent draughts of young men to serve in the army. There is every indication that the strength of the empire is gone. The waters of the great Euphrates are drying up."

"*And power was given unto him to continue forty and two months,*" 1260 years; which period has almost expired. The Rev. Dr. Grant, whose authority in this matter we may quote with much confidence, speaks thus of the approaching end of the great Eastern Anti-Christ: "In Persia it is commonly believed that the existing Mohammedan power is near its end. Calculations have been made by one of their seers, which lead them to believe that its days are numbered, and limited to a

very few remaining years. In Turkey, in Mesopotamia, and even among the wild mountains of central Koordistan, where the subject was gravely canvassed, I found a prevailing impression that the arm of the Mohammedan power is soon to be broken; and such, too, is the general belief among the Moslems of Egypt and Syria. Moreover, such is the posture of things in the East, and such the increasing developments of Providence, that a general expectation of a speedy downfall of the empire of Mohammed prevails throughout Christendom; while those of us who have resided within the borders of that empire have been sensibly impressed with the fact that we were the tenants of a falling edifice.

"A missionary, long resident in the metropolis of Turkey, remarked, that 'it requires no prophecies to satisfy us that the Mohammedan power is falling to ruins, and must soon be at an end.' The astonishing changes now taking place portend its overthrow. The Moslem feels that 'fate' has so decreed it; and the Christian may here learn that the Almighty has set bounds to its duration, and that its days are fast hastening to a close."

But Mohammedan countries present another aspect. Certain encouraging features pleasantly contrast with the foregoing. While the waters of the great Euphrates are gradually drying up, while the gigantic structure of Islam is falling to decay there is springing up amidst its ruins a more sightly edifice.

The late toleration act of the Sublime Porte, is but of a piece with the past history of Mohammedanism. Though the power of the Moslems is broken, their decaying energies are roused to resist the persecuting spirit of Antichrist, when found in the Roman, Greek, or Armenian churches. In the late persecutions by the Armenian Patriarch, the Turks, as usual, espoused the cause of evangelical Christianity, and raised the governmental arm to arrest the madness of the persecutors. It was the arm of Providence. True to its character, Mohammedanism is again a scourge and a judgment on a corrupt Christianity, and a *shield* against antichristian persecutors. Had not the sword of the crescent been drawn, where in other times, would the ravages of the Beast and the Dragon have been stayed? The mere chronicler of events asks why the Turks, in 1453, were permitted to take and hold Constantinople, and with such iron severity to hold control over the Eastern church. The Christian historian replies, "This very circumstance arrested the *perversion of the truth by a corrupt church*, and wrested from the hands of persecutors the sword of violence. The Moslems were the *watch-dogs of Providence*, to protect and to control the wolf."

Nothing short of the relentless arm and the iron sinews of the Turk could arrest the maddening progress of the Beast. In the late Armenian persecution, we again see the stern Moslem interposing the shield against the fiery darts of Antichrist.

And here we have to note another agency, which has been made, providentially, to produce the same result. I mean the movements of England and Prussia to secure the toleration of Protestant Christianity, and to resist the political influence of Russia through the Greek Church, and France through the Romish. Without this providential interposition, the palsied arm of Turkey would probably prove too weak to resist the unceasing encroachments of the Beast.

Indeed, throughout their whole history, the Moslems have been true to themselves and to the divine commission which they seem destined to fulfil, to *check and scourge Antichrist*. In Spain, the oppressed and outraged Jew hailed in secret the approach of the invading Saracens, regarded them as deliverers, and openly co-operated with them in attacking their Christian enemies. And good reason had they to rejoice at their deliverance from Gothic tyranny, as they "lived in peace and plenty under the milder rule of their new masters." Historians speak of the "brilliant age of the kingdoms of Cordova and Grenada as a cheering light amidst the darkness and ignorance which Europe then presented," of "their liberal toleration granted to all religious sects," "a wise and beneficent policy long characterized the Moors, and deservedly raised their dominions to a great height of prosperity."

To the Jews, says Milman, "the Moslem crescent was as a star which seemed to soothe to peace the troubled waters on which they had been so long agitated. Throughout the dominions of the Caliphs of the East, in Africa, in Spain, and in the Byzantine empire, we behold the Jews not only pursuing their lucrative and enterprising traffic, not merely merchants of splendour and opulence, but suddenly emerging to offices of dignity and trust, administering the finances of Christian and Mohammedan kingdoms, and travelling as ambassadors between mighty sovereigns.

Another feature which characterizes the Moslems of the present day, especially the Turks, is a struggling spirit of *reform*. The present Sultan, like his immediate predecessor, has been at much pains to cultivate an acquaintance with the West, and to introduce *European improvements*, and to encourage *European skill*. *He has effected many useful reforms*. And the present Grand Vizier is a liberal and a well educated man, acquainted with

European civilization, having been ambassador to Paris and London. He is labouring, and not without success, to modify the laws, and to correct the manners of the Turks. Not long since, we heard of the Sultan presiding in person at a meeting of his council, and himself proposing the abolition of the slave trade in his dominions; a measure which has since been carried into effect.

Innovations of the most encouraging character are daily becoming more and more rife among the Turks, showing a delightful progress of civilized and liberal ideas among the leading minds of the nation, which cannot but meet a response, sooner or later, in the popular mind. Monopolies are abolished; internal improvements made; restrictions removed; a regular system of taxation to take the place of a miserable and oppressive mode of "farming" out a town or province for a fixed sum. But the innovation of the mightiest magnitude, the one which has perhaps done most to break up the stagnations of Turkish orientalism, is the introduction of steam navigation. This has opened a new chapter to the sluggish mind of the East, and portends a revolution, moral, political, social, and intellectual, of vast interest to the Christian philanthropist. New elements of improvement are now set to work. Facilities of intercourse and communication are increased a hundred fold; mind is brought in contact with mind. Activity and enterprise in business are promoted, punctuality enforced, and a complete revolution effected on the stereotyped habits of centuries. The whole is told in a word, in the felicitous style of the Rev. Mr. Goodell, of Constantinople: "The Turks have been squatted down here for ages, smoking their pipes with all gravity, and reading the Koran, without being once disturbed. When, lo! a steamer dashes right in among them, and they have to scramble out of the way."

It is too, quite a new feature in those lands which have been left to pine so long under the pale light of the crescent, and one indicating the Hand of God at work for their redemption, that the Press has at length become no inconsiderable part of the machinery of modern society there. A large imperial printing establishment exists in Constantinople; "new Presses are daily set up in the principal towns of the empire, and all desirable facilities granted to writers and journalists." A large number of periodical works and journals are published in the Ottoman empire, among which we find the 'Ottoman Moniteur,' or State Gazette, by a Frenchman at the capital. All sorts of books are *distributed* through the Empire without obstruction; and reading-

rooms are established in some of the principal towns, supplied with all works of importance from France, Germany, and England. Books of travels are written and published by Turkish functionaries who have resided in Europe, relating to their countrymen the wondrous achievements of science and civilization, and showing the Turks how far they are behind Christian nations.

A complete change has, within a few years, been effected in Turkey, with regard to the periodical Press and books. But a short time since, printing was not known there; now it is in great honour. This is an advanced step in that long stagnant empire, presaging a no distant change. With the Sultan at the head of those who wish reform, Turkey is "making prodigious efforts to escape from a state of ignorance and degradation."

We may therefore conclude this chapter with the very pleasant reflection, that the countries occupied by the spiritual seed of the Ishmaelitish branch of the Abrahamic family, are, as never before, providentially prepared to receive the message of the true Prophet, and to act as co-workers with the spiritual seed of Abraham through the Heir of Promise, in the defence and spread of the truth. Already the "crescent is protecting the cross;" the State is throwing its arms around the Armenian converts, and saves them from the fury of their persecutors. And, what is beautifully illustrative of the rich beneficence of Providence, while the Turks have been protecting the persecuted Armenians, they have themselves been brought intimately and effectually in contact with the truth. The late persecution of the evangelical Armenians has presented the truth to the Turkish mind in a more tangible, visible, impressive form than all the preaching of the last century. In the victims of persecution, who have been brought before their tribunals, or been met in private or social life, the Turks have seen living illustrations of the power of Gospel truth, both in sustaining them in the furnace of affliction, and in transforming their characters. "Witnessing their excellent lives, and hearing them explain the true nature of the Gospel, the Turks are beginning now to feel that they never before had any correct idea of what constitutes real Christianity." The specimens heretofore before them neither gave any right idea of what Bible Christianity is, or held out any inducement to the Turk to change his religion. For the Turks, generally speaking, are (and always have been,) a better people, more honest, more virtuous than any nominally Christian people dispersed among them.

Providence has at length furnished the Turks with sterling examples of Christian character, and of the transforming power of Christianity living epistles, read and known of all men.

CHAPTER XV.

HAND OF GOD IN THE TURKISH EMPIRE. The Turkish Government and Christianity. Mr. Dwight's communication. Change of the last fifty years. Destruction of the Janizaries. Greek Revolution. Reform. Death of Mahmoud. The Charter of Gul Khaneh. Religious Liberty. Persecution arrested. Steam Navigation in Turkey. Providential incidents. Protestant Governments and Turkey. Their present Ambassadors. Foreign Protestant Residents. Late exemption from the plague.

It will not be void of interest, we trust, to notice here a little more particularly some of the providential movements which have brought Mohammedan countries, especially the Turkish Empire, into their present interesting position. It is but a few years since we could see nothing in the Turkish empire but an iron despotism, and nothing in the Turks' religion but a savage intolerance. Late accounts from that quarter have quite astonished us, they seem almost incredible; and would have been quite incredible in any age but ours. Says Dr. Baird, "the Turkish Government now favours the spread of the Gospel. The Pacha of Egypt and the Sultan of Turkey are disposed to protect missionaries, and the time is at hand when Mussulmans may, with entire impunity, embrace the Gospel." Indeed, such is the construction put on the late act of toleration, that such a time seems fully to have come. No Moslem may now be molested on account of rejecting Mohammed. "The people of Turkey," says another, "are in a wonderful state of preparation for the preaching to them of a pure Gospel." And adds the Rev. G. W. Wood, of Constantinople: "It is probably no exaggeration to say that within a year past (1846) more knowledge of the true Gospel has been spread among the Turks, than all which they had previously obtained since they first crossed the Euphrates."

Such a result is to be attributed very much to the late progress of Christianity among the Armenians of the Turkish empire, and to the recent persecutions among them. Never before has a *pure Gospel* been preached in Turkey so extensively, and certainly have the Turks never before had the excellences of *Christianity* so vividly and favourably illustrated before them. *The evangelical preaching, and liberal teachings of the missionaries*

have of themselves conveyed throughout the whole community an immense amount of Scripture truth; and, besides, have provoked to jealousy many a priest and bishop to go and do likewise. Hence, Gospel truth has been made, in a great degree, to pervade the Turkish nation.

Such changes are attracting the attention of the observers of human affairs. The most unbelieving philosopher will surely be moved to inquire into the reasons of so unwonted and unexpected changes, and will be nothing loath to trace out the steps, as far as he may, by which so great and pleasing a revolution has been brought about. To aid him in such researches is the design of this chapter.

The writer would here thankfully acknowledge his indebtedness to the Rev. H. G. O. Dwight, of Constantinople, for interesting facts found in this chapter, illustrating our general subject. Nor will he be careful to give him credit by quotation marks for his excellent and much valued communication, cheerfully yielding to so valued a friend and excellent missionary, all that is of any appreciable worth in the chapter. For the last eighteen or twenty years Mr. Dwight has been a close and discriminating observer of the hand of God in the Turkish empire. He has observed with the eye of a Christian philosopher, a philosophic historian, and a zealous, able, judicious, hoping missionary. He has, as the following paragraphs show, carefully watched the progressive steps of Providence as He has been preparing that hitherto unpropitious soil to receive the good seed of the word.

In a note accompanying his communication, Mr. Dwight says: "You have given me a mighty subject, and I feel wholly incompetent to the task of properly presenting it. After having tried to summon all the powers of my mind, (and also the aid of my brethren here,) to this deeply interesting investigation, I am sure I have said very little of what might be said, and what will be unfolded in eternity to the wondering minds of God's people, of all his providential interpositions in behalf of his Church here. I pray that the Lord will pardon me that, in my weakness, I have made so imperfect and unworthy a record of his doings around us, and that he will grant unto me, and to all his people, more and more of his divine aid to enable us to see more clearly his stately footsteps among the children of men. Let us remember that we have to do with One who openeth and no man shutteth, and shutteth and no man openeth. According to my opinion, God is omnipotent in his works of Providence, as he was in the work of creation."

To introduce the Gospel into Turkey fifty years ago, would have been an enterprise fraught with difficulties and dangers. Evangelical labours among the Mohammedans, would have been, (as perhaps they are still,) entirely out of the question. No Turk could have embraced the Christian religion, without losing his head, and the missionary who should have appeared in Turkey for the avowed purpose of converting the Mohammedans to Christianity in those times of the Janizaries, would probably have shared a similar fate. At any rate, his presence would not have been tolerated in the country for an hour. If he had come to labour only among the nominally Christian sects, he might not so soon have attracted towards him the attention of the Government, but his situation in the country would have been precarious, just in proportion to his success. The Patriarchs of the different Christian communities were then permitted to exercise a very arbitrary and tyrannical power over their own people. They could flog, imprison, and exile whom they liked, by the aid and consent of the Turkish Government, without being required to establish by evidence, any definite charge against the individual. In this way, even as late as the year 1828, the Armenian Patriarch procured the banishment of several thousands of his subjects, (many of them rich and influential,) and their property was confiscated, on a most frivolous pretence; their only crime being that they were Catholics, and did not, of course, symbolize with the Armenian church in their religious views.

The destruction of the Janizaries must be considered as among the most important providential first-steps towards breaking up this ancient system, and opening the way for missionary efforts. It was, in fact, the death-blow to the power of the Ottoman empire, although not seen to be such by him who inflicted it. From that moment the Turkish Government has been growing weaker and weaker, and its only hope of a renewal of its former strength, is an entire abolishment of the old despotic system, and the establishment of just and righteous laws, securing to all its subjects their proper civil and religious rights.

Of course, with the downfall of despotic power in the civil government, the downfall of ecclesiastical power derived from that government, is necessarily involved.

The revolution and independence of Greece is another great *event in the history* of the Turkish empire, which has been *made, providentially*, to work so as to favour the introduction *of the Gospel into the country*. Whatever has contributed to

weaken the original Turkish system, and render this government dependent on the great nations of Europe, must be considered as a providential instrumentality employed by the great Head of the Church, to prepare for the coming of his kingdom. Of course, the quasi independence of Egypt, and the frequent disturbances in Syria, and in other parts of the country, must be classed under this head.

Whatever providential circumstances of this sort compel the Turks to throw themselves upon their European allies for assistance or protection, or encourage those allies in officiously volunteering such assistance, must always tend to place Turkey more and more under the influence of the European powers; so that England, France, and Russia, have now come to have a sort of right to interfere in the internal regulations of this country, and the administration of its government. And, although these foreign powers sometimes pull in opposite directions, yet, on the whole, their influence is to advance civilization, and establish just and righteous laws, and religious toleration.

Since the overthrow of the Janizaries, *reform* has been the order of the day in Turkey; and, although the work has proceeded slowly, yet no one can deny that a steady progress has been made. Sultan Mahmoud possessed a clear, liberal, and independent mind, and he marched on, prudently and steadily, from step to step, in his efforts to establish the regeneration of his country; and before his death he had the satisfaction of seeing important changes introduced. He seems to have been especially raised up and qualified for the age and country in which he lived, and the high and arduous work to which he was called. The man of faith, who sees God's finger in every event that transpires in this world, most readily ascribes to God's special Providence, the raising up of such a sovereign as Mahmoud, at such a time. All his reforms, though such an effect was probably farthest possible from his thoughts, tended in a most remarkable manner, to prepare the way for the coming of Christ's kingdom in this land. The peculiar juncture at which he died, must also attract the attention of a believer in Providence.

Some Armenians of rank, who were exceedingly hostile to the spread of evangelical sentiments in their community, in the year 1839, through a combination of circumstances, gained direct access to the ear of Mahmoud, (a very unusual privilege,) and by *misrepresentations* procured his active hostility against those of *his subjects who had embraced the evangelical religion*. He was *induced to put forth his mighty power to persecute the true*

followers of Christ, and several were banished, and others were sorely threatened, and it was determined to make the most vigorous efforts to remove the missionaries from the country. When the persecution was at its height, and the enemies of God seemed to have every thing in their own way, and there were many fears that the garden of the Lord would be completely overrun and devastated by the destroyer, the great Mahmoud suddenly died, and with him, for the time being, passed away all the power of the persecutors to do further injury.

One of those who suffered banishment during this persecution, was Mr. Hohannes, now in America. He was then the leading man among the evangelical Armenians of Constantinople, and he was kept in exile a year after the Sultan's death; and it was the declared intention of his enemies, that this banishment should be perpetual. And they would probably have accomplished their purpose, had not God, in his Providence, raised up for him a deliverer, just in the time of need. A humane and friendly English medical man was appointed one of the physicians of the Sultan's palace, and this situation enabled him to speak a good word for the exile, which procured his restoration.

The changes that have taken place since the present Sultan came upon the throne, indicating a providential preparation for the coming of the kingdom of Christ in this land, are still more marked than during the previous reign. Soon after Abdul Medjid succeeded his father, the famous Charter of *Gul Khaneh* (so called,) was granted to the people, in the presence of all the foreign ambassadors. This was the more remarkable, since it was not only not called for by the people, but such were the prejudices in favour of the old system, that the new must be introduced with the greatest prudence and caution. The world then witnessed the extraordinary spectacle of a despotic monarch, of his own accord, granting political rights and privileges to a people so wholly unprepared for them, as to render the very offer of them dangerous to the peace of the community. The fundamental principle of this charter was, that the liberty, property, and honour of every individual in the community, without reference to religious sentiments, should be sacredly guarded. No one was to be condemned, in any case, without an impartial trial; and no one was to suffer the extreme penalty of the law, without the sanction of the Sultan. Here was a marked *providential preparation* for the protection of God's people in *time of persecution*. To the principles of this charter appeals *have since been made*, by suffering Protestants, hundreds of

times, and under its cover they have been protected; while, under the former system, there would have been no help for them.

But by far the most important innovation upon Turkish law and custom, as affecting directly the kingdom of Christ, is that which was effected chiefly through the intervention of His Excellency Sir Stratford Canning, namely, the abolition of the odious law requiring the decapitation of backsliding Mussulmans. The whole history of this movement is interesting in the extreme, and opens one of the most instructive pages in the wonderful book of God's providence. An Armenian young man, of obscure family, and of no personal importance, was understood to have become a Mussulman. This is an event of not unfrequent occurrence in Turkey. The individual in question, before being formally initiated into the Turkish faith, repented of his folly, and made his escape to a neighbouring kingdom. After an absence of a year or two, he returned, supposing that there would be no further search for him. He was soon recognized, however, and apprehended, and sentenced to death, according to Mohammedan law. The British Ambassador now stepped in, and interceded for his life. The promise was given by the Turkish Government that the young man should not be executed. Turkish fanaticism, however, prevailed, and the renegade was publicly beheaded. And furthermore, a few days after, a renegade Greek was also beheaded, in a village near Broosa. These acts of the Porte being in direct violation of its promise, and particularly the second execution, so closely upon the first, very naturally had the effect to render the honourable representative of the British Government more decided and peremptory in his demands. Sir Stratford could, of course, do nothing further for the individual whose case had been the particular cause of his remonstrances, but he demanded, and procured from the Sultan, a written pledge, that from henceforth, no Christian, becoming a Mussulman, and returning to his former religion, shall be put to death in the Turkish dominions. The French Ambassador united with the English in making this demand, and both were strongly backed up by their respective governments. The Russian Minister ultimately joined the other two. It was said by some, that the fact of the second person executed being a Greek, was the means of calling the Russian Government into action. The ground assumed by these European powers was, *that such executions were a public reproach cast upon the Christian religion, which is the religion of Europe.*

The promise of the Sultan has since been interpreted by the British Ambassador, and the interpretation has, again and again, been admitted by the Porte, that no religious persecution, of whatever kind, is to be allowed in the Turkish empire. This was, in fact, the precise wording of the verbal promise given by the Sultan to the Ambassador, though the written pledge was somewhat more restricted in its terms. This new principle, thus introduced, has been successfully appealed to, in numberless instances, by the Protestant Armenians, under the persecutions brought upon them by their ecclesiastics. They would, no doubt, have been banished, and even, in some instances, put to death, under the old Turkish system. It seems as if God, in his providence, permitted the Turkish Government to take the fatal step they did, in regard to that Armenian renegade, in order to call the attention of European governments strongly to the subject, and lead them to procure from the Sultan such a pledge against religious persecution, *just at that time*, when the wrath of the Armenian ecclesiastics was about to be roused up against the true followers of Christ among their flocks; whom they "would have swallowed up quick," if they had had the same power as formerly. The British Minister himself has been heard to express his admiration at the providence of God in this thing, and to declare that it was God *alone* who forced this concession from the Turks.

The weakness of the Turkish Government, dependent, as it is, for its very existence, on the favour and support of the great European powers, is thus a prominent cause (ordered and arranged by Providence) of protection and defence to the infant churches of God, in this land. And it should be particularly remarked, as a most striking illustration of that sacred saying, that "The Lord of Hosts is *wonderful in counsel*;" that through a sort of political necessity, not only France, but even *Russia*, was constrained to join hands with England, in compelling the Turks, in the instance referred to, to admit the principle of religious liberty into their country.

It is also a striking providential fact, which could not have been fifty years ago, that the only two *French* newspapers published in Constantinople, which are under the protection of the Turkish Government, now come out, openly and avowedly, in favour of religious liberty; and they have repeatedly urged *the point* in the clearest terms, that all civil and political power *should be taken from* the ecclesiastics, and they be compelled *to confine themselves* solely to their ecclesiastical functions. *Among the providences of God in so timing things as to meet*

the circumstances of his people, and favour the progress of the Gospel in this land, should be mentioned the following facts. More than once, in the infancy of the reformation in Turkey, when the ecclesiastical powers were ready to persecute, cruelly, the few who had renounced the errors of their church, quarrels have sprung up in the midst of the Armenian community itself, which have completely diverted attention from the Protestants, and, for a time, stayed the arm of the persecutor. Sometimes, the quarrel has been about the Patriarch, and once, at least, it originated in a spirit of jealousy between the bankers and tradesmen; and thus while, for years, nearly the whole attention of the ecclesiastics and chief men of the nation was absorbed in these internal disputes, the work of God was quietly and constantly gaining ground among the people. At length, these internal troubles were quieted by the election to the patriarchal office, of an obscure old bishop, whose chief recommendation was, that he was a man whom no party cared to claim, and consequently, the only one upon whom they could unite. He held his office much longer than was anticipated, and he was a man of so eccentric a character, bordering on insanity, that almost no one dared to approach him; for no one could possibly divine, beforehand, how he would receive any proposition, or whether a petition presented would be for the honour or disgrace of him who offered it. During his administration of two or more years, evangelical sentiments gained a firm foothold in the country; and, although there were many and powerful enemies of the truth, who were ready to use all their influence to root it out, yet the peculiar character of their Patriarch discouraged every attempt at a combined effort against the Protestants.

Thus the great persecution, which burst upon the heads of the devoted servants of God in Turkey, early in the year 1846, was stayed, by a series of peculiar providences, until the evangelical party was sufficiently enlarged and strengthened, and the principle of religious liberty was introduced and acknowledged by the Turkish Government, as has been related. At the beginning of his attempts to persecute, the Armenian Patriarch sent to the Porte the names of thirteen individuals whom he considered the leaders among the Protestants, with the request that they might be banished. Formerly, such requests were granted with the greatest readiness; but now, the astonished Patriarch received for answer, that henceforth *no one could be persecuted for religious opinions in Turkey.*

Another striking mark of the special providence of God in this movement, is the fact, that just before the persecution

commenced, a change of ministry took place in Turkey; and an anti-liberal and anti-English cabinet was exchanged for one composed of the most intelligent and large-minded men in the country. This cabinet still remains unchanged. The Grand Vizier, who is the leader of it, has long stood at the head of the reforming party in Turkey, and he is thoroughly opposed to all fanaticism and bigotry; and the Minister of Foreign Affairs, who, by a singular coincidence, is also the Minister of Religion, is a man of like spirit. Both of them have resided in England, and other parts of Europe.

Under the same general head with the foregoing, that is, the providential adaptation of things to meet the wants of the Church, the opening of steam navigation in this country should be mentioned. When the first missionaries came here from America, not a steamboat was established on any of these waters. The first missionary stations occupied in Turkey, (north of Syria,) were at Smyrna and Constantinople. Owing to the current in the Dardenelles, the upward passage of sailing vessels, from Smyrna to Constantinople, was frequently thirty days. This was a serious hindrance to our communications, and especially to the transmission of the products of our press. The first steam communication established in the country, was between these two cities. Our next missionary stations were at Broosa and Trebizond, and in a short time lines of steamers were placed upon these routes; and, although many predicted that they would not succeed, they have become exceedingly profitable concerns. The line to Trebizond also connects us very directly with our Oroomiah brethren. At Nicomedia and Ada Bazar, although we have no missionaries stationed there, yet the work of God has been such as to render frequent and easy communication desirable; and, behold, a line of steamers is placed there also, as if for the very purpose! Another line has, for some time past, connected Constantinople and Smyrna with Beyroot. *In every instance* the missionary has gone first, and after a necessity has been created for frequent communication, for the purpose of forwarding the Lord's work, *a line of steamers has been established!* The men of the world would no doubt smile at the intimation that there was a particular providence in these arrangements, and I would that there were more such *faith* in the world for them to smile at. It is no doubt true, that those *who have brought forward these enterprises* thought only of their *own advantage*, or of some other mere worldly end; and it never *came into their minds* that they were doing any thing to meet *the wants of the kingdom of Christ* in this world, or to fulfil his

purposes. "They meant it not so, neither did their hearts think so," and yet the believer in God's providence, who knows that "God worketh all things after the counsel of his own will," and that worldly men, and even wicked men, are often his tools in carrying forward the purposes of his kingdom, cannot fail to trace all these arrangements directly to the intervention of God, who was thus providing facilities for his servants to spread far and wide the news of salvation. Within the same period of time, also, have those more extensive steam routes been opened, by which missionaries, and friends of the missionary cause, throughout the four quarters of the globe, are now enabled, with great frequency and certainty to communicate with each other.

I will close this communication with the statement of several facts, illustrating the providence of God in taking care of his people in this land, leaving it with you to arrange these facts as best suits your purpose.

In the year 1845, a young Armenian, in the village of Kurd-beleng, who was led to receive the Scriptures as his only guide, was cruelly beaten, at the instigation of the head priest of the church, and by order of the chief ruler in the Armenian community of that place. The priest and ruler were both present on the occasion, and they procured a Turkish police officer to inflict the punishment, giving him rum to drink that he might lay on the blows with a more unmerciful hand. The poor man suffered dreadfully, having been beaten with a heavy stick, and immediately after he was compelled to leave his shop, his father's house, and his native village, and to wander, an exile, among strangers.

The providence of God soon began to give intimation that the rich and powerful oppressor and persecutor of his people was not to escape unpunished in this world. This ruler began to be odious in the eyes of the people, and they at length found means to remove him from his office; although their action was not at all connected with any religious question or movement among them.

The chief ruler of the Armenians in Nicomedia, who was himself a persecutor of the church, and a powerful and notorious oppressor of the people in that part of the country, went in person to Kurdbeleng, and by his overpowering influence succeeded in reinstating his degraded friend, against the wishes of the majority of the inhabitants. In returning home, after accomplishing this piece of iniquity, he fell from his horse, and fractured his skull, and within a few days died a miserable death. Months passed away, when, one day, as the restored ruler at

Kurdbeleng was sitting in his own house, a musket ball was fired through the window, and, entering at one of his eyes, passed through his head, and laid him dead on the spot! The assassin was seized, and he confessed the deed, but declared that he was paid to perpetrate it by an individual whom he named, and was also urged to it *by the same head priest of the church, who had procured the cruel beating of the young man for his evangelical sentiments! That priest is now in prison, awaiting his trial, as a murderer!*

But this is not the end of the story. The individual who inherited the estate and office of the Nicomedian ruler, also lent his influence for the persecution of God's people. Not long ago, some of the leading persecutors from Constantinople were visitors at his house, from which they set out in the night on their return home, having carelessly left their lighted pipes in their bedroom. The house took fire, and was entirely consumed, with a large amount of jewels and other property, taking away nearly all the man possessed, at a stroke.

My other narrative is of a different kind, though not less striking as an illustration of the wonderful workings of Divine Providence. In the year 1839, the reigning Patriarch, Hagopas by name, was actively engaged in persecuting the Protestants. He issued a thundering bull against them, and several of the leading men among them he caused to be banished. While employed in this hateful work, he was also engaged in building for himself a large house, with money procured, as usual, by exactions from the people. *This house is now become the Protestant Chapel in Constantinople.* Thus while with one hand he was persecuting the Protestants, and labouring for their complete extermination in 1839, with the other, he was erecting a chapel for them to occupy in 1846; and it is the only building, so far as we know, that is suitable for this purpose, and obtainable by them, in the whole of Constantinople proper! The Patriarch built the house for himself and brother, and subsequently gave it to the latter as a present. This brother has since become a Protestant, and thus it is that his house has fallen into the hands of the Protestant congregation. It is at present hired for a term of years, as a place of preaching, and we doubt not that it will be held for this purpose, until the providence of God points out to the evangelical Armenians a still more suitable place.

A circumstance of no small moment to those who love to study the doings of Providence, is, that within a few years past, Protestant governments in Europe have taken a far deeper interest than ever before, in the prosperity of the Protestant cause

in the world, and especially in Turkey. There is no need that I should here introduce the question whether this interest has always led them to the right course of action or not; or the inquiry, which is still farther back, how far governments, as such, are called upon to meddle with religion. One point I think must be clear to all, namely, that the Protestant governments of the world have a right to use a moral influence in behalf of oppressed and persecuted persons, and especially Protestants, wherever they are found. And who can fail to recognize the finger of God in it, that the cabinets of England and Prussia have, within a few years past, exhibited an interest on this subject, which is altogether new; and I may add, which is altogether *timely*. Without expressing any thing to the detriment of previous cabinets and previous embassies, it is to us exceedingly plain in regard to Turkey, that as the work of God's Spirit has gone on here, and the people of God have multiplied in the land, the Lord, who is "wonderful in counsel," has put it into the hearts of Protestant sovereigns and their ministers to sympathize with these people in their trials: and he has also so ordered it, that serious minded men, who feel a personal interest in the spiritual welfare of the world, should be sent here to represent their respective governments. I would, therefore, here record, with gratitude, that during the course of the persecutions that have been waged here against the Protestant Armenians, not only have the British Ambassadors, His Excellency Sir Stratford Canning, and the Right Honourable Lord Cowley, who has occupied his place during his absence in England, promptly acted in behalf of the oppressed, but also that Mr. Carr, the Minister of the United States, M. Le Coq, the Prussian Minister, and Count Perponcher, his successor, have always been ready to address to the Porte remonstrances against the persecuting acts of the Armenian ecclesiastics, based upon the promise of the Sultan, that henceforth there shall be no more religious persecution in his dominions. Nor must I omit to mention that, while for a long course of years the representative of the Dutch Government here was a Roman Catholic, a native of this country, during the past year, Baron Mollerus, has been sent out from Holland to fill this place, he being not only in name a Protestant, but also evincing a real interest in the establishment and prosperity of Protestantism in this land.

In close connection with this, is the circumstance that foreign Protestant residents have been accumulating here very rapidly within these few years past, forming a community of Protestants, highly important to the interests of religion in the

country. A large number of English, Germans, and Americans, have come out, by the express call of the Turkish Government, to engage in its service, in the various departments of agriculture, manufactures, medicine, literary instruction, and military tactics. Although the individuals filling these places are not all what they should be, yet many of them would be an honour to any country, and some are very decided religious characters. About eight miles from our residence, an English colony has recently grown up, in connection with some iron and cotton works belonging to the Government, and there will soon be nearly a thousand Englishmen there, including men, women, and children. At present, we supply them with regular preaching every Sabbath, but there is no doubt they will, ere long, have a pastor of their own from England, and also a school-master; and the influence of such a Protestant colony must be very important in Turkey. A large woollen factory has been established near Nicomedia, and very providentially the gentleman who was first called to take the superintendence of it was an English Christian, of a very decided and consistent character. He with his family resided in Nicomedia for nearly three years, during the whole of the persecution, and from their position they were enabled often to succour the oppressed, and in other ways to exert a very happy influence in that town. When the Protestant Armenians there were driven from every other place of meeting, this gentleman kindly opened a room in his house, where they assembled, unmolested, every Sabbath. When the severity of the persecution was passed, he and his family were called to return to England, where they still remain.

Last of all I would mention, among the providential circumstances which have here combined for the furtherance of the Gospel, is the complete cessation of the plague. For many years before the missionaries came to this land, and for several years after their establishment here, the plague was an annual visitor, in a violent epidemic form, and there was scarcely a month in which cases of it were not reported. Its influence on missionary operations was disastrous in the extreme. Our schools had to be disbanded, our congregations broken up, and social intercourse almost entirely interdicted. For ten years past, during which the work of God has been constantly prospering here, and constant meetings and intercourse with the people have been called for, *we have been entirely exempt from disease! Not a single case has occurred in this city, so far as our knowledge extends!* Truly "the Lord of Hosts is wonderful in counsel, and excellent in working."

CHAPTER XVI.

Africa, the land of paradoxes. Hope for Africa. Elements of renovation; Anglo-Saxon influence; Colonizing; The Slave Trade and Slavery; Commerce. A moral machinery, education, the Press, a preached Gospel. Free Government. African Education and Civilization Society. The Arabic Press. African languages.

"Ethiopia shall soon stretch out her hands unto God." Ps. lxxviii, 31.

AFRICA next demands our attention. Though both Moham-
medan and Pagan, it deserves a separate consideration. Ignorant, debased, abused, this continent has lain, till quite recently, hopeless, except to the eye of faith. But is there now hope for poor Africa? Does any morning star, any harbinger of light, arise over that dark land? Yes; the angel having the everlasting Gospel to preach, is flying, too, over that dark region, with healing in his wings, distilling blessings over the land of Ham. There, too, the hand of God is mightily at work, laying tribe after tribe at the feet of Christian charity, imploring the lamp of life and the full horn of salvation.

The light of Christianity, which, in the early ages of the Church, shone in Africa, and numbered among its disciples some of her brightest ornaments, long since set in darkness; and long and deep has been that darkness. Africa has since been given a prey to the fierce rule of the Arabian Prophet, to the sottish dominion of Paganism, and to the cruel ravages of the slave trade. Africa has been cast out by the nations into outer darkness, beyond the furthest verge of common humanity. But she has once more come into remembrance. *The hand of the Lord is now stretched out for her deliverance.*

A brief survey of some providential movements towards this long forsaken continent, will verify this assertion. Such is the design of the present chapter.

Africa is the land of paradoxes, enigmas, mysteries. If we had no other argument to show that our earth has not yet fulfilled its destinies, and, of course, is not ready to be offered, we would present, as such an argument, the past and present condition of Africa. With all her vast natural resources, her fertile soil, unparalleled advantages for commerce, and "infinite variety of physical and national character," she has remained little more than a blank on the map of human development. With the exception of Ethiopia, Egypt, and Carthage, Africa has strangely and mysteriously played no part in the history of man. *"She has hung like a dark cloud upon the horizon of history, of which the borders only have been illuminated, and*

flung their splendours upon the world." Yet to the philosophic historian, there has been acting on that theatre a drama of no common interest. The great Architect has been pleased to make Africa the theatre on which to exhibit the extremes of human elevation and depression, of natural beauty and deformity, of fertility and barrenness, of high mountains and boundless deserts, of burning sands and eternal snows.

Africa has furnished some of the noblest specimens of humanity, plants of renown, delightful examples of civilization, refinement, and advancement in the arts and sciences, in literature and religion, in civil liberty and free government. And the same soil, too, has been loathsomely prolific in ignorance, barbarism, superstition, oppression, and despotism. There, some of the fairest portions of the globe have, for three thousand years, "been stained with blood and unrevenged wrong, overhung with gloom and every form of human woe and human guilt."

But there is hope for Africa. The hand that is moving the world, is at work in the land of Ham. We are able there to trace the same felicitous combination of circumstances, preparing Africa on the one hand for her regeneration, and on the other, providing facilities and resources for the work. Nearly co-existent with the birth of modern benevolent action in England and America, there commenced a train of providences in Africa, and, in respect to Africa, worthy of special remark. The first love and the first sacrifice of the American church was given to Africa. The darling object of Samuel J. Mills, who was, more than any other man, the father of benevolent enterprise in America, (the object for which he seems to have been especially raised up,) was the melioration of the condition of Africa. The civil, moral, and spiritual degradation of that benighted land, lay with continual weight on his mind. Through his instrumentality, a seminary for the education of young men of colour, with a view to their becoming missionaries in their father-land, was established, and went into operation under a Board of Directors appointed by the Synod of New York and New Jersey, with Mills for their agent. The last months of the life of this devoted man were spent on an exploring tour on the Western coast of Africa; the last energies of his great and comprehensive mind, and the best affections of his big heart, were devoted to that long neglected land. Yet some years before Mills explored *the wastes of Western Africa*, European Christians had begun *their work in South Africa*.
Our business at present is with the Hand of God, that has

opened the door to this great field, and is now holding out the promise of a great and no distant harvest.

1. We see the Hand of God auspiciously at work for Africa, in the introduction and increase on that continent of *Anglo-Saxon power and influence*. We have seen, the world over, that this is a signal of advancement among barbarous nations. It is the lifting up of the dark cloud of ignorance and superstition, that light and truth may enter. It is the harbinger of the Gospel; it prepares the way, and protects the evangelical labourer, and furnishes facilities and resources for the work.

Such a power and influence is now begirting Africa, and is waxing stronger every year. At Sierra Leone, Cape Palmas, Liberia, and the Cape of Good Hope, the Anglo-Saxon element is taking deep root, and its widely extending branches are overshadowing large portions of those domains of darkness, and dropping over them golden fruits. In this we discover a divine presage, that the time to favour this long abused, ill-fated continent, is at hand. We hazard no conjecture as to the ultimate destiny of England or America, but we cannot be mistaken that Anglo-Saxondom is now being used as the right hand of Providence, to civilize, enlighten, and Christianize the Pagan world. Whatever may be the *motives* of England in extending her empire over Asia and Africa, or of America in making her power felt, and extending her commerce, it is not difficult to see what God is bringing out of such extensions of dominion and power. But for British power and British sympathy, under the favour of Heaven, Africa, with scarcely an exception, might, to the present day, have had the "tri-coloured flag waving on her bosom, bearing the ensigns of the mystery of Babylon, the crescent of the false Prophet, and the emblems of Pagan darkness, from the shores of the Mediterranean to the colony of the Cape of Good Hope."

2. Another providential feature of a kindred character, is the present plan of *colonizing* on the coasts of Africa. The influence of colonies is not now a matter of theory, but of experience. Carthage was a colony; the wealth, power, civilization, and magnificence of that ancient kingdom, was not an indigenous growth of an African soil. It was an exotic, transplanted thither, and there made to flourish till it spread its branches far into the interior, and covered many tribes and nations with its shadow.

What we are concerned with here, is the influence of the introduction into a Pagan country of an enlightened, civilized, thrifty, foreign population. They furnish, first, a tangible, living

example of what skill, industry, and intelligence can do. And as the superior and inferior classes mingle together, this skill and industry will be communicated and received. It will provoke to imitation; and the advantages on the part of the inferior class are immense; immense before we admit into the account the *moral* element, which we shall see enters largely into all modern systems of colonizing.

The Carthaginians too well understood the power of a colonizing policy, not to prosecute it to the extending of their empire, which, in turn, became a vast benefit to the adjacent tribes and nations of native Africans. Most ancient historians have noticed this admirable policy of the Carthaginians: "It is this way," says Aristotle, "Carthage preserves the love of her people. She sends out colonies continually, composed of her citizens, into the districts around her, and by that means makes them men of property; assists the poor by accustoming them to labour." The natives gradually intermingled with the colonists, and formed the strength of the Carthaginian State. Herodotus affirms that, beyond the dominions of the Carthaginian empire, no people could be found in settled habitations, and engaged in agricultural pursuits. But no sooner did these same nomadic tribes fall beneath the transforming process of Carthaginian colonization, than they became civilized, enlightened, and comparatively refined, and were found engaged in "the peaceful occupations of the field." As examples of this, another ancient historian, Scylax, describes the country around the lesser Syrtis and Triton Lake, as "magnificently fruitful," abounding in tall, fine cattle, and the inhabitants distinguished for wealth and beauty. Another region, according to Strabo, between two and three hundred miles in length, extending southward from Cape Bon, and one hundred and fifty miles in width, was also distinguished for its fertility and high cultivation. It embraced the most flourishing sea-ports, and was crowned with agricultural settlements.

Such was the transforming power of ancient colonization in Africa, a colonization confessedly deficient in some of the most powerful elements which enter into modern schemes of colonizing. For of all the transforming elements ever thrown into the confused mass of Paganism, Christianity is the most powerful. Civil and religious liberty is another mighty element; speculative science, another; and practical science, yet another. The *first and the mightiest* of these, was entirely wanting in the colonizations of Carthage, and the others scarcely entered into the account.

What, then, may we reasonably expect as the fruit of modern colonization? The hand of the Lord is in it. The two great Protestant nations, whose language, literature, and science, contain nearly all the truth there is in the world, and whose churches nearly all the religion, and whose religion nearly all the benevolence, and whose governments nearly all the freedom, have, in the wondrous workings of Providence, been moved to colonize in Africa. The English have colonies at the Cape of Good Hope, and in other portions of South Africa; on the Senegal and the Gambia, at Sierra Leone and Cape Coast Castle; and they are beginning to occupy the mouths of the Niger. And there are American colonies (now an independent government,) at Liberia and Cape Palmas. And these colonies are very much under the auspices of religious and philanthropic influences. Now, with the example of Carthage before us, what have we reason to expect their influence will be on Africa? Certainly nothing less than that they shall furnish tangible illustrations of the religion, the skill, industry, and enterprise of the people there colonized; exhibiting the advantages of science, of improvement in the arts and in agriculture, and of a well ordered government; that they shall continue to extend their commerce and other benefits gained, back into the interior, constantly reaching their arms abroad, and gathering tribe after tribe within the pale of their influence. Agriculture will be encouraged; a market opened for its avails; the slave trade thereby be effectually discouraged; savage life be abandoned, and the way for the Gospel and all its concomitant blessings be opened. The colonist will be seen to possess almost every advantage over the native, and the latter can scarcely do otherwise than to fall in with the new order of things, in proportion as he comes in contact with the colony.

Experience gives no hope of success in efforts to *evangelize* Africa, except through Christian colonies. The Moravians, who have yielded to no obstacles, either amidst the snows of the poles or the burning heats of the equator, or from the wrath of man, or the elements, failed in Africa. "Attempts at sixteen different points, made with the heroism of martyrs, to establish schools and missions, they have been forced to abandon, and to retire within the protection of the British colonies. And they now despair of every process, but that of commencing at these radiating points, and proceeding gradually outwards until the *work is done.*"

But there is one peculiar feature in the colonization now going forward in Western Africa, more strikingly providential

and more potent in its bearings on the natives than perhaps has been well understood. I mean the fact that the colonists are of the *same race* or species, as the natives among whom they are colonized. Any one acquainted with the habits and modes of reasoning which prevail on this subject among rude barbarians, must know that their habits of generalization are very imperfect. They have no idea that all men are of "one blood," the same order of beings, and that what is true of one people may, under similar circumstances, become true of another. You may place by the side of a tribe of native negroes, or native Hindoos, a colony of white men and women, well educated, well bred, industrious, intelligent, thrifty, moral, and religious, who have, in every thing, made decided advances beyond the barbarous condition of man, having convincingly demonstrated the capability and improvability of man; and yet, in theory, it will exert no influence on the barbarous tribe, and in practice, but a very slow and partial influence. And why not? Simply because the barbarian sees the development (which he may admire and wish he *could* imitate,) made in what he believes to be another order of beings. He does not believe it imitable by himself or his people. It is a development in the white man's nature not in his.

But no such difficulty impedes the progress of improvement in Africa. The native Ashantee or Foulah, recognizes, in the improved condition and character of the colonist, his own flesh and blood, his own colour and species; and he no longer doubts the improvability of his own tribe.

3. But the thought may be allowed to assume another shape, and we shall have no less occasion to admire the wonder-working Hand.

Cordially as every good man is bound by conscience and by God, to detest and abhor from the innermost recesses of his soul, the slave trade and a wicked system of slavery, he must admire that gracious Hand in so controlling even man's bitterest wrongs, as to educe from them a lasting and general good. If God did not bring good out of evil and praise out of man's wrath, how little good would come of this poor world, how little praise accrue to his name!

The slave trade and slavery are giant wrongs, monstrous sins; but let us see what God is bringing out of them. Thousands of *wretched beings* are yearly forced away from their homes, *amidst shrieks*, and conflagrations, and blood; submitted to the *horrors and deaths* of the middle passage; reduced to bondage *cruel as death*; awful is the sacrifice of liberty, happiness, and life;

of every thing worth possessing; yet, from this dark and troubled ocean of sin, He whose ways are not as our ways, deduces a great and lasting good. These wretched victims of man's avarice and cruelty, were benighted Pagans. Their land was the region and shadow of death, the habitations of cruelty. They were brought to a Christian land. In the durance vile, as they toil out their wearisome years, many come in contact with the benign influences of Christianity. To the poor the Gospel is preached. This angel of mercy meets them in their wearisome pilgrimage, sheds light about their gloomy path, and brings rest and peace to many a weary and heavy laden soul. Many become Christians, and many more, in spite of the mountain-burdens which crush them to the earth, rise far above their original condition in their native land. Thus God, in the hot furnace of affliction, and in defiance of all human wrong, prepares his materials for the regeneration of Africa. Thousands thus fitted return to the land of their fathers, to teach and exemplify a pure Christianity; to encourage industry, agriculture, and learning among the natives; to create a market for the products of honest industry, and thereby to remove one of the strongest inducements to the slave trade; to exhibit the advantages of a settled life, and of an organized government, and to inclose within the arms of civilization and Christianity, tribe after tribe in the interior; and by these several means, to extinguish, most effectually, slavery and the slave trade.

It is, again, through the wrongs inflicted on Africa, that she has been brought to the distinct and favourable notice of the whole Christian world, and been able to enlist its profoundest sympathies and prompt compassion. The heart of Christendom yearns for poor, bleeding Africa, and it is not too much to expect that her emancipation, and freedom, and evangelization, will become objects of intense interest to all philanthropists and Christians. Recent movements of Providence favour such an expectation.¹

¹ With many good people it has been a subject of profound regret and lamentation, that the work of emancipation in our country should be retarded, and the cause of African colonization be maligned and hindered by the strange fanaticism of a large class of the professed friends of the slave. Why this seeming disaster? The marvel will cease as we look towards the end. Had the States of Delaware, Maryland, Virginia, and Kentucky, freed their slaves, as in all probability they would but for the *injudicious and provoking agitation of northern abolitionism*, our African colonies would have been inundated by a multitude of emancipated negroes, *but ill-prepared for self-government, and before the colonies themselves had become so established, and their principles so matured, that they*

But here we shall need to look for a few moments in another direction, that we may the better comprehend what God is working out for Africa. It is always delightful to observe the *timings* of Providence, how one thing is made to answer to another. With one hand, God is preparing Africa to receive the richest of Heaven's blessings; with the other, he is preparing the materials and instruments by which to carry forward the ameliorating process. And, at the same time, he is arousing the energies of philanthropists and Christians, to enter the field now ripe for the harvest.

During the last twenty years, changes have been taking place in the slave-holding portion of our country, in reference to slavery and the enslaved, which augurs well for the work of emancipation at no very distant day. Public sentiment has changed. Slavery is now very extensively regarded as a public burden, an evil. The coloured man is no longer regarded as incapable of holding stations, and pursuing occupations like white men; the laws which prohibited the education of slaves, have to a great extent, become a dead letter; and the idea that slavery is a *necessary* institution at the south, because white men cannot labour in that climate, is quite exploded by the late immigration into that part of the country, of Irishmen and Germans, who have extensively become labourers there. Slave labour is every year becoming less and less valuable; and, of consequence, *self-interest* is fast eradicating the evil.

Such changes have not only done much to facilitate emancipation, but to prepare a great multitude to emigrate to Africa, and to be useful citizens there: school-masters, preachers, statesmen, and useful members of society in every rank of life. In no respect, perhaps, do we more clearly discern the hand of God, than in the late educational and religious movements among the slaves. God has wonderfully vouchsafed his Spirit to this ill-fated

should not be overwhelmed in the moral siroccos of Africa, amalgamated in the heathen tribes about them. Abolitionism came in to retard a ruinous prosperity. A government is now established which is in the hands of coloured men, who have managed their own affairs until they have satisfied themselves and the world of their ability for republican government. "Schools and churches, and their necessary organizations, have been operating for years. Society in all its great departments is organized, opinions formed and principles established." And the way is now prepared for emancipation and colonization to go on hand in hand, to *almost any conceivable extent*. What would have been the result of *our experiment at self-government and religious freedom*, had the present *immense accessions of European population poured in upon us fifty years ago, while our institutions were yet in their infancy?*

class of our countrymen. To the poor the Gospel has been preached, and they have received it gladly. "In no period since the existence of slavery," says an intelligent writer, "has there been such attention paid to the religious instruction of the slaves, as in the last ten years; and in no part of the world have there been gathered richer fruits to encourage the labourer." "It is truly surprising and cheering to witness the almost universal feeling and interest on this subject, and the extent to which they have carried out their plans, in establishing schools and churches, and obtaining missionaries and teachers for the sole benefit of the coloured people. Some of the church edifices, which are neat and costly, are owned by the slaves themselves, with regularly organized churches, and large orderly congregations, where they enact their own laws, manage their own finances, and take up collections for benevolent purposes. Some of their churches are large, numbering from one to two thousand communicants."

And in connection with these churches, you may meet Sabbath-schools of from one to two hundred children, who are faithfully taught the Bible; and there the Christian mistress, sitting in the school-room from morning till night spending her strength in teaching her young slaves, and endeavouring to prepare them for the enjoyment of freedom; and this, month after month; living among them, not of choice, but because she "dares not run away from a duty which she feels God, in his mysterious providence, has imposed upon her." Says another lady, "I am living here an exile from my home, on account of my slaves, which have been entailed upon me, and which I cannot part with, for they will not consent to be separated from me."

The truth is, the more intelligent and better class of people at the South regard slavery as a "moral and pecuniary evil," and contemplate the certainty of abolition, and the importance of educating the mind and elevating the character, and preparing the slave for that liberty which they feel sure God designs him one day to enjoy. Such are topics of not unfrequent discussion at the South.¹

But I am unwilling to dismiss this topic here. The South is now furnishing delightful indications that God is there preparing a multitude of men and women for the high responsibilities of their future destiny, when the time shall come for their removal to the land of their fathers; that they may go thither, instructed in the principles of our blessed religion and of civil

¹ Rev. E. W. Sawtell, in the 'New York Observer,' April, 1847.

liberty, to be instruments of inestimable good to an ignorant, degraded, and barbarous continent. The intelligent writer already quoted, describes another scene which fell under his observation, too fitly illustrating the point in hand, not to be transcribed at length. Few at the North may be fully aware that such things are to be met with on slave-holding territory. Every Christian and philanthropist will rejoice, and see therein the good hand of the Lord in the execution of his benevolent purposes towards Africa.

Having attended, by invitation, public worship on the premises of a wealthy slave-holder, in a "commodious brick church, erected exclusively for the accomodation of his coloured people," where he met a "most orderly, well-dressed, well-behaved congregation," and a slave in the pulpit, who delivered a "most sensible, appropriate sermon." Mr. Sawtell, on returning to the house, took the occasion to learn more of this gentleman's views on the "subject of preparing his servants for liberty in this world, and happiness in the next."

"Why," said he, "we must educate them; we owe it to our slaves, and now we have the power to do it. We must instruct them in the Christian religion, in the mechanic arts, in the principles of free government, or their freedom would prove a curse instead of a blessing.

"I speak not," said he, "theoretically, but from experience. I have already educated about one hundred of mine, who have, of their own choice, gone to Liberia; some of them are merchants, some farmers, and others mechanics. I gave two of them a collegiate education, and the rest I educated myself; and I have the satisfaction of knowing that they are all doing well, are useful and happy. One of them is a missionary, and he writes me that he has nearly two hundred native African children in his school; teaching them our language, our religion, and our laws; and that you may see for yourselves, read these letters." Here he handed a number of letters received from the colony of Liberia, from those that were once his own ignorant slaves; and, to say nothing of the elegance of diction and penmanship, they were so filled with expressions of joy and rejoicing, of love and gratitude to their master, as to make it utterly impossible to read them without weeping; addressing him by such endearing appellations as, "dear father," "dear parent," "dear benefactor," and declaring at the close, that they had but one single wish *for ever visiting the United States again, and that was, "that they might see, once more, their dear old father before he died."* "Now," said this old gentleman, "this is my idea of our duty

and obligation to the slaves, and of God's purposes in sending them here; and what I have done for those in Liberia, I am going to do for all."

On asking him how he managed to teach so many himself, he replied, "I have them divided into four classes: at daylight, on Sabbath morning, I call the first class, and drill them in reading and spelling, till breakfast. After breakfast, the second class is called, and they go through the shorter catechism and the ten commandments. Then comes the hour for public worship, when one of the servants, who is a minister, becomes the teacher, and I the learner. After public service, the other two classes, more advanced, are carried through their respective lessons in the same way as those in the morning. This is the way I spend all my Sabbaths; nor do I suffer any intrusion from my neighbours, unless it be one who is desirous of learning the art of doing good, and of training up his slaves for the high purposes and destiny for which God designs them."

But another peculiarity in this man's system of training his slaves for freemen is, that he allows of no arbitrary control or punishment. In fact, his slaves are organized into a perfect republic, possessing all the elements of a free, legislative government. Their trials for any misdemeanor or crime, are by jury, witnesses examined, and special pleadings, with all the solemnities of a court. In important and difficult cases, the old master is sometimes called in to preside as judge, and decide upon some difficult points of law; but the verdict, the sentence, and its execution, are all in their own hands.

Thus it is in this way they are learning important and practical lessons in the principles of civil polity and jurisprudence. And if we ask this benevolent man for his motive in all this, his answer is worthy of being recorded in golden capitals. "Why," said he, "intelligence, virtue, and religion constitute the only sure basis of a republic. I believe Africa is to be a republic, and receive our language, laws, and institutions; and I believe the cupidity of England, in first introducing slaves upon this continent, is to be overruled for the furtherance of this cause, and so many of these instruments as God in his providence has placed in my hands, I want to prepare and get them ready to meet their high responsibilities when the time for action shall come."

And so believe I. Monstrous as the curse of slavery is, disgraceful as it is to our country, and cruel as are the dark deeds of those who perpetrate this wrong on humanity, God seems likely to overrule it for a great and general good, and by means

the most unexpected. Slave-holders are softened into pity towards their helpless vassals, and have set themselves to prepare them for liberty; *slave-traders*, (as the gentleman just referred to once was,) have personally become their teachers and nursing fathers; famine, pestilence, and oppression in the old world, have driven the vassals of Europe to this new world, to do the work now none but the African, and thereby to remove the supposed necessity of Slavery; and many other like providential interpositions combine to fit a great multitude of the coloured race in America to go forth and bless the dark continent of Africa. God's thoughts are not as our thoughts, nor his ways as our ways.

The South possesses the grand lever for raising Africa. "Let the foot of it be placed at Liberia; let Christian patriots and philanthropists throw their weight upon this end of it, making the Bible the fulcrum, and ere long Africa with her sable millions will be seen emerging from the long night of cruel tyranny and barbarism, into the pure sunlight of civilization, with her churches and schools, her colleges and legislative halls, her poets and orators, her statesmen and rulers, taking their position among the enlightened and civilized nations of the earth. The Lord hasten it in his time, and to him be the glory!"

4. There is another point from which we must contemplate the same mighty Hand. It is in respect to *commerce*; a kindred feature with one already named. Commerce and the colony are working together, and much in the same way. A legitimate commerce is God's instrument for the civilization of the world, and the channel through which he brings about its evangelization. It was commerce which gave to ancient States their renown, and laid the foundation of their greatness. Commerce was the "parent and nurse" of civilization and the arts in Carthage, in Egypt, and Meroe.

Africa has long been without a legitimate commerce; and now that its white wings, in the revolving wheels of Providence, are being spread over her, we may take it as a token for good. This, in connection with the colonizing policy, will do more to annihilate the slave trade than all that can possibly be effected by the combined navies of Great Britain and America. Africa has had wants to be supplied by foreign nations; but with her past habits she has had nothing to give in exchange for needed supplies, except the flesh and blood of her own sons and daughters. *She is now learning from Christian colonists the worth of the exhaustless resources of her soil, her forests and her mountains, and the yet less developed resources of her own*

industry. And we cannot doubt, when she shall have time to accept the substitute which commerce offers, she will sooner take the calicoes and trinkets and whatever else she may need in exchange for her cotton, sugar, rice, grain, gums, and gold, than for the bones and sinews of her children.

"The emancipation of Africa," says one, "can be effected only from within herself. Her nations must be raised to that moral and political power, which shall combine them in firm resistance against oppression. To do this, the chief points of *commercial* influence upon the coast, and of access to the interior, must be occupied by strong and well regulated *colonies*, from which civilization and religion shall radiate to the surrounding regions." This we hold to be a just sentiment; and in proportion as we see the principal points, and the strong-holds of Africa becoming depots of European arts, science, commerce, and religion, we hail the day as at hand when Christian philanthropy shall realize some of her "divinest wonders," amidst those nations that have so long sat in darkness.

Providential *coincidences*, which we have had occasion more than once to notice, are no where more distinctly marked than in the movements in Africa, and in respect to Africa. The vast and extensive preparations which have been making on that continent for its regeneration, are co-existent with the remarkable waking up of the philanthropic and benevolent energies of Christendom in its behalf. As the door is opened on the one hand, the means are provided on the other.

But we shall fail to appreciate the prospective influence of commerce on Africa, if we do not allow a moment's consideration of the *resources* and the *commercial advantages* of that continent. Few may be aware of the amount of commerce which England and America already carry on with Africa; yet her resources have scarcely begun to be developed, or her advantages to be improved. A single mercantile house in England had a trade with Western Africa, the value of whose imports for the years 1832-33-34, amounted to £291,000 annually; and the next year, the importations to England of the single article of *palm oil*, were one thousand two hundred and sixty five tuns; worth £354,000. But it is rather to the yet unappropriated resources of the country to which we refer, as exhibiting any thing like the due importance to be attached to the providential movement under consideration.

Speaking of western and central Africa, a writer reviewing Mungo Park, says, "there is probably no other equal expanse of territory which has such a portion of its surface capable of

easy cultivation. From the base of the Kong mountains, in every direction, to the Atlantic on the one side and to the deserts on the other, the land slopes off in easy gradations or terraces, presenting luxuriant plains, immense forests, and mountainous or undulating regions of great variety and beauty. It possesses, almost universally, a soil which knows no exhaustion. A perpetual bloom covers the surface, over which reigns the untroubled serenity of a cloudless sky. Aside from the splendours and luxuries of the vegetable world, the great staple of commerce may be produced in an unlimited abundance. The cotton tree, which, in our Southern States must be planted every spring, grows there for four successive years, yielding four crops of the finest quality. Coffee grows spontaneously in the interior, giving about nine pounds to the plant. Rice, with a little cultivation, in some places, equals the fertility of the imperial fields of China; and sugar-cane grows with unrivalled magnificence." Those travellers who have most carefully examined the soil and products, assure us that there is nothing in the glowing climes of the Indies, Eastern or Western, which some parts of Central Africa, will not produce with equal richness. "It cannot admit of a doubt," says Park, "that all the rich productions, both of the East and West Indies, might easily be naturalized and *brought to the utmost perfection*, in the tropical parts of this immense continent. Nothing is wanting to this end but example to enlighten the minds of the natives, and instruction to enable them to direct their industry to proper objects. It was not possible for me to behold *the wonderful fertility of the soil*, the vast herds of cattle, proper both for labour and food, and a variety of other circumstances favourable to colonization and agriculture, and reflect withal on the means which presented themselves of a vast inland navigation, without lamenting that a country so abundantly gifted and favoured by nature, should remain in its present savage and neglected state."

Her mountains, too, are full of riches; her streams run down on golden sands; her mineral riches seem not inferior to the wealth of her soil. And if we add to all this the facilities which Africa enjoys for navigation and internal communication, we cannot fail to get some just idea of the magnitude of the *commercial* element which is soon to be used, and which Providence has begun to use, for the civilization and the renovation of Africa. To say nothing of the obvious advantages of her *immense line of sea-coast*, Western, Central, and Eastern Africa *are drained by numerous large and navigable rivers*, down which *their gems, and gold, and wealth may flow, to enrich and beautify*

all lands; while they shall receive, in return, the richer gifts of science, freedom, and religion. And the fact that the Niger, which, in its singularly circuitous course, visits a large portion of Central Africa, has already been invaded by the paddle-wheels of European improvement, (English skill and intelligence blessing the hitherto benighted regions of the Niger,) is a pleasing prognostication of what God is about to do for that long forsaken continent.

And God is doing yet more for Africa. The Ottoman empire has, perhaps, been the most formidable hindrance to the redemption of Africa. By its inhumane policy and intolerant religion, by the encouragement it has afforded to the slave trade, and its active participation in that inhuman traffic, it has stood as a most formidable barrier to all progress. But that obstacle is, in a great measure removed. In the sure revolutions of Providence, the Ottoman Empire is falling into decay. Its power is gone; and henceforth, as the tide of knowledge, freedom, and religion shall roll on their waves eastward into the centre of Africa, they shall no longer be arrested by the intolerant disciples of Mecca, or be turned back by the withering sirocco of the slave trade.

5. There remains one other point from which I would have you see Africa as a land in which God is preparing his way before him. It is the providential existence of a *moral machinery*, already in successful operation, and increasing every year, which can scarcely fail to work out the redemption of Africa. Education, the press, and the preached Gospel, are a threefold lever, which, as has been done in so many other lands, will surely raise wretched Africa from the dark vicinity of hell, into a delightful proximity with heaven. The introduction, protection, and success of recent efforts for the evangelization of Africa, are purely providential. The full amount of this providential agency we can estimate only by bringing before the mind a complete catalogue of all the missionary stations which now begirt Africa, the number of labourers, the means of usefulness, by the press, education, or a preached Gospel; their operations, present results, and prospective influence. Such a view, alone, would exhibit the *force* of the moral machinery which Providence has there prepared for the future prosecution of his work. A general idea, sufficiently accurate for our present purpose, may, however, be gained from the following general, though not complete view of evangelical missions in Africa.

Nearly every missionary society, known to the writer, has missions in Africa. Reliable statistics make them, in all, *eighteen*. These missions are met at Sierra Leone, Liberia, Cape Palmas, Cape Coast Castle, at the Gambia settlement, on the

coast of Guinea, on Fernando Po, at various points in South Africa, and a single station on the eastern coast, and one on the northern.

The following may be taken as very nearly the present effective force acting in Africa, as gathered from statistics, which may be relied on.¹

	<i>Stations.</i>	<i>Labourers.</i>	<i>Communicants.</i>	<i>Scholars.</i>
South Africa,	115	260	10,725	11,218
West “	53	161	6,323	8,638
North “	1	11	20	234
East “	1	2		
	<hr/> 170	<hr/> 434	<hr/> 17,068	<hr/> 20,090

By labourers, we mean missionaries and assistant missionaries. The above items are, perhaps, all below the reality, on account of the deficiency of reports, but sufficiently accurate to give a general idea of the instrumentality which Providence has made ready for future progress. Much has been done to introduce the Gospel into Africa, and yet *how little!* Cut off South Africa, and remove a narrow strip of the western coast, and only two stations will remain.

The Church Missionary Society have thirteen stations in West Africa; the Moravians, seven stations and forty-seven missionaries, and six thousand, eight hundred and forty converts, in South Africa; in four of their congregations five thousand persons are wont to hear the Gospel. The Wesleyan Missionary Society has been providentially led by a train of circumstances which it could neither have foreseen nor controlled, to extend its operations four hundred miles along the coast of Guinea, and two hundred miles interior towards Ashantee.

The instance just alluded to, is too beautifully illustrative of our general position, as well as of the present movements of Providence in Africa, to be passed without a moment's detail. A number of the inhabitants of Badagry, having been sold as slaves, were captured by a British cruiser, and carried into Sierra Leone. There they became acquainted with Christian missionaries and with Christianity. In due time they are returned to Badagry, where they make known the religion of the cross, exemplify Christianity by an improved life, and thus *prepare the way* for the establishment of a promising mission *there under the auspices* of the Wesleyans. Mr. Freeman, of the

¹ *Missionary Herald*, May, 1847

newly established mission, visits Understone, one hundred miles to the north of Badagry, meets there, too, a large number of these Sierra Leone Christians, (or re-captured slaves,) who are overjoyed to see him; he receives a cordial welcome from the King Lodeke, who had become favourably disposed to the English Government, to English missions, and to Christianity, through those of his people who had been so kindly rescued from slavery, and returned, and yet more pleased with the improved *moral condition* in which they had returned. This led to the establishment of another mission under royal auspices, the king himself being the chief patron. Such examples might be multiplied. The re-capture of the Mendians, their being brought to New England, taught Christianity, and their return to their own country, to report what they had learned, and the establishment of a mission in connection with them, is another example of the same character.

Kings and chiefs, not a few, have favoured other missions, extending the arms of their protection over them; not only inviting missionaries to reside in their dominions, but offering them houses to live in, and facilities to work with. In the colonies of Cape Palmas, Liberia proper, Sierra Leone, and on the Gambia, are more than one hundred missionaries and assistant missionaries engaged in successful labour; some of them native Africans; five thousand regular communicants, and twelve thousand regular attendants, and tens of thousands perfectly accessible to the preaching of the Gospel. The Rev. Mr. Wilson, in late tours to the north and south of the Gaboon, one hundred and fifty miles, and for many miles interior, found "the people generally ready to hear the Gospel, and they solicited a missionary" to reside among them. And all this since the settlement at Sierra Leone in 1787. Surely the finger of God is pointing to *colonies* as the medium through which Christian missions are to reach the one hundred and fifty millions of benighted bleeding Africa.

The colony at Liberia affords a pleasant illustration of this. A population of some seven or eight thousand emigrants and re-captured slaves, has twenty-three churches, embracing a third part of the entire population; fifteen schools, with five hundred and sixty-two pupils; four hundred miles of sea-coast arrested from the slave trade; a civilized and republican government, which extends its sway (beyond the number above named,) *over eighty thousand native Africans; one hundred thousand more are in treaty with this government not to engage in the traffic of slaves.*

From whatever point we look, we can scarcely fail to see that Providence is accumulating a vast and effective power for the renovation of Africa. His strong arm is now made bare to break the bands that have so long held her in thralldom, and to give her the liberty whereby the Gospel makes free. Colonies are opening the way; commerce is giving wings to benevolence, bringing mind in contact with mind, bringing the destitute in proximity with their benefactors; and the Divine agency, through a preached Gospel, is furnishing the effective power by which to achieve the desired transformation.

In Western Africa we see the banners of civil liberty unfurled in the creation of a free government in Liberia, which, we hope, is as the little leaven in the meal. An "African Education and Civilization Society" springs into existence, about the same time, in New York, to aid "young persons of colour, who desire to devote themselves to God and their kindred according to the flesh," and to promote "the general cause of education in Africa." And simultaneously with these, there comes an appeal from Syria in behalf of the "Arabic Press;" arrangements being made there for the publication of a Christian literature for the "Arab race," including a correct and acceptable translation of the Holy Scriptures in Arabic, a language spoken by a people scattered over Africa from the Red Sea to the Atlantic.

6. Late philological researches in Africa seem to be developing a fact in reference to *languages*, which indicates a most interesting providential arrangement for the encouragement of the missionary, and to facilitate the work of Africa's evangelization. It is the *close affinity of African dialects*. Investigations made by Rev. Mr. Wilson, in Western Africa, and by Rev. Dr. Krapf, W. D. Cooley, and others on the Eastern coast, and in the interior of the continent south of the equator, discover a striking affinity among the languages spoken throughout that vast territory. So close is this affinity, that the native of Zanzibar, on the Eastern coast, may, with little difficulty, understand the language of the native of the Gaboon. Such being the fact, (and a like discovery may be made in reference to the languages spoken north of the equator,) we at once surmise that Providence has anticipated one of the most formidable obstacles to the diffusion of the Gospel among the unknown millions of that continent, and prepared the way for its evangelization, when the fiat shall be given, with an astonishing and glorious rapidity.

Thus are obstacles vanishing, and means multiplying, and channels opening through the broad moral wastes of this great desert, by which the pure waters of salvation shall course

their way, and bear spiritual life and health to that parched land.

Christian missions are, in a word, following up commercial enterprise, and the laudable efforts to suppress the slave trade. And, at the same time, Heaven is overruling that nefarious traffic to the great and permanent good of that long-abused and degraded continent. Thousands of her long-lost sons are returning to bless the land from which, by the hand of violence, they were so cruelly torn away. They that were lost are found; they that were dead are alive. They are acting the part of the little Israelitish maid. They have brought with them a good report of the God of Israel, and thousands of their benighted countrymen are sharing with them the riches, civil, social, intellectual, and spiritual, with which they have returned laden. Let the present plans of colonization be carried into effect, and the advancement of Africa, under God, is secured.

It is a delightful feature of our times that a Divine agency is at work among the nations of the earth, removing obstacles, demolishing the strong-holds of Satan, and gathering resources and providing facilities for the moral conquest of the world. And in relation to no country is this agency more visible than in Africa. "And unless nature's resources must be squandered in vain, and Christian philanthropy be baffled, and the great movements of the moral and political world come to naught, the period will ere long arrive when she shall be enlightened and powerful, and shall lavish her blessings among the kingdoms of the earth as freely as they have lavished on her chains and ignominy."

Christianity once flourished in Africa. A thousand churches once adorned her northern border. She had her "colleges, her repositories of science and learning, her Cyprians and bishops of apostolic renown, and her noble army of martyrs." There was light in Africa when there was darkness in all the world beside. No where has learning, and empire, and civilization, and refinement, and Christianity, more prospered. But their light has been extinguished, and no land has been covered with a denser darkness. And as we now see the Sun of Righteousness again beginning to cast its healing beams over that sable land, and the spirit of former years to revivify her moral deserts, we may indulge the pleasing hope that this long neglected, fruitless field, is about to be inclosed within the domains of civil liberty and a pure Christianity.

The view we have now taken of Africa and things pertaining to Africa, supplies an argument in behalf of colonizing only

coloured population on the coast of Africa. Hundreds, thousands, and many of them emancipated slaves, may now, with their own consent, be transferred to their native land, greatly to the benefit of our own country, and more to their benefit, and most of all to the advantage of Africa. The American Colonization Society is limited in its laudable work only by the want of funds. Africa now holds out every reasonable inducement to colonists; a reward to industry; freedom to all; an abundance of good land; schools and seminaries of learning; the privilege of being *men*, and not "goods and chattels." And a free Government, a Republic, opens wide her arms to welcome them to all the prerogatives of citizens and Christians. Perhaps, in the whole range of benevolent enterprise, we shall seek in vain for another cause, which promises more immediate success, or more lasting and extensive good, than the cause of the American Colonization Society.

CHAPTER XVII.

THE ARMENIANS: their history, number, location. Dispersion and preservation of the Armenians. The American Mission; Asaad Shidiak; exile of Hohnannes. The great Revival. The Persecution, and what God has brought out of it.

"It is a righteous thing with God to recompense tribulation to them that trouble you." 2 Thess. i, 6.

It now only remains to take a survey of some of the *ancient Christian churches*; and should we discover in them, too, the workings of the same Divine Hand, preparing them to receive a pure Gospel, it will strengthen the conviction that the dawn of a better day draws near. The simple existence of these churches is a matter of no little interest. They date back to a very early period in the annals of Christianity. They have, each in its day, nobly served the cause of truth; each cast her light over the surrounding darkness; and each in turn suffered an eclipse; and now they seem once more emerging from the cloud which has so long overshadowed them, to send forth the beams of a new day. We shall now attempt to trace the hand of God as at present engaged to reclaim and revivify those long waste and barren domains of nominal Christianity. We begin with

THE ARMENIANS. The original country of the Armenians lies between the Mediterranean, the Black, and the Caspian Seas. The Armenians are a very ancient race; and as Mount Ararat occupied a central position in ancient Armenia, and on *this notable mount* they still, in their dispersion, make their

religious centre, (at Eekmiadzin on Mount Ararat,) we may as well fancy their pedigree to reach back to the first peopling of the earth on the disembarkation from Noah's ark. Amidst all the revolutions of the Assyrian, Persian, Greek, and Roman empires, the Armenians remained a civilized and cultivated people; early embraced Christianity; tradition says Thaddeus, one of the seventy, introduced the Gospel among them, and history responds to its very early introduction. The Armenian Church was found completely organized and established in the beginning of the fourth century. And before the middle of the sixth century it separated from the Greek Church. Though most persevering in their attempts, the Papists have never been able to unite them generally or permanently to Rome, while the Turkish Government has constantly protected them against these wily invaders.

Few nations have so varied a political history as the Armenians. During the respective existence of each of the four great monarchies, Armenia was frequently conquered and re-conquered, ever clinging to her national life with undying tenacity. Since the middle of the sixteenth century, the Armenians have mostly remained subject to the Turks. Armenia has long since ceased to exist as a distinct nation. Like Poland in Europe, she has been divided among her more powerful neighbours, and her people dispersed into almost every part of Turkey and Persia, into Russia and India; and not a few found a refuge and a lucrative business in Amsterdam, Antwerp, London, and Marseilles. Wherever found in their dispersion, they are an enterprising, frugal, industrious people. Their number in the Turkish empire is estimated at three millions; one million in Russia; and one hundred and fifty thousand are to be found in Constantinople and its suburbs. They are also numerous at Broosa, Smyrna, Trebizond, and Erzeroom, in ancient Armenia; at each of which points the American Board have missions acting in connection with the most important station, which is at Constantinople.

The chief points of interest which demand attention as illustrating our present subject, are the dispersion and preservation of the Armenians; the history of the late mission among them; the late revival, and the consequent persecution.

The Armenians, as I said, have long since ceased to exist as a distinct nation. Driven out from their country by political revolutions, or enticed away by the desire of gain, they are to be found not only in every part of the Turkish empire, from the Caucasus to the Nile, and from the Danube to the Persian Gulf,

but they are found in Koordistan, in different parts of Europe, in Persia and India; and wherever found, they are generally an enterprising, influential, and wealthy class of citizens. "In Turkey, they are the great producers, whether they till the land or engage in manufactures. They are the bone and sinew of the land, at once the most useful and peaceful citizens. Were they removed from Turkey, the wealth and productive power of the country would be incalculably diminished."

Already is Providence developing a design to be answered by this singular dispersion of the Armenians, worthy of infinite wisdom; a design in reference to Mohammedan countries, not dissimilar, perhaps, to that to be achieved towards the *whole world* by the dispersion of the Israelitish race. The Armenians are likely to prove the regenerators of the Turkish empire. This is a feature, we shall see, which has been peculiarly developed in the late revival, and the recent persecution. In no other way, perhaps, since the rise of Islamism, has the power of Christianity been so directly and effectually brought home to the Mohammedan mind. No accident or blind chance has dispersed the Armenians and preserved them in their scattered condition.

We shall discover more of this design as we proceed to the other particulars which claim our attention.

The unwritten history of the Armenians is full of interest. The last quarter of a century has been to them the season of hope and preparation, the return of spring after a long and dreary winter. We may date the establishment of the American Mission among the Armenians in 1831, and the late spirit of inquiry somewhat earlier. We are unacquainted with the secondary causes which conduced to rouse the Armenian mind into the interesting state of activity which has existed during the last twenty-five years. The time had come for God to work; the time for the great Head of the Church to send his ambassadors among this people. A mission was established just in time to meet the state of things which the Spirit of God had prepared.

It does not fall within the present plan to enter into the history of this interesting mission, but to present certain aspects and features of it, which shall exhibit the Hand of God as engaged to renovate a corrupt and long forsaken church, and, perhaps, to re-establish a long scattered and oppressed nation. The *whole history* of the mission is a beautiful delineation of Divine Providence.

As early as 1833, the mission at Constantinople report that

"many Armenians regard their national church as encumbered with numerous burdensome ceremonies not required by the Scriptures, and of no practical advantage, and sigh for something better, without knowing exactly what they want; as if the Lord were preparing them for a gracious visitation." There was at that period a singular moving of the stagnant waters; a vague presentiment of a coming change; a manifest dissatisfaction and restiveness under the yoke of ecclesiastical bondage; a mental activity that presaged emancipation; doubt, scepticism, a spirit of investigation, some embryo breathings after liberty. The heaven was at work, for the most part secretly, yet, as the event has shown, effectively. For the next three years the work of reform goes on steadily, and for the most part, quietly. "There is now a growing spirit of inquiry, not only about the truth as a matter of speculation, but after salvation through the Lord Jesus Christ. No doubt much of this may be referred to the agency of the Holy Spirit." The Armenian mind was roused to seek after truth.

But here we should fail to honour the Hand of God in this extraordinary work, were we not to recur to some incidents of an earlier date.

In the little village of Hardet, five miles from Beyroot, lived a widowed mother with five sons and three daughters. At the age of sixteen the third son enters the college at Ain Waka, passes through the prescribed course of study, and then spends two years in teaching theology to the monks of a convent near Hardet. He afterwards serves the Bishop of Beyroot as Scribe, as he also did at another time the Patriarch. Having occupied these conspicuous stations, he gained still more notoriety by the manner he fell under suspicion and was dismissed from the Patriarch's service. But this was the incident which brought him to the notice of Mr. King, and in connection with the American Mission, and finally led to his conviction of the truth and his conversion to God. His candid, shrewd, powerful, comprehensive mind, could not resist the simple truths of the Gospel when thus presented. He now became a victim of persecution, merciless and unrelenting, by the Patriarch and his church. He is decoyed into the hands of his enemies, thrown into a dungeon, confined in chains, daily beaten, and here he languishes for years, firm in the faith, and rich in hope, till the kind angel of death set him free.

Thus lived, and thus died the well known Asaad Shidiak, a martyr, and an ornament to the truth, and a gem in the diadem of the King. But he died not in vain. He was a remarkable

illustration of the power of Christianity. A great mind, once entangled in the meshes of superstition and error, now broke away, grasped the truth, and yielded it not with his expiring breath. His was a religion that endured in dungeons, chains, and scourgings. He was a bright and shining light, in a dark place. Though incarcerated in a dark and filthy prison, languishing for long and painful years in hopeless confinement, his enemies found themselves altogether unable to suppress the power of his example. His light shone over all the countries of the Levant. An apostolic Gospel, and an apostolic piety, had re-appeared on the ground where apostles and primitive Christians had once trode. A morning star has risen, and cast its mild light over the dark cloud, which had so long hung over all that portion of Christendom. The Armenians greatly shared in that light. They now saw how strongly the power of vital godliness, as illustrated in the life and sufferings of Asaad, contrasted with the dead formalism of their own church; and perhaps no one cause has contributed more largely to rouse their dormant energies, than the conversion, the Christian life, and persecution of this eminent saint. His connection with the Bishop, and afterwards with the Patriarch, his eminence as a scholar, and his notoriety as a teacher, all contributed to the same end. And though his sun seemed to set prematurely and in a cloud, yet it cast back a light that illumined those dark lands. And perhaps, too, no one cause has contributed so largely to enlist the sympathies and prayers, and to secure the co-operation of Christendom on behalf of that portion of the world.

At a later date, (1840,) a similar impression was produced by the exile from their country, for religion's sake, of Hohannes and others, among the Armenians. This created a deep sympathy throughout the Turkish empire, and did much to prepare the way for the separation of the "Evangelicals" from the national church, a measure since accomplished, and one fraught with immense good to the Armenian nation.

The interest of the work continued to deepen, the leaven was at work; the high ecclesiastical authorities, from time to time, interposing the arm of persecution. The seminary for boys was broken up. Yet this was but the signal for a wealthy Armenian to come forward and propose, and himself largely to patronize a school on a yet more extensive plan. This is but of a piece with *the interpositions of Providence throughout the history of this mission. Every attempt at persecution (and they have been neither few nor small) has been overruled for the furtherance of the Gospel.*

And we may remark in passing, that perhaps we shall nowhere find occasion more profoundly to admire the timely interpositions of Providence, than as they are seen in the protection afforded to the missions in Western Asia, or rather the protection afforded to *the development of the Reformation* among the Armenians, as also among the Nestorians, and the Arabs of Syria. It was a tender germ, sprung up in a forbidding soil, and assailed on every side by adverse influences. But God has watched over it as the apple of his eye. Nothing that ecclesiastical or political power could do, has been left undone, to crush this rising Reformation. Yet it has gone on as surely and irresistibly as if nothing had attempted to oppose its progress. Its whole history is interesting, but cannot be dwelt upon at present.

We may date the commencement of what has been called the Great Revival among the Armenians in 1841. Yet this seems but the more decided and manifest advance of a work which had been in progress for some years previous. Communications dated 1842, speak of the Hand of God as manifestly at work, preparing the Armenian mind to receive the Gospel. "There is much, say they, to encourage us in the present aspect of things among the Armenians. The evidence of the Spirit's presence becomes more and more distinct." "Until lately, few could be found among the Armenians who had any idea other than that all who are baptized, and who attend to the outward forms of religion, are the true disciples of Christ. Now, multitudes are awake to the distinction between mere nominal Christians, and true; and the solemn inquiry, 'Am I a Christian?' is coming home to many hearts. Many minds are awakened, and some are on the utmost stretch of inquiry, dissatisfied with all former views and opinions, and eagerly seeking for something solid to rest upon." And speaking of the *character* of the converts as affording further evidence of a genuine work of the Spirit, they say, "There are native brethren here who are men of prayer, and of the Holy Ghost, and who constitute a living, breathing Christianity in the midst of their church and community. Among them are men of influence, boldness, and fervour, who would be pillars in any church at home."

Two years later, the same writer says: "There is a deep and thorough work. Facts are continually coming to light, showing that the movement on the Armenian mind is far more general than was supposed. Though little appears on the surface, it is plain that an under-current in favour of the Gospel is set in motion. The Spirit of the Lord is evidently moving on the Armenian

mind." Hundreds and thousands of families would welcome an evangelical teacher. "Many, evidently, are reflecting on the errors of the Church. The work is now pervading all classes of people." It has already been remarked that many of these converts are from the more influential classes, priests, verabeds, bishops, bankers, merchants. Others have spoken of the spirituality of these converts, their eagerness for truth, their zeal in the work, their solicitude for the spiritual welfare and the temporal elevation of their countrymen.

Nor is the work confined to Constantinople and the principal towns, or even the Turkish empire. "Wherever Armenian mind is found, God has seemed to be speaking to it by his Spirit." Religious books and the Bible, connected oftentimes with little human instrumentality, have been very prominent means of carrying forward the work. In no other feature, perhaps, has it been more obviously distinguished as a work of God, indicating the working of some mighty power on the Armenian mind. The avidity for books and the influence they are exerting, will appear in an extract from an appeal of the Mission to the American Tract Society:

"The call for books increases continually. We can now advantageously dispose of hundreds of tracts, where formerly we could tens. A new desire is springing up in the hearts of the people for reading the Scriptures and tracts. Many whole families are furnished with a complete set of our books, and men, women and children read them with great interest, and anxiously wait for every new work. *Hundreds, who never heard our voice, read them*, and have their minds opened and their hearts impressed.

"Our books are also finding their way to distant places. The good work at Nicomedia, you know, commenced from the reading of a single tract. The present state of the Armenian mind is such that it needs to be fed with spiritual food. God himself has given them the appetite. *God is working here*, and how much better to work with him than to be left to work alone. Never did we need your help as now. Old editions of our books are exhausted, new ones should be printed immediately. Many new works of different descriptions are this moment called for. The hopes of enquiring multitudes are deferred at the very time when this state of mind is most critical. And the danger is *God's Spirit will be grieved away, and leave us to toil on alone, unblest, because we refuse to be co-operators with Him.*"

When on missionary tours among the Armenians, it is now

not uncommon to meet persons for the first time, who have been converted by reading Bibles and books, which have been previously distributed. Little circles of fifteen or twenty are found, who are wont to meet for prayer and the reading of the Scriptures. This is the first notice the missionary has of their existence. The heaven is every where at work, and we hope the whole lump will soon be leavened. "I feel confident in the assurance," says Mr. Dwight, "that, with the blessing of God, there will be a certain and speedy triumph of the Gospel here."

How the good heaven is at work in different and distant sections of the Armenian population, is beautifully illustrated by an incident which recently came to the knowledge of the mission. Mr. Van Lennep, of Constantinople, was on his way to Aleppo, whither he was going, in answer to an urgent request from certain evangelical Armenians at that place and at 'Aintab, in the same vicinity, for a spiritual teacher. He touched at Cyprus, spending a day at Larnika, where two Armenians were known to reside who had expressed an interest in the Gospel, but not openly, for fear of their people. He inquired after them with misgivings, fearing they had fallen back to the world. On finding one of them, he was joyfully surprised to learn that he had not only professed Christ openly and honestly, but through his zeal and labours, *eighteen* others had been brought to Christ. He gladly received the missionary, and took him to his little shop, where, he said, "they had been roused to their duty by the Spirit of God and his word; that they immediately began to hold meetings, to which they invited their friends: that God has most wonderfully blessed their efforts in silencing all objectors, and convincing all that God was among them of a truth."

This solitary disciple, so honoured as an instrument, is described as a hard-working, poor man, toiling in his little shop to support a numerous family, with his Bible by his side, which he always kept open while at work, his eye passing constantly from his work to his Bible, and from his Bible to his work. In that little shop, a work of grace was achieved of which angels might covet to be the instruments. Yet *such* are the things now witnessed in many a spot throughout the Armenian nation. The hand of the Lord is there. Of this we should feel a yet stronger assurance were we to follow Mr. Van Lennep to Aleppo and 'Aintab. At the latter place, especially, Mr. Lennep met a joyful reception from twenty-five praying souls, who had recently come to a knowledge of the truth. Two hundred and fifty others were fully convinced that the superstitious of their

church were wrong, and adhered to the Gospel only; and nearly the whole Armenian population, (fifteen or sixteen hundred heads of families,) were convinced of the truth of evangelical doctrines. This work had, up to this time, been begun and carried forward almost entirely by the reading of the Scriptures and religious books.

And here we would not avoid noticing a beautiful interposition of Providence in making the wrath and wickedness of man to praise him: "When only a few had read the Scriptures, and had had their eyes opened to the errors of their church, a letter came from the Patriarch at Constantinople, stating that, whereas a certain heresiarch, Vertannes by name, had left the capital to travel through Armenia, the faithful flock, all over the country, were warned against listening to his deceitful words. He had filled Constantinople with heresy; a great many priests and learned men, and the patriarch himself, had endeavoured to convince him of his errors, but without success. All people were, therefore, warned against him. When this letter was read in the church, the evangelical men received the first information that there existed other people besides themselves who adhered to the pure Gospel of our Lord Jesus Christ. And many people said, 'Why, if the patriarch and learned men have not succeeded in convincing this heresiarch, as they call him, how can they expect us to withstand his reasoning? It must be that he is in the right.' There is another interesting fact. There was a certain priest, of great talents, but a drunkard, who, for reasons best known to himself, professed to be evangelical. He went to 'Aintab, and there preached the truth with such eloquence and boldness that many were convinced by him. His real character was then discovered, and he was sent out of the place in disgrace; but the fruits of his preaching remained."

After a lapse of fifteen years from the commencement of his missionary labours in Constantinople, Rev. Mr. Goodell, a time-honoured servant in that favoured field, looking back on the way the Lord had led them in their work, contrasts the present with the past. "Then, every thing, in a moral sense, was without form and void. All direct access to the Armenians was closed. What a change! Now, is an open door, which no man is able to shut; although the mightiest ones in the empire had once and again conspired together for the express purpose of closing it for ever. Then, there was but one Protestant service in this great city on a Sabbath, and none during the week. Now, there are thirteen on the Sabbath, and not less than twenty during the week." An extensive system of education has, during the same

time, been brought into active operation, Lancasterian schools, high schools, and seminaries; the press has been made largely to subserve the cause of the truth, and an evangelical literature has been created. The elements of growth and progress have been generated and fostered under the benign influences of the mission, and a moral momentum has been created in the form of knowledge diffused, mind enlightened, experience gained, books prepared and published, and souls converted and made the ready and efficient agents for farther progress; which, in the hands of God, cannot fail to work out the regeneration of the nation, and through that nation we may expect the regeneration of the countries about the Levant. May we not hope the Armenians shall become the instruments of restoring the power of the Gospel to the regions where, in ancient times, its triumphs were first witnessed?

We can in no way, perhaps, get a juster idea of the glorious rapidity with which God is bringing about a great moral change among the Armenians, and turning the hearts of the powers that be to favour them, than by transcribing a single paragraph of Mr. Schneider's journal, when on a late tour to Ada Bazar, one of the places favoured by the recent revival. He contrasts the changes of but a single year, (1845-6,) the time which has elapsed since his previous visit:

"Then, but few of them could call on me, and we could hardly have a prayer meeting; now, they could all assemble without fear. Then, as soon as my arrival was known, a plot was formed for my expulsion, and I was actually driven away, though I had a regular passport and travelling firman; but now, no one even inquired for my passport, or thought of any forcible measure. Then, no one dared be seen with me abroad; now, the brethren walk with me in the most frequented part of the city with entire fearlessness. Then, they were an unorganized body; now, they are gathered into a regularly constituted church, with officers and the regular administration of the ordinances. Then, no one could imagine what would be the destiny of the truth in this place; but now, its foundations are deeply laid, and the prospects of its future extension are truly cheering."

The mission is encouraged to believe that the "whole of the Armenian community are more or less pervaded by a special divine influence." "The door," says Mr. Dwight "is wide open for the prosecution of missionary labour in its several departments, of training youth, circulating books, and preaching the Gospel. At present there is a listening ear. If we are furnished with suitable means for seizing the advantages God is offering

us, there is every reason to believe this whole people may soon become truly enlightened and evangelical Christians."

Thus writes a hopeful missionary, when he sees the hand of God working mightily to turn a nation from darkness to light. Nor had his far reaching mind overlooked the cloud that was gathering in the dark caverns of the foe. Oft he had heard the distant grumbling thunder, and oft seen the lightnings of wrathful persecution play about him, and strike down one and another at his side. The cloud blackened and drew near, and he knew it was the hour and the power of darkness. For long ere this he had expressed himself thus: "We notice the wide spread alarm and the stern hostility which the slightest success awakens, and we can scarcely be mistaken as to the influence of future and more decided progress. We cannot hide from our eyes the approaching struggle, the gathering storm. We wish not to hasten it prematurely, but we dare not try to avert it. It will come, must come, and ought to come. No one of our plans can be accomplished without it, no one of our prayers heard, no one of our hopes realized. We pray that God may pour out his Spirit on this people; but that cannot be without producing instant commotion. We long for the conversion of sinners; but this, soonest of all things, will turn upside down this ecclesiastical world. There is no possible way of avoiding this but by concealing the light of the truth."

But they did not conceal the light of the truth. They prayed; God poured out his Spirit; sinners were converted, and the "commotion" did come, fierce, unrelenting, overpowering as the mad billows of the ocean; and, but for the signal interposition of the Almighty Arm, it would have engulfed, in one undistinguished ruin, the whole evangelical effort among the Armenians, the subjects of it, the agents, and all who dared ally themselves with it.

We have less to do with the details of this shameful outrage on all humanity, than with its providential features, the results which were providentially brought out of it. Let it suffice that it was a virulent, religious persecution, a veritable consequence of the Gospel truth, which had been diffused among the Armenians, and of the practical results which followed. The design was to suppress the truth, and to crush the rising reformation. For this purpose the Patriarch forces on the evangelical portion of his church an act of conformity; a creed prepared for their signatures, which was as redolent with Popery as any thing could be, not coined at the mint of the Vatican itself. Conformity or excommunication was the only alternative. Conform,

they could not. They knew the truth; they had felt its power. They had consciences, and they could never again bow their necks to the yoke of spiritual bondage. They saw the storm gathering, and prepared themselves to meet it. The frightful act of excommunication was passed. The fearful and faint hearted went back and followed no more after the Man at Pilate's bar. Others met the thunderbolt like men, and, the first shock passed, they gathered up their strength, leaning on the arm of their Beloved, and prepared for the conflict.

The next day after the act of excommunication and anathema in the cathedral, began the work of violence and persecution. The anathematized were driven out of their shops and houses, and spoiled of their goods; imprisoned under false pretences; their debtors prevented from paying them their demands, and they forced to pay before the time; permission to trade taken away, and themselves expelled from the trading companies; cut off from all intercourse with their people, social, domestic, and commercial; cast into prison, and cruelly bastinadoed; children turned out of doors by their parents; the sick, the infirm, and the aged dragged from their very beds into the streets, and left without a shelter; water-carriers, who are Armenians, will neither bring them water, nor bakers bread. Nothing but the want of power in the Patriarch was wanting to have consummated this persecution in all the virulence and madness of the bloodiest days of the Romish Inquisition.

But our business is with the Hand of God in this strange affair. What has God brought out of it? Already have we seen enough to regard it as an essential and active element in the renovation of that rising nation. Doubtless we shall see more; but already enough appears to kindle our admiration, and to vindicate the ways of God in this seemingly mysterious catastrophe.

1. If not the most obvious, perhaps the most far-reaching result of the late persecution, is the practical recognition, the formal embodiment of the great principle of *religious toleration* throughout the Turkish empire. And this, too, in the very capital, immediately under the eyes of the Sultan himself, and of the highest dignitaries of the Mohammedan creed. We can scarcely attach too much importance to this event. It has relations to society, to the spread of the Gospel in those countries, and to the whole civilized world, which it is scarcely possible for us to appreciate. "It is a vast step in the breaking up of the stagnant pool of Oriental mind and character, and cannot but be the precursor of great and wide-spread blessings." Yet

how unexpectedly brought about! The Patriarch pronounces an anathema on the Scripture-readers; a cruel persecution follows; many a good man suffers; yet his faith is tried, he is invigorated for the warfare which must sooner or later come. The Sublime Porte is moved by this unreasonable severity to interpose his mighty arm, and come to the help of the persecuted, suffering Armenians. The crescent protects the cross. The power of the State throws its arms around the Armenian converts, and saves them from the fury of their persecutors. The Moslem is still, and he always has been, the sworn foe of a corrupt Christianity, and a persecuting Church.

The grand Vizier of the Turkish government, Reshed Pasha, and one of the most enlightened and liberal men in the empire, whom Providence had prepared by foreign travel and a residence at the most enlightened courts in Europe, for the part he would now have him act, acts a most important part in the whole affair. The Sultan recognizes the existence of the evangelical Armenians as a Protestant Church in the Turkish dominions, sends out an edict in favour of religious toleration, and the missionaries and Scripture-readers enjoy a measure of freedom unknown to them before.

2. The persecution not only opened the way, but laid a necessity on the evangelical party to seek *a new Church organization*. The time had come for God to emancipate his Church from a most unnatural alliance, and this Patriarch seemed raised up for this very purpose. Like Pharaoh, he was allowed to persecute just so far, and no farther, than needful to show the impossibility of the evangelical party longer remaining in connection with his corrupt church. Thrust out from their cruel mother, they are now forced to seek an organization of their own, which they may, at once, fix on the new Testament basis; a measure of immense moment to the successful progress of Christianity in the Armenian nation, and perhaps throughout the whole Turkish empire. Nothing could so effectually have brought about an event so much to be desired by the mission, and so much to be dreaded by the Patriarch, as the persecution in question.

Hitherto the mission had avoided all interference with the church relationships of their converts, labouring to save souls rather than to sever men from a corrupt church. The difficulties attending the existing state of things were thickening upon them daily, and all human sagacity was found inadequate to devise a mode of relief. The lion seemed too fierce and mighty *to beard*; yet the lion himself is left to open the way of escape

to the lambs. The Patriarch pursues a course which leaves no alternative to the "evangelicals," but to organize a new Church. Henceforward we meet little flocks gathered almost immediately, in Constantinople, Nicomedia, Ada Bazar, Trebizond, and Erzeroum; the shield of the Turkish government is around them, and the banners of God's love is over them. Constantinople is said to contain more than a hundred converts, who are regarded as suitable persons for church membership; ninety-three are already inclosed in the fold; one hundred and forty-three in the four churches.

3. It has served to make evangelical Protestantism and the Gospel *known to the Turks*, and given the world a fresh illustration of the power and vitality of the Christian religion. Nothing, perhaps, could have brought the work of evangelism so conspicuously and forcibly home to the Turkish mind. The Turks had seen Christianity before; but it was a Christianity of form, the body, the gilded corpse, and not the soul. Now the vital godliness of the persecuted is brought into vivid contrast with the formalism of the oriental churches; and to whom would not such a contrast bring conviction? "The aspect of the two parties," says an eye witness, "was, and is still one of great moral sublimity. On the one side all the power, influence, wealth, and numbers of a great nation; on the other, fewness, feebleness, and poverty. On the one side were age, wisdom, experience, cunning, craft, dissimulation; on the other, youth, inexperience, and utter simplicity. On the one side stood up the whole Armenian hierarchy, excited to the utmost pitch of hate and fury, and arrayed by all the sacredness of antiquity, and all the authority of the nation, and with the panoply of civil and ecclesiastical despotism; on the other was neither Urim nor Thummim, neither tabernacle nor ark, neither priesthood nor Church; nothing sacred, nothing venerable, nothing to inspire terror, nothing to attract notice, nothing outward to encourage the least hope of success. On the one side were cunning and falsehood, and blasphemy, the thunder of anathemas, the threatenings of annihilation, the cutting off of bread and water, the driving out of families and individuals from their inheritance and their homes, from their shops and their business; the forcible wresting from them of their necessary protective papers, and thus exposing them, without the possibility of redress, to all the insults and frauds of the most unprincipled and villainous, to a Turkish filthy prison. On the other side sat patience and meekness, peace and truth. There was joy in tribulation. There was the *voice of prayer and praise*. The New Testament

was in their hands, and all its blessed promises were in their hearts. Their song of praise went up like the sound of many waters, and reminded me of the singing of the ancient Bohemian brethren amidst the raging fires of persecution."¹

It was the fire of persecution, but a fire that cast abroad and throughout the whole Turkish empire the bright radiance of divine truth. "I have known many cases," says Mr. Dwight, "in which Turks, high in office, have expressed their sympathy with our brethren, and say that their way was the way of truth." And another says: "The Turks have heard and learned more of the Gospel the last year than in all their lives before."

4. This persecution has served to give the world, after the lapse of eighteen centuries, a fresh example of *apostolic Christianity*. It has shown the spirit of primitive Christians revived in the regions where it had so long appeared to be extinct. Martyrs, bold, meek, enduring to the end, have again perilled all things, and not counted their lives dear in defence of the religion of Calvary. The thunder and the storm of persecution, while they have left behind some marks of desolation, have been followed by a fresh and luxuriant growth of piety, all the deeper, all the purer for the violence of the tempest. For there was reviving rain and genial heat amidst the strifes of the tornado. It is a resuscitation of primitive piety, fraught with rich blessings to the Armenian nation, to the Turkish empire, and to the whole Christian world. It is the spirit revived, which nerved the soul of Paul, which brought apostles to a glorious martyrdom, which filled with joy and praise a noble company of martyrs. It is a delightful presage of better days to the Church of the living God. The spirit of her martyrs shall live again; the souls of them that were slain for the word of God, shall rise and flourish again on the earth. It inspires with hope the awakening energies of the corrupt and formal churches of the East; it speaks encouragement to the benevolent enterprise of Christendom. It predicts the day as near when the kingdom and the greatness of the kingdom shall be given to the saints of the Most High.

5. The late persecution is a witness to the success of our mission to the Armenians. The outbreak is but an expression of hostility to the truth, a fearful apprehension that the truth shall prevail and undermine the colossal fabric of error and superstition, as found embodied in a formal, corrupt church. The Patriarch and the high dignitaries of the church see their craft to be in danger, and they have made one desperate struggle to save the falling Babylon. It is an unwilling concession that

¹ Rev. Mr. Goodell, Constantinople.

truth is mighty; that it is very generally diffused; that it has taken deep hold of the Armenian mind, and that it is likely to prevail; a stone from the sling of David against the head of Goliath.

It has done much, too, to create a *native agency* among the Armenians, and thus to favour the work of evangelization. It has given character, and vigour, and zeal to the native converts. It has greatly increased their moral power. It has assured them that God is at work with them and for them. It has inspired the mission with fresh confidence and courage. It has, as in the days of the persecution about Stephen, scattered abroad many, who go every where preaching the Gospel. It has disburdened the rising seminary at Bebeck of a class of ungodly youth, from whom the mission had little hope of future usefulness, and has filled their places with a greater number of pious promising young men, who, being by the persecution thrown out of the secular employments to which they seemed destined, were at once brought into the seminary, where they are now preparing to be the pastors of the newly organized churches, or missionaries to their benighted countrymen.

6. It has created a common sympathy among the evangelical Armenians themselves, binding them together by the ties of a common brotherhood; and it has created a common sympathy in their behalf throughout Christendom. And not only so, but *locality* and *definiteness* are now given to the prayers and benefactions of those who may come to their aid in this time of need.

And it would here be overlooking a very essential providential feature in this wonderful work, not to allude, at least, to the care and skill with which God has provided his agents wherewith to carry it forward. To say nothing of the peculiar fitness of the missionaries whom he has, with much care and training, raised up and stationed there for such a time as this, (and we should, perhaps, in vain look the world over to find the same number of men elsewhere, so beautifully adapted to act in such circumstances,) we cannot too profoundly admire the providence that brought together in the Turkish empire, at that particular time, such men as Sir Stratford Canning, English ambassador, Mr. Le Coq, Prussian ambassador, Mr. Carr, American minister, and Mr. Brown, American charge d'affaires in the absence of Mr. Carr; and perhaps more especially than all others, Reshid Pasha, the liberal and enlightened Prime Minister of the Turkish Government. Rarely do we meet a happier combination of talent, firmness, Christian decision, and enlightened tolerance, than Providence had thus concentrated in the capital of the

Turkish empire, to be used at this very crisis. And the Hand that provided them and placed them there, has not failed, effectually, to use them for the protection and establishment of his cause.

We may now dismiss the Armenians, with the delightful reflection that the hand of the Lord is engaged on their behalf. He has, in a remarkable manner, prepared them to receive the Gospel. He has raised up a strong native agency by which to carry forward among them the work of evangelization; has created an evangelical literature; accumulated vast resources in the form of printed matter, Bibles and religious books; brought into being an efficient system of education; provided an active mass of intelligent sanctified mind for the future progress of the work; and given them protection under the strong arm of the Turkish Government, endorsed and guaranteed by the organs of the three principal Protestant nations.

With such elements of progress, with such preparations for advancement, have we not the most substantial grounds for the expectation that the work of Christianization in that land shall advance, till not only the Armenian nation, but many tribes and kindreds in Western Asia, shall be inclosed in the fold of the Great Shepherd.

CHAPTER XVIII.

THE JEWS. Providential features of their present condition, indicating their preparedness to receive the Gospel.

"And as I prophesied, there was a noise, and behold a shaking."
Ezekiel, xxxvii, 7.

WE shall next turn to the Jews, and see what an ever active Providence is doing to prepare them for restoration to the land of their fathers, but more especially for a return to them of the favour of their God. The Jews have a history of intense interest. God honoured them from their beginning, granted them a rich and beautiful inheritance, and conducted them thither by his own strong arm. He made his way by monuments of his goodness, and years amidst the commotions of a world, made them the depositaries of his grace. He made his earthly temple, the place of the living oracles, and he has made his kingdoms prosper and

decayed, according to the good pleasure of God as touching Israel.

And the great drama is yet in progress. The prelude and some preliminary scenes have been acted; a long and melancholy interlude has interposed, and now the shadows, which coming events cast before them, indicate the termination of Israel's afflictions, and the opening of another scene more resplendent in promised glory and Divine munificence than any preceding one.

The day of Israel's visitation came. The crown is taken from his head; the priestly robes fall from his shoulders; the sceptre departs from Judah, and he becomes as ignominious, weak, and poor, as he had been honoured, rich, and powerful. Not a jot or tittle of all the evil spoken against Israel shall go unfulfilled. Their miseries began with their rejection and crucifixion of the Messiah. When they signed his death-warrant, they signed the death-warrant of their nation. When the earth quaked, and the sun hid his head, their nation was shaken to its centre, and the sun of their political existence was covered in sackcloth. When they cried, "His blood be on us and on our children!" they put to their lips the cup of the wine of the wrath of God, poured out without mixture.

But a brighter day is dawning. The page of Providence is at this moment sublimely interesting in reference to the seed of Abraham. Every year brightens the signs that the time to favour Zion is near. The Spirit of God is moving on the face of her dark waters. An angel of mercy is seen walking on the troubled sea of Israel's afflictions, saying, "Peace, be still."

"*These bones are the whole house of Israel.*" "They are very many and very dry," indicating the extremely depressed and hopeless state of Israel; hopeless in the estimation of those who would come to their relief, and hopeless in their own estimation. The "noise," I apprehend, means the two-fold proclamation of the Christian Church and of Christian nations, the one proclaiming the truth *as it is in Jesus*, the other proclaiming by various legislative acts and movements, the removal of their civil disabilities, thus creating an interest and sympathy on their behalf: while "the shaking," on the other hand, refers to a movement among the Jews themselves, a stir in their own camp. The "noise" and the "shaking" are related as cause and effect. For the civil disabilities of the Jews, and the neglect and contempt of nominal Christianity, have been the most formidable obstacles to their reception of the Gospel.

I may range what I shall say on the providential features of

the present condition of the Jews, as indicating a preparation on their part to receive the religion of the Cross under the following heads:

1. There is much at present in their *civil condition*, that indicates the returning favour of Heaven. Nothing decisive or permanent was done to remove the disabilities of the Jews till the beginning of the present century. The first recognition that the Jews *had* rights, was made in 1806, by Napoleon Bonaparte.¹ The German States, however, led the way in actually conferring on them the rights of citizens, and disenthraling them from the untold unpitied wrongs of eighteen centuries. Other States of continental Europe began to extend to them the reluctant hand of fellowship. In England, a single ray of light darted above their horizon, but was soon extinguished. An act passed in Parliament, (1753,) in favour of Jewish emancipation, but was repealed the next year; and not till the year 1830 was the question renewed, and then only to be lost. Yet in the same year a bill in their favour was carried in France.

Within the last few years, indeed, successful attempts have, from time to time, been made to bring relief to the wronged and oppressed Jew. Amid recent commotions in the East, the Jews in Turkey, Egypt, Arabia, and Algiers, have been recognized as citizens, and their life, property, and honour protected. In Greece, in the islands of the Indian Archipelago, in South America and the United States, they have flourishing synagogues and schools enjoying governmental protection. In Norway, the prohibition that Jews enter the kingdom is removed. In Denmark, a bill has been lately introduced in favour of Jewish emancipation. In England and Holland, the Jews are exciting unwonted interest. In France, Prussia, Austria, and the German States, restrictions have been taken off; Jews are allowed

¹ We may take the following as a specimen of the cruel intolerance of the Romish Church against the Jews: Speaking of the Jews in the twelfth century, Berk says, they were special objects of hatred during the ceremonies of Easter week. The misguided multitude thought they were doing a service to the Redeemer, whose sufferings they then commemorated, by persecuting the descendants of those who had nailed him to the cross. Thus, at Beziers, every year, on Palm Sunday, the Bishop mounted the pulpit of the Cathedral, and addressed the people to the following effect: "You have among you, my brethren, the descendants of him who crucified the Lord Jesus Christ, whose passion we now yourselves animated with the spirit of your with stones; assail the Jews with them: and revenge the sufferings of that Saviour who re-
dood."

to purchase estates, invest funds, prosecute education; are eligible to office, and allowed the rights of citizens. The senate and council of Hamburg have recently passed an act in favour of the Jews. And even in the Pope's domains, and in Russia, the Jews have hope. Throughout Tuscany, they enjoy perfect liberty, and partially so in Piedmont.

Political changes are every year taking place in the East, which augur well for the Jews; and present appearances favour the expectation that further changes will soon so dispose of the nations about Palestine, that the scattered remnants of Israel may be restored to their native land.

The late projects of two eminent European Jews, Rothschild and Sir Moses Montefiore, the first to *purchase Jerusalem* and its environs as a refuge and home to all Jews, wishing to return to a land consecrated by a thousand sacred associations; and the other to secure by a sort of lease, the possession of several towns and villages, held sacred by the Jews, for the purpose of *colonizing* there the children of Israel, may indicate one means by which Israel may be reinstated into more than his original civil privileges. Sir Moses is at this time on a mission to St. Petersburg, to negotiate with the great Autocrat of the North, that the Jews of Russia, against whom a barbarous edict had been issued, should be permitted peaceably to emigrate. Sir Moses writes that "he has been graciously received by the emperor," who has favoured his wishes to visit his brethren of the dispersion in Russia, and consented to the emigration of ten thousand to Palestine, or some other settlement which Sir Moses may fix upon. The British Government recently appointed a Consular Agent to be stationed at Jerusalem, with instructions that he should, to the utmost of his power, afford protection to the Jews. The emperor of Austria has recently issued two ordinances in favour of the Israelites, conferring on them unwonted privileges.

2. Corresponding with the great political movement in behalf of the Jews, is *an interest and sympathy on the part of the Christian Church*. Nothing, perhaps, more than this, has quickened into life, in many a Jewish bosom, a generous feeling towards Christianity. The time was, and not remote, when the poor Jew was kept without the pale of Christian sympathy. He was despised and abhorred of all men, had no home among the nations, no pity from the Church. In his miserable wanderings he had strayed into those dark and frigid regions of humanity on which the genial rays of human kindness never shine. But *they that were afar off are brought near*. The partition wall is broken down, the alienations of centuries removed. A generous

warmth in the heart of the Christian Church is winning back the long exiled sons of Israel.

It is but a few years since the Church evinced any distinctive interest in behalf of the Jews. Prayers were offered of old, but they were prayers without charity. There was faith, but it was faith without works. It is a matter of just marvel that the early Christians, in their laudable zeal to spread the Gospel, so soon overlooked the Jews. After the death of the apostles, and their immediate disciples, the poor Jew could say, "No one careth for my soul." Nor did the glorious revival of the sixteenth century bring pity or relief to afflicted Israel.

But we live in a day of better promises. The daughter, the daughter-in-law rather, the *adopted* child, is beckoning the exiled mother to return to the bosom of their common Father's love, that they may sit together in heavenly places, the first last, and the last first.

Ecclesiastical bodies now discuss and pass resolutions in behalf of the Jews. The Press espouses their cause. Kings, and high dignitaries of the Church, lend their great influence. The royal patronage of the King of Prussia deserves particular regard. The Archbishop of Canterbury is Patron of the London Society, and the Bishops of London and York, Vice-Patrons. "No meetings in England are more crowded, or excite more interest, than meetings in behalf of the Jews."

It is this feeling which has called into existence *societies* for the evangelization of the Jews. The most efficient is the London Society. This has been in operation near forty years; has thirty stations in France, England, Holland, Germany, Poland, Prussia, and among the Spanish Jews about the Mediterranean; employs eighty missionaries, forty-five of whom are of the house of Israel.

An interesting result of this society is the establishment of a mission on Mount Zion. This mission has done much to direct the attention of the Jews in all parts of the world towards Jerusalem and their own best interest. "The church and bishop at Jerusalem, says one, kindles the hope of the approaching revival of the Jewish church."

Jerusalem may now, again, be regarded as the centre of the Jewish nation. Any influence exerted here will tell on the whole Jewish world. For here are Jews, resident or visitors, "out of every nation under heaven." And not only this, but the *Jewish Rabbis of Jerusalem maintain a constant communication with their brethren in all parts of the world.* These two facts deserve regard in all our plans for the conversion of Israel.

Another fact worthy of notice is, that, for the first time since the Babylonish captivity, the Hebrew language, in its ancient purity, is again a language of conversation in Jerusalem.

However manifested, the fact is obvious, that Christendom now, as by a common impulse, is beginning to feel a deep and solemn interest and sympathy for her elder and long exiled sister. We have seen how this *interest* is manifested. A few other facts will show how readily the *sympathy* of Christian nations can be drawn out, if the arm of persecution be stretched out against the Jew.

I refer to the late barbarous persecution of the Jews at Rhodes and Damascus, (1840.) The details of this atrocious outrage I need not repeat. It was as if a demon of the dark ages, suddenly roused from his long slumber, had re-appeared on the earth, and, unmindful of the age, boldly and bloodily recommenced his old work. Scarcely has the black history of persecution a blacker page than the brief one to which I here allude. Atrocities hardly paralleled in the foulest days of the Inquisition, are perpetrated in the nineteenth century, in the light of this enlightened age, in the presence and in spite of the predominant influence of Europe and America.

Those tragic scenes here supply, to all who love to watch the varying star of Jacob, an instructive lesson, and one much to our present purpose, as auguring well for Israel. It is *the simultaneous and deep SYMPATHY excited in behalf of the sufferers of Rhodes and Damascus*. Fifty years ago, every Jew in the Turkish empire might have been slaughtered, and no great sensation produced any where. But now, so changed is public feeling towards the Jews, let the foot of oppression attempt to crush them, or the bloody mouth of persecution to devour them, and ten thousand voices are raised in one general remonstrance. Meetings are held in London, Liverpool, New York, Philadelphia, Constantinople; the most cordial sympathy expressed, prayers offered to Israel's God for their relief, and petitions sent to the several governments of Europe and the United States, that these governments would make it the duty of their respective Consular Agents in the East, to urge on the Pacha of Egypt the necessity of treating the Jews in Damascus and throughout his dominions as men who have rights like his other subjects. And what is more, these governments listened to such petitions, and instructed their agents accordingly; and so promptly, as to indicate a public sentiment against persecution, strong enough to prevent the recurrence in our world of another such scene.

Thus are the Jews learning, for the first time since apostolic Christianity, that the Christian Church has a *heart*, which can be touched in pity for the poor exiles of Israel; yea, that the world, too, feels its cold heart begin to warm with indignation, if, in these latter days, upstart Vandalism dare lay its uncircumcised hand on earth's nobility. Too long has the poor Jew had but too much reason to regard Christianity either as idolatry towards God, or contempt, cruelty, and outrage towards the house of Israel. The "pillar of cloud and of fire," has long turned its *dark* side towards them, and God has treated them as aliens and enemies; and now that the light side is beginning to shine on them, we may indulge the delightful hope that God's former love is about to return.

There is a "noise," a sound like the low murmuring of many waters, distant, distinct, and gathering strength with every new commotion, now pervading the whole Gentile world, in behalf of the seed of Abraham. It is the precursor, it is to a considerable extent the cause of the present movement on the Jewish mind. Though itself not a feature directly of the Jewish mind, it is a feature of our times, which has had much to do in *making* the Jewish mind what it now is in its favourable dispositions towards Christianity.

3. The "shaking" among the Jews themselves. Recent religious and intellectual movements among them, indicate that the day of their redemption is near. The Jewish mind is every where awake. Never was there among them such a spirit of inquiry. A few facts will illustrate:

From a communication by the Rev. Mr. Goodell, Constantinople, it appears that the Jews in the metropolis of the Turkish empire are agitated by an unusual spirit of religious inquiry. Some are anxiously looking for the speedy restoration of their nation to their beloved Palestine; others expect the immediate advent of the Messiah; others doubt whether he be not already come. "The chief Rabbis had led them to expect that, according to their books, the Messiah must absolutely appear during the year 1840. A learned Jew occasionally visits me, and almost the first, and sometimes the very first question I ask him is, *Has he come?*" "Not yet," has always been his reply, till his last visit, when, laying his hand on his heart, he said, in a low and solemn tone, "If you ask *me*, I say he *has* come; and if you will show me a *safe place*, I will bring you ten thousand Jews tomorrow who will make the same confession." I replied, "The *apostles and prophets* had no safe place shown them to confess truth in, but they made the confession in the face of stripes, imprisonments, and death."

But what more particularly demands attention here, as a proof of the awakening energies of the Jews, are the PUBLIC DISCUSSIONS among them in regard to the Talmud and Rabbinical traditions.

The Talmud is a medley of traditions, claimed by the Rabbins, (the modern Pharisees,) to be the *oral law* given through Moses, and of equal authority with the written law, not unlike the traditions of the Romish Church. Bating a sparse sprinkling of good throughout, the Talmud is a mass of crude fables, superstitions, and absurdities. From the bondage of this yoke, the Jewish mind is labouring to be free. A large class of Jews, principally in Germany, called the Reformed, have taken strong ground against the Talmud. Conventions of Rabbis and learned men have from time to time been held, to discuss the authority of the Talmud, the expediency of an alteration of the liturgy, a reform of the ritual, and a new translation of the Scriptures.

Convince the Jews that the oral law is only of human authority, and the colossus of modern Judaism will fall to the ground. The question, therefore, before the Jewish mind is nothing less than this: *What is the basis of our religion*, the word of God or the commandments of men? Precisely the question which divides the Protestant and the Romish Churches.

British Jews have already adopted a Prayer Book which is free from all references to the oral law.

Leading Jewish writers, also, freely discuss topics like these: *the present position, character, and privileges of the Jews, past and present, their degradation, hopes, and fears.*

Another question of much practical importance, and much discussed, is, *Is it necessary that Israelitish worship should be conducted in the Hebrew language?*

In some places, the reformed Jews have organized societies, binding themselves to the non-observance of Rabbinical rites and injunctions. They regard circumcision as non-essential, and the promise of the Messiah as fulfilled. In Gallicia, there is a secret society, the object of which is to undermine the authority of the Talmud, and the whole fabric of Judaism. The Scottish deputation to Palestine found the influence of this society to be working a secret though powerful influence, among the Jews in the southern provinces of Russia. "The field," they say, "in Moldavia, and Wallachia, is ripe for the harvest. The Jews are in a most interesting state. Many here have their confidence in the Talmud completely shaken." Of their interview with the Jews of Jassy, the capital of Moldavia, they say, "All had an open ear to our statements of the truth."

In France, Germany, and Poland, there is a very general abandonment of Rabbinism. In England and Holland the Jews are catching the spirit of life which is abroad on the stagnant waters of Judaism. In Berlin, the capital of Prussia, a writer says, "There is an extraordinary stir among the dry bones of Israel. The time has come when they themselves feel dissatisfied with the Rabbinical and fanatical systems of Judaism." A Jewish preacher recently said in a public discourse, "It is, alas! too true, that our religion does not answer what God had in view; which is not, however," says he, "the fault of Judaism, but of the Jews. Our state is certainly lamentable." "Within the last few years," says another, "every event connected with the Jewish people has assumed an intense interest and importance."

We may, then, well credit the preacher in a Jewish synagogue in London, who recently said, "We are happily emerging from the darkness into which persecutions of unparalleled intensity and duration had banished us. Our domestic, social, and political life is assuming a brightness, which we feel assured will become more and more cheering." Or Lord Ashley, who in a late meeting of the Jews' Society in London, said, "At no time has the horizon been so bright for the Jewish people, at no time prophecy so near its fulfilment. A year ago, no imagination was lively enough to conceive one-tenth of what we have heard this day."

In Smyrna, "there is great freedom of inquiry among the Jews." Many families admit Jesus of Nazareth to be the Messiah, yet retain some national rites. They read the New Testament, are weary of the bondage of the Rabbis, and give an intellectual assent to Christianity. Pointing to a Romish priest, a Jew says, "Our Rabbis and these priests are alike impostors." The late Prussian ambassador at the court of Rome, declared that "throughout the vast dominions of Germany and Poland, *there is a general movement of inquiry, and a longing expectation abroad, that something will take place to restore them to the land of their fathers.*" Rev. T. Grimshawe says, "A vast number of Jews are preparing to emigrate from Germany and Poland to settle in Palestine; while throughout the whole of Europe and Asia, a general expectation is raised among them that the time of their deliverance is drawing near. Throughout Italy, the same uneasiness and expectation may be observed."

This movement of the Jews towards Christianity, whatever may be thought of it as an evidence of a divine mission is at least indicative of a state of mind not to be overlooked in our present discussion.

In Prussian Poland, especially in the Grand Duchy of Posen, the Scottish deputation found every where "an open door for preaching the word to the Jews;" "the state of the Jewish mind decidedly favourable to missionary efforts;" "patient to listen to the exposition of the word;" and parents "manifesting an extraordinary unsuspecting readiness to send their children to Christian schools." "Twelve years ago," say two indefatigable missionaries in this province, "the Jews would not come near a Christian church, nor converse on matters pertaining to salvation; now they seem rationally convinced that Judaism is false, and that Christianity may be true."

Indeed a spirit of inquiry is abroad; and multitudes who have all their lives long lain buried beneath the rubbish of modern Judaism, are beginning to emerge. The long and dreary winter of Jacob's captivity seems to be nearly past. The genial sun of the divine favour is beginning again to shine, and to melt from their hearts the ice of ages. And soon we may expect the sons and daughters of Judah will take their harps from the willows, and in the sweet lays of their own poet, sing,

"Lo, the winter is past, and the rain is over and gone
The flowers appear on the earth,
The time of the singing of birds is come,
And the voice of the turtle is heard in the land!"

Symptoms of ever-welcome spring appear, marks of resurrection among the dry bones of Judah. And each revolving year shall witness new developments of the rising star of Jacob, till the kingdom shall be restored to David, and Judah shall again wear the crown and bear the sceptre, and Jerusalem become a joy and praise in all the earth.

But it must not be supposed that this mental and moral revolution has been the work of a day. The leaven of reform has been at work at least for a century. Moses Mendelsohn gave the first impulse to Jewish mind in modern days. Himself an eminent proficient in literature and science, he infused his spirit into the minds of his countrymen. He sapped the foundations of Jewish bigotry; and what is more, struck the death-blow to that corrupt tyrannical system of Talmudism, the Popery of Judaism, which has done more than all other causes to debase the Jewish mind.

Nothing *perhaps*, more distinctly betokens the dawn of a brighter day for Israel, than the late efforts and improvements in the education of their youth.

In concluding this head I cannot forbear quoting the very valuable testimony of the Rev. Mr. Bellson, a converted Jew and missionary in Posen, and late candidate for the Bishopric in Jerusalem:

"I am more than ever," says he, "impressed that the Jews are hastening to a great crisis. It must be evident to any common observer, there is a great movement among them. This wonderful people, who for eighteen hundred years remained unaltered, have undergone a marvellous revolution within the last forty years, especially within the last twenty. They are in a transition state. Thousands, convicted of the hollowness and rottenness of Rabbinism, and, therefore, thrown it off, feel a vacuum in their souls, which Christian truth alone can fill. The Talmud is sinking fast, and its giving up the ghost cannot be far off."

Or, in the words of another intelligent writer, "the Jews are entering upon a new era in their history; their position is becoming every day more interesting to the missionary, the student of prophecy, and the politician." There is, indeed, a "shaking" among the dry bones, and the sinews and flesh come upon them and the skin. And, moreover, the Spirit from the four winds is breathing on these slain, and they are beginning to live.

4. Hence our next position: the Jews as disposed to receive the Gospel, and the success of Christian missions among them.

A few facts here will confirm what has been said already, and show the present condition of the Jews to be one of delightful interest.

"A surprising change," says another resident in Constantinople, "has taken place among the Jews of this city. Instead of persecuting or slaying those who show inclination to Christianity or giving them a *hint* to remove from the city, the chief Rabbi receives visits from Mr. Schaffeler, the Jewish missionary, corresponds with him; commends his translation of the Old Testament into Hebrew Spanish, and urges it on the people. Constantinople contains from sixty to eighty thousand Jews.

In Germany the movement is mighty and onward; the Lord seems every where making way to execute his work among his people Israel, stirring up the hearts of many to search the Scriptures and seek salvation. The young men in the universities speak publicly and boldly on Jewish subjects, whereas, twenty years ago, they were ashamed to be *even known as Jews*. In Frankfort, the missionaries are surrounded from morning till evening by multitudes of Jews, opening to them the Scriptures, and alleging that Christ must needs have suffered, and risen again from the dead. A Jew in Russia came with his wife four

hundred miles to receive baptism. Two different deputations come to the mission at Warsaw to inquire and get "an exact account of Christianity." Missionaries at Bagdad, and other places in the East, speak of many hundreds of Jews opening their houses for instruction, and still a greater number who are prosecuting their inquiries more privately.

"In Hungary are hundreds of villages where half the Jewish population would ask baptism if they might have regular Protestant preaching." A missionary writes: "I no where find so much work and so kind a reception as in Hungary." "In Prussia the spirit of inquiry is still more general and intense. At Comitz, Posen, and Zempal, the Jews hear the missionary gladly; his room is crowded all day with Jews and Jewesses, to whom a great number of Scriptures is distributed, and Christ crucified preached with no bitter opposition. They come in crowds, old and young, eager for books on Christianity."

"In Berlin the progress of Christianity among the ancient people of God is extraordinary, and the opposition of the Rabbis cannot stop it. The Jews join us by dozens, by scores, and I hope they will soon come by hundreds." There is, in the single city of Berlin, one thousand Christian Jews, one hundred baptized in a single year. Within a few years, three hundred have been baptized in the Hebrew Episcopal Chapel in London; one thousand eight hundred and eighty-eight in Prussia; five hundred and eighteen in Silesia; three hundred and sixty-four in Warsaw and Kunningburg; three thousand and four hundred Jews are in communion with the Christian Church. There is no considerable town in Germany where there are not found baptized Jews.

In Prussia, too, as also in many parts of Germany, thousands of Jewish children attend Christian schools, and are instructed in Christianity. "The present state of the Jewish mind," writes one, "is favourable to missionary labour. Throwing off Jewish prejudices and the trammels of the Talmud, they are anxiously inquiring after something new, something more satisfactory than the puerilities and outward observances of the Rabbis. The field is ripe."

In Cracow, it is said, that if the means of *support* for proselytes could be obtained, one half of the Jewish population would become Christians. Indeed, not only here, but in many other places, it costs the Jew his very livelihood to embrace Christianity.

Many Jewish fathers in Vienna, and also in Galicia, are bringing their children up Christians, though they prefer themselves to die Jews.

"Inquirers from foreign countries not unfrequently come over to England, for the express purpose of investigating the truth of the Gospel."

Rev. R. H. Hershell, by birth and honour a Jew, having extensively visited his brethren in Europe and Asia, and heard, in their synagogues, their confessions of sin and their earnest cries unto the Lord in the land of their dispersion, says: "I found a mighty change in their minds and feelings in regard to the nearness of the time of their deliverance. Some assigned one reason, some another, but all agreed in thinking the time is at hand." While dining, on one occasion, with the Elders of the Synagogue, and conversing on the present condition of the Jews, one said, "Ah, we need a Jewish *Luther* to come among us and stir us up." When he declared that Jesus of Nazareth is the Messiah, it excited little astonishment or opposition.

Indeed, I may here quote the declaration of Professor Tholock, of Germany, that "more Jews have been converted to Christianity, during the last twenty-five years, than during the seventeen centuries preceding."

And, what is particularly encouraging to Christian effort, not a few converted Jews, and others not converted, are filling places of influence and trust, both in the world of letters and of politics, both in Church and State. Five professors in the University of Halle are Jews; three in Breslau. The celebrated Neander, Wehl, and Brenary, are Jews; ten professors in Berlin alone. Drs. Lee, Stahl, and Capadose are Jews. So is a medical professor in St. Petersburg, and eight clergymen in the Church of England.

Whether it be a pecuniary ability and financial tact, or in the higher walks of learning, or in military prowess, or in political or diplomatic skill, the Jews are not wanting in men thoroughly furnished for every exigency. The Minister of Finance in Russia is a Jew. The Minister, Senor Mandezabel, of Spain, is a Jew. The late President of the French Council, Marshal Soult, is a Jew. So are several French marshals. The first Jesuits were Jews. No great intellectual movement in Europe, remarks one, has taken place in which Jews have not greatly participated. Indeed, not a small share of human activity is this day kept in motion by Jews. That mysterious Russian diplomacy, which so alarms western Europe, is organized and chiefly carried

Jews. The mighty reformation now promised that the celebrated John Ronge

The daily political Press in Europe
dominion of the Jews. As literary

almost every leading continental newspaper. In Germany alone they have the exclusive control of three public journals. An intelligent writer speaks of the "magnetic power" of their present intellectual influence in Europe. "The better world was, they are on the move. Every month brings tidings of change. Old chains are being severed. Old opinions, associations, and observances are being broken up. The harbor of traditional Judaism is left. They must now either be placed in the harbor of truth, or, borne along for a time by every wind that blows, be at length stranded on the shore of Infidelity."

We cannot but regard the Jews as at the very present the herald of some mighty movement. There is in their past a complete preparedness for some great change. They are in a transition state; now being *school*ed in every nation on the face of the earth, and in every branch of practical, professional, and social learning, and in the various functions of life; prepared in lessons of rich and varied wisdom and experience, to construct a more perfect civil and church polity than the world has yet seen.

There is, doubtless, Jewish material enough at the present time, to form a strong body politic. They have numbers, wealth, intelligence, industry, enterprise. Should certain Jewish families in Europe suddenly withdraw their capital, they would cripple kingdoms.

These are encouraging features to Christian efforts in behalf of the Jews. Such material, if once converted to God, would be mighty to the pulling down of the strongholds of Satan in the Gentile world. Large portions of the Mohammedan and Papal world are accessible only through the Jew, and even among them. In Egypt, Palestine, and Turkey, you find the followers of the Arabian Prophet almost inaccessible to the Gospel; yet you may preach to the Jew. In Wallachia and Moldavia, in Hungary, Austria, and Italy, the attempt to convert the blind worshipers of Rome, or of the Greek church, would, all very recently, have instant vengeance on the head of the missionary; yet he entered there, and through them, introduced the Gospel throughout all those wide realms of death.

Finally, in contemplating the Jew, as he appears in the new

Israel's grand drama, we leave before us a conqueror, with staff in hand and hoins girt, a warrior, with a little to attach him to the soil of his adopted land, and as warmly fighting for the hills and valleys of Palestine, and for the Holy Hill of Zion as for

Jew who had wandered from the fold in the days of David; and his expectation of returning thither, as sanguine as were those of the waiting captives of Babylon.

Whether or not such expectations shall be literally realized, none, I think, will question that the Jews *are* on the threshold of a great revolution, and, with the page of prophecy before us, we cannot doubt this revolution shall be a return to the favour of God within the pale of Christianity.

Such are some of the facts connected with the present condition of the Jews. Do they not warrant the expectation that the time draws near when the Father of Jacob will again smile on his wayward, wandering children, and accept their services in their beloved Zion? The bowels of his love, the energies of his Almighty arm, are once more engaged for his ancient people, to restore them to his favour, and make them a praise in all the earth. God has not cast off his people. He has engraven them on the palms of his hands. He is kindly visiting Jacob in his dispersion, and is calling his chosen from the ends of the earth. The Lord will arise and have mercy on Zion, for the time to favour her has come.

In bringing to a close a chapter already protracted much beyond the original design, the importance of the subject seems to urge on us a few brief reflections.

1. The question now so vigorously discussed by the Jews, assumes a double importance, from the fact, that it is *the great question of the age*. It is the Bible question. Shall the Church take the Bible for her text-book, her only and infallible guide in all matters of faith and practice, or shall the traditions of the elders, the commandments of men, the decrees of councils, be her authority? The "shaking" among the Jews is but a kindred movement with the present shaking in the whole religious world. It is the great question that divides Rome and Geneva. And this momentous question is likely to be first settled on Jewish ground. And have we not here a clue to the *manner* in which the Jews shall exercise so prominent an agency in the conversion of the world to Christianity? Having themselves settled the great question of the age, broken down the last great, and perhaps the most formidable strong-hold of the adversary, they will come up to the great moral conflict as experienced, skilful, valiant men and successful warriors.

2. What *lesson of duty* is here taught to all who revere the *Messiah*, and look and pray for the speedy coming of his kingdom; and look for it, too, as to come especially through the *agency of the Jews*. They are to be as "life from the dead" &

the slumbering nations. Consequently, an intellectual and religious movement among no other people can possess so much interest to the Christian. The destinies of the world are bound up in the destiny of Israel. And as we see this destiny developing, and sublimer scenes in the great Jewish drama transpiring, we can hardly mistake that a new dispensation is unfolding itself, more extensive, more sublime, than the world has yet witnessed. Every feeling of piety will, therefore, respond, with unfeigned gratitude, to what God is now doing to recover the house of Israel; every pious effort be put forth to bring Israel again into the pale of the divine favour, and of the visible Church of God. The Jewish mind is ripe either for the messenger of the Gospel, or for the teacher of infidelity. If we do not sow the good seed, while we sleep the enemy will sow tares.

3. *What kind of efforts* will be found more effectual to the conversion of the Jew? Whether for Jew or Gentile, it must be in substance the preaching of *Christ crucified*; but to the Jew, not precisely in the same way. To him it is not a new presentation of Christ, but an *identification* of the Messiah already come with his *expected* Messiah. He is ready to believe, if he can identify Jesus of Nazareth as the foretold Christ. Hence these "dry bones" must be "prophesied" to. Correct expositions of the prophecies must constitute the burden of the labours of the missionary to the Jews. He must preach Christ the end of the Jewish law; Christ, the reality of all their types, the substance of all their shadows, the thing signified by all their signs, the great sacrifice and sin offering, the Lamb of God, the Messiah so long looked for. They cannot believe till they see Jesus the prophet like unto Moses; the spirit of prophecy, a testimony concerning Jesus. Already much has occurred to force the Jewish mind to the study of their prophetic writings. The word of God is becoming more and more the only authority in religious controversy.

4. All things are preparing for, and approaching *a crisis of intense interest to our entire race*. This is an inference from a survey of the present condition of the Jews, as connected with their *providential* relation to the whole world. Any divine purpose fulfilled towards Israel, or any movement in their camp, *involves in it a series* of purposes and movements towards the whole Gentile world. Every leaf that stirs on the mountains of Israel, is a signal of a mighty commotion among the nations; every ripple on the waters of Judah, a precursor of a storm that shall shake the foundations of the great deep. When God shall *deign to smile again on his ancient people*, and restore them to

their promised inheritance, all that have opposed his purposes shall be taken out of the way; all that have wronged and oppressed Israel shall drink of the cup of his indignation. It shall be the overturning of the world; shall bring peace to them who love the Prince of Peace, but destruction to them who have fought against the Lord's anointed ones.

Are you prepared, reader, for the coming of such events; labouring, watching, praying, waiting, hoping, till the Son of Man come in his glory, restore his people to his favour, avenge himself on their enemies, convert the world, and take the kingdom to himself?

CHAPTER XIX.

THE NESTORIANS: their country, number, history. The Ten lost Tribes. Early conversion to Christianity. Their missionary character. The American Mission among them. Dr. Grant and the Koordish mountains. The massacre. The great Revival; extends into the mountains. The untamed mountaineer. A bright day dawning.

"They shall build the old wastes; they shall raise up the former desolations." Isa. lxi, 4.

WE shall pass over the Syrian, Coptic, and Greek churches without any particular notice, not being aware of any thing in their present condition, especially encouraging to the labours of the evangelist. That a renovating process has begun among them, that the hand of God is at work, preparing the way for the recovery, at no very distant day, of those lapsed portions of the one great fold, we do not doubt. Already facts indicate such a process. Yet the lines of Providence are not distinct; the point of their convergence not certain. Nor need we speak immaturely. It is quite sufficient that we take a cursory survey of but one other of these ancient churches.

THE NESTORIANS. This ancient people occupy the border country between the Turkish and Persian empires. They are found mostly among the mountains of Koordistan, (the ancient Assyria,) and in the province of Ooroomiah, in western Persia. The western portion of this territory is subject to the Turks, the eastern to the Persians, while the central portion, among the wild ranges of almost inaccessible mountains, is nearly independent, ignorant, and barbarous.

The Nestorians, computed now at 150,000, are the remnant of a noble race. They have a history of thrilling interest; a history not yet written and perhaps never can be. The antiquity of

the Nestorians, their location, their preservation as a distinct people and a Christian Church; their doctrinal and Christian purity and spirituality, compared with all other oriental churches; their entire exemption from idolatry, and their remarkable missionary character, are facts which bespeak an attentive perusal of their history, and which can scarcely fail to suggest to every reflecting mind, that a people who have so long been the objects of an ever-watchful Providence, are reserved for some signal display of his grace.

An intelligent traveller, the late Rev. Dr. Grant, who recently visited them among their mountain fastnesses, has, with much plausibility, claimed for the Nestorians a *Hebrew origin*. They are, he believes, the remnant of the Ten Tribes, which Shalmaneser, King of Assyria, carried captive into Assyria 721 years before Christ. They are found in the very same spot where, twenty-five centuries before, God put the Ten Tribes. They resemble the Jews in features, manners, dress, and language. Their names are Jewish; and tradition, both among themselves and the nominal Jews that reside among them, as also among the Koords, assigns to them an Israelitish descent. And another species of evidence is produced. It is of the character of circumstantial testimony. Dr. Grant finds in this ancient Christian church certain relics of Judaism; remains of sacrificial customs; traces of religious vows, especially that of the Nazarites; of first fruits brought to the sanctuary; of Jewish purifications and washings; of the Passover; of the prohibition of eating unclean animals; of the cities of refuge and the avenging of blood; the extraordinary sanctification of the Sabbath; the appointment of a High Priest, and the peculiar structure of their places of worship, in which the "Holy of holies" is still to be seen.

Though these "beggarly elements," the relics of a bygone dispensation, but ill become the simplicity of a Christian Church, they are just what we should expect to find on the hypothesis that these Nestorians were converted to Christianity *at a very early period*, and that they were *Jews* before their conversion. That the Ten Tribes, wherever they were at the time of the first promulgation of Christianity, did very early receive the Gospel, admits of little doubt. For the Gospel was, in the order of appointment, first of all to be preached to the "lost sheep of the house of Israel." The work of evangelization among the Gentiles was deferred till this preliminary work was done. Both the Twelve and the Seventy were especially charged with a *commission to the seed of Abraham*. And it must further be borne in mind, that a full eight years elapsed from the Resur-

rection to the calling of the first Gentile, an eight years of unusual Christian activity and missionary zeal; yet not a suspicion seems to have been breathed, during this time, that this activity and zeal had the slightest concern for any one beyond the seed of Abraham. At the beginning of these eight years occurred the notable Pentecost, in which three thousand *Jews* were converted, Jews "out of every nation under heaven." In this remarkable assembly were Jews from the very regions into which the Ten Tribes were carried, and where Josephus and other historians affirm they still were in the first century of the Christian era;¹ and these, the Parthians and Medes of Peter's assembly, were no doubt the first to bring the Gospel to the notice of their brethren among the mountains of Assyria, to meet, perhaps, a ready reception. Perchance they had already heard of Jesus, the King of the Jews, and the long looked for Messiah. Perchance the "wise men from the East" had gone out from these very secluded glens, and returned with the joyful news that they had seen and worshipped this King of the Jews. Indeed, the Nestorians have a tradition, supported by the predictions of Zoroaster, that the Magi who visited our Saviour went from Ooroomiah.

The work of evangelization, begun by the converts of Pentecost, seems to have been carried forward by certain of the immediate disciples of our Lord. Most historians name the Apostles Thomas and Thaddeus, as ambassadors to the Parthians and the Medes, while the disciples Matthew, Simon, and Bartholomew, together with Mares, Adeus, and Agheus, appear among the number who, at this early period, preached the Gospel among the mountains of Assyria.

Admitting Christianity to have been established among the Nestorians as early as I have supposed, *by Jews*, before they were themselves more than half emancipated from the yoke of Judaism, and *among Jews* who were still subject to the yoke, we should expect to find, as the result, a sort of Jewish Christianity, a mongrel of Judaism and Christianity, a cross nearer to Judaism than the Christianity of the Apostles before the

¹ Josephus says: "The Ten Tribes are beyond the Euphrates till now." *Antiq. b. xi, ch. v.* King Agrippa, in a speech to the Jews, alludes, as to a well-known fact, to their "fellow tribes" dwelling in Adiabene beyond the Euphrates. Adiabene was a name given to the central part of Assyria, where these tribes were placed by their royal captor, and where the Nestorians are still found. And Jerome, the most learned of the Latin fathers, very expressly and repeatedly states, that the Ten Tribes were to be found in that region in the fifth century.

vision of Peter. And the existence of *such* a Christianity there, is in turn an argument that it was introduced at the time, and among such a people, as I have supposed.

The Nestorian Christians compare very favourably with every other oriental Church, in doctrine, form, and spirituality. They have the greatest abhorrence of all image worship, of auricular confession, purgatory, and many other of the corrupt dogmas and practices of the Papal, Greek, and Armenian churches, and may with propriety be called the "Protestants of Asia."

The preservation and local position of this people, for the last twenty-five centuries, is a matter of intense interest. Shut up in the midst of the munitions of the rocks, in the place God had prepared for them, they have been preserved from destruction, while thrones and dominions were falling to decay about them, and the world was shaken by the heavings of a thousand revolutions. And especially during the last twelve centuries, have they been invaded on all sides by the emissaries of Rome, and hunted, like the hart on the mountains, by their Moslem neighbours. During this whole protracted period they have been a little flock surrounded by ravening wolves; yet the Great Shepherd has provided a fold for them, and nothing has been permitted to hurt them.

Standing on the summit of a mountain that overlooked the vast amphitheatre of the wild, precipitous mountains, amidst whose deep defiles and narrow glens are found the abodes of the Nestorians, our late traveller thus eloquently describes the protecting hand of God in the preservation of this people: "Here was the home of one hundred thousand Christians, around whom the arm of Omnipotence had reared the adamantine ramparts, whose lofty, snow-capped summits seemed to blend with the skies in the distant horizon. Here, in their munitions of rocks, has God preserved, as if for some great end in the economy of his grace, a chosen remnant of his ancient Church, secure from the Beast and the False Prophet, safe from the flames of persecution and the clangour of war."

We can scarcely resist the conviction, if we would, that these dwellers among the mountains and in the vales, have been kept, as the special objects of providential care, for some great and special end; and what this end is we are now beginning to see.

But before proceeding to notice the present providential indications of the returning favour of God on the Nestorian church, we must allude at least to one other feature of this ancient church, its missionary character. This is a remarkable

feature, especially when contemplated in connection with the persecuted and oppressed condition of that church during the period of her most laudable missionary zeal. From the third to the sixteenth century, her missions spread over the whole vast regions of central and eastern Asia, amidst the wilds of Tartary, and through the vast empire of China. Persia, India, and all the intermediate countries, from the mountains of Assyria to the Chinese Sea, had, to some extent at least, been made acquainted with the Gospel through these zealous missionaries from the mountains of Koordistan; while Arabia and Syria, and the western part of Asia, shared in their indefatigable and self-denying labours.¹ As early as the fifth century, the Patriarch had sent out no less than twelve Metropolitans, and a corresponding number of Archbishops, to the very borders of China; which implies the existence in those places of bishops, priests, and churches. In the seventh century we find them propagating their faith "from Persia, India, and Syria, among the barbarous and savage nations inhabiting the deserts and the remotest shores of Asia;" and especially in this century did they carry the Gospel into China. The emperor Coacum, (from 650 to 684,) commanded Christian churches to be erected in all the provinces of China. The Gospel was propagated in ten of the provinces of the empire, and all the cities were supplied with churches. Even in the tenth century, the very midnight of Christianity, when the light of the Gospel seemed scarcely to disturb the universal darkness, except as it faintly gleamed out from the mountains of Koordistan and of the Alps, these intrepid disciples were penetrating the wilds of Tartary, and lighting there the fires of Christianity. During the darkest portion of the dark ages, from the seventh to the middle of the thirteenth century, the Nestorians were in Asia what the Waldenses were in Europe.

Such a providential feature is full of encouragement to all our endeavours to resuscitate the dormant energies of the Nestorian church. This church has been signally marked as a missionary church; and she was, especially in the dark ages, a signal instrument for the carrying forward the work of redemption. Is not, then, every indication of the return of God's favour to this people, full of hope for the whole Eastern world? If once re-animated with their former missionary zeal, what have we not reason to hope from their undaunted courage and untiring zeal, when the power of the press and all the increasing means of

¹ See a Sketch of Nestorian Missions, drawn up for the Missionary Herald for August, 1838, on the authority of Mosheim, Assemane, Gibbon, etc.

modern times are brought to their aid? Long since did the burning tide of Mohammedanism sweep over the fair fabrics of their missionary toils in Asia, and seemingly prostrate them in the dust; yet we may hope a remnant may remain, who, even in those now idolatrous lands, shall be roused from their long slumbers by the trump which seems about to shake the mountains of Assyria, and who, risen again, shall once more stand in their lot, witnesses for the truth, which they once so fearlessly professed and beautifully adorned in the days of their first espousals. Through them we may renew their missions in all Central Asia and China. Let the present Patriarch feel as Patriarch Tamotheus did a thousand years ago, and we should need to send very few men from the West to evangelize Asia. We should find men nearer the field of action, oriental men, with oriental habits, and better fitted to win their way to oriental hearts. And as the returning fire of Christianity shall again warm the centre, may we not expect its benign heat shall extend to the ancient extremities, and China and Tartary again become, through their instrumentality, vocal with the praises of our God?

But let us take a cursory glance of the present condition of the Nestorian Christians, and see what the hand of God is now doing for them, and what prognostics there may be that their winter is passed and their spring cometh.

The American mission was commenced at Ooroomiah in 1835; just in time to frustrate the nefarious schemes of the Jesuits to entangle the Nestorians in the subtle folds of Rome. A Jesuit offered the Patriarch ten thousand dollars on condition that he would acknowledge allegiance to the Pope; to whom the Patriarch replied, "Thy money perish with thee." And later still the assurance has been tendered him, that if he would so far become a Catholic as to recognize the supremacy of the Pope, he should not only be Patriarch of the Nestorians, but all the Christians of the East should be added to his jurisdiction. To this the Patriarch replied, "Get thee hence, Satan."¹ The providential interposition of the American Board saved this lapsed, yet interesting branch of the Christian church from a catastrophe so disastrous.

From this time forward the providential history of this mission is full of interest. When God would send thither his servants, he sent before them to prepare the way such men as Sir John Campbell, Lord Ponsonby, Commodore Porter, Dr. Riach, and Colonel Sheil, not to mention others of like noble character and expansive philanthropy, to whom Providence had,

¹ Dr. J. Perkins of Ooroomiah, in the Bible Repository.

at this time, given power and influence at the courts of Persia and of the Sublime Porte. It was through the very timely instrumentality of these men, that our mission found so ready access to the Nestorians in Persia and among the Koordish mountains. Nooroolah Bey, the fierce Koordish chief of the independent Hakary, who had put to death the German traveller Shultz, the only European who had ventured in his territories, is disarmed and made a friend by the professional skill of Dr. Grant. Being seized with a severe illness of which Dr. G. restores him, he is made ever afterwards his friend. Who does not discern the hand of God in this? The raising up and qualifying such a man as Dr. Grant, and the protection afforded him throughout his hazardous excursions among the barbarous Koords, is sufficiently providential to excite our admiration. Such travellers are few and far between, and such excursions are under the guidance of a specially protecting Providence. Again, the general favour our mission met from the ecclesiastics of the Nestorian church, is to be regarded in the same light. The missionaries were received as fellow-labourers, to resuscitate a lapsed and dormant church. The mission schools were welcomed as a public blessing; priests and bishops put themselves under the tuition of the mission, and at the same time became efficient helpers; their places of public worship were thrown open to the preaching of the missionaries, and all strove together to give to the Nestorian nation the Bible in their vernacular tongue.

All seemed prosperous, and a brighter day dawning; when, suddenly, the heavens were overcast and portended a storm. The Koords rise on the mountain Nestorians, massacre a great number, and drive others from their homes. The mission in the mountains, which had already cost much in life and treasure, is broken up. The Patriarch and the higher ecclesiastics, acted on, no doubt, by the emissaries of Rome and of Oxford, allow their influence to go against the mission. The village schools, forty-three in number, are disbanded; the two boarding-schools broken up; all looks dark. But it was the darkness that precedes the dawn. There was a bow on that cloud. God was about to appear for his down-cast people, and to prosper the labours of his faithful servants.

A delightful presage of what God was now about to do, had been given in the beginning of the year 1844. While assembled on the first Monday of January, there appeared an unusual seriousness, betokening the presence of the Spirit. The result was the conversion of a few individuals, mostly young men from the

seminary. During the next two years the mission was not left without tokens, from time to time, of a work of grace. But the year 1846 was the year of the right hand of the Lord. While the little church was again assembled on the first Monday of January, praying for the descent of the Spirit, the windows of heaven were opened, and a copious blessing came down. The first cases of inquiry appeared in Miss Fisk's school. Almost simultaneously, similar scenes were witnessed in Mr. Stoddard's seminary. From that good hour the work extended through the year, and over the plains of Ooroomiah, and among the mountains of Koordistan, till, in the judgment of charity, it has numbered near two hundred hopeful conversions. Indeed, no number can safely be named. The effect is well nigh *national*. The common mind has been moved. While a large number have been converted, a vastly larger number have been brought under the influence of evangelical truth, and may be said to be in a state of inquiry. It has never been the writer's privilege to be made acquainted with a revival of religion which bears more marks of a genuine work of grace. If deep and pungent convictions, abasing, self-loathing views of sin; if stillness and solemnity, prayers and tears, be an indication of a work of the Spirit; if ecstatic views of pardoning love, and joy in sins forgiven, zeal for the honour of Christ, tenderness of conscience, and ardent solicitude for the salvation of others, be evidence of a gracious work, such a work was witnessed among the Nestorians.

But it does not fall within the limits of our present plan to go into the details of the work, truly interesting as they are. We are to contemplate it only as a *providential measure preparatory to future progress*.

And the first thing which demands our attention is, the *moral power* for the evangelization of the Nestorian nation, which Providence created and secured by this revival. Mind is hereby sanctified and prepared for moral activity. But it is not the amount of mind now brought into the work, so much as its character, which develops the providential bearing of the revival. The same number of souls might have been converted, and yet no great moral result follow to the Church and nation at large. But when we recur to the character of the converts, bishops, priests, deacons, members of the Patriarch's family; the most influential part of the nation; nearly all that portion of the youth of the nation who are in the process of receiving an education, and, of consequence, being prepared to exercise a controlling influence in time to come, we discover the finger of God

at work there in reference to some great prospective good. Here are provided mental and moral resources, which we may confidently expect shall be employed for an adequate end. Does God design to convert this ancient people, and revive this ancient Church, that he may again employ them as they were nobly employed a thousand years ago in the work of evangelizing Asia, he has provided himself with just such instruments as we should expect.

Another providential feature of this revival is, its *diffusive character*, and *the long time of its continuance*. These two features blended, exhibit a beautiful providence. It was widely extended because it was long continued. It was continued till the seminaries should have their vacations, and a large number of the recently converted should be scattered through the villages and among the mountains, every where carrying with them the light and love of the Gospel, and kindling a flame in the bosom of their several family circles, and in their neighbourhoods; and till the inhabitants of the mountains should witness the wonderful power of God, and many of the mountaineers become vitally interested in the work. The most interesting season was in the *winter*, when thousands of the poor mountaineers are forced down to the plain of Ooroomiah to seek food. They now found the bread of life, and returned rejoicing in the fullness of Christ. But there is at this point a yet more remarkable providence to be noticed. The unprovoked and shocking massacre by the Koords, had now driven thousands more from their mountain recesses, where there seemed little hope the missionary could reach them, and forced them down upon the plain, and thus brought them in contact with evangelical influences. Their children were unexpectedly brought into the schools, their priests enlightened and converted, and the people brought to hear a pure Gospel.

And not only so, but the revival extended into the mountains. In this, too, the hand of God was signally manifested. An instance or two will illustrate: A little girl from Hakkie, in a mountain district, joins Miss Fisk's school, and, during the progress of the revival, becomes a Christian. Her father, an untamed mountaineer, soon visits her. The silken cords of a daughter's love are thrown about him, and these young disciples point him to the cross of Christ. He hears with indifference, then with wonder! Light increases; conviction presses on him *that he is a sinner*, and his heart rises in opposition. He *struggles with his feelings*. The strong man bows and weeps like a *child*; the trembling sinner becomes a peaceful Christian. This

man was deacon Guergis. Having consecrated himself to the cause of Christ, he returns home to make known the more excellent way to his friends and neighbours. The light thus kindled, spreads, till evangelical doctrines are promulgated from village to village over the whole district. Many inquire the way of life, many are converted. And when, after some months, the missionaries visit Tergarwer, the district in question, they meet a hearty welcome, find the people every where waiting to receive the word, deacon Guergis, who had been a principal instrument in the work, labouring with great zeal, prudence, and efficiency, and the good work widely extended and extending.

The position of this district, and the character of its inhabitants, are represented as giving this religious movement a peculiar interest. "Familiar as they are from infancy with the Koords, accustomed to mountain life and its attendant hardships, they will be able, if truly converted to God, to carry the Gospel into the districts of Koordistan under more favourable circumstances than our helpers in Ooroomiah can command for some time to come."

The commencement of the work in Gawar, another mountain district, fifty miles still further among the mountains, and more especially in the heart of the mountain population, is not the less worthy of note as a providential movement.

A rough mountaineer from Gawar, comes to Ooroomiah on business; is persuaded to remain a few days in the hope he may be led to attend to the concerns of his soul. He is immediately made the subject of prayer and exhortation; is soon affected by the truth, which, in turn, increases the anxieties of others for him, and the fervour of their prayers for his salvation. He is deeply and pungently convicted as a sinner, and soon hopefully, a new creature, sitting at the feet of Jesus. He returns to his mountain home, with no one to instruct him, sympathize with or encourage him, and himself unable to read. Months pass, and nothing is heard from Gawar, or the mountain convert. The vacation of the seminary comes, when a younger brother of the convert returns home, and finds there a blessed work of grace in progress, which he does not a little to advance. The mountain convert had gone in the fullness of the Spirit and in the power of his Master, told the simple tale of the Lord's doings for his soul, exemplified the truth in a life of prayer and simple faith and holy zeal, and it was the mighty power of God to the pulling down of strong-holds. His honest labours had been *signally owned*, and he had prepared the way for the labours of other converts, who now followed, and who were more

perfectly instructed in the way of life. A glorious work of the Spirit was the result, which spread throughout the district.

Thus, before the missionaries had made their first visit, an extensive work was in progress, commenced without any direct agency of theirs, and in a district of country hitherto inaccessible, and where, too, the prevalence of pure religion must be peculiarly salutary and efficient on the neighbouring population, and bring the Gospel in contact with the barbarous Koords. It is, probably, in this manner that the Gospel is to make its way, without observation or display, into the mountain districts, independent of human government or protection.

All opposition seems hushed, and a conviction to pervade the common mind, that the hand of the Lord is at work to revive the Nestorian church. There is almost a universal readiness to listen to a preached Gospel, a general spirit of inquiry pervading the nation. And there is, too, an efficient and suitable instrumentality prepared, to advance the work till the whole nation shall be regenerated. It has never been the policy of the mission to organize a new church, but to resuscitate the old one. And present appearances indicate that what has proved impracticable among the Armenians, may be achieved for the Nestorians.

Already an extensive native agency is in the field. Ecclesiastics have generally shown themselves the friends of reform, and are the principal instruments in advancing the work. Four bishops are pupils and helpers to the mission, and a large number of priests and deacons; and successors to bishops and priests are pupils in the Mission Seminary, and converts of the late revival.

Says the Rev. Dr. Perkins of Ooroomiah: "The light of true piety, kindled at various points on the plain of Ooroomiah, and in the neighbouring mountain districts, is brightening and extending; and we have more and more evidence of the power and extent of the revival of last year. Indeed, in its blessed effects, this revival has never yet ceased, but has been, and is still, constantly advancing; and where it has taken the strongest hold, the entire mass seem to be pervaded by its influences. Some of our native evangelists are itinerating in remote districts of this province, and with encouraging success."

Reference has already been made to the character of the converts. No feature of the late revival, perhaps, is more strikingly providential, or possesses a higher interest to the pious mind, than the activity and zeal of the converts to extend the work *throughout the nation, especially that the Gospel be preached to*

their brethren in the mountains of Koordistan. District after district of those almost inaccessible regions has been visited, and the Gospel preached, as one door after another has been providentially opened, with a zeal and self-denial worthy the days of the apostles; and soon we may expect to hear that those hills and valleys have become vocal with the praises of our God. The hand of the Lord is in the thing for good, to that long forsaken but truly interesting people.

But Providence has provided other resources there for carrying forward his work, in the form of the press, of education, and the preparation and publication of the Scriptures. Three millions of pages of printed matter have been scattered among the Nestorians, within scarcely more than six years; and an efficient system of Christian education is preparing the mind of a large class of youth to act for the further regeneration of their nation.

Do not these things indicate that the night which has so long covered the Nestorians is far spent, and the day is at hand? And have we not some pleasing indications that the Lord of the harvest has important purposes to accomplish through the Nestorians, a conspicuous part to act by them in bringing in the latter-day glory? "What position could be more important and advantageous, in its bearing on the conversion of the world, than that occupied by the Nestorians, situated as they are in the centre of Mohammedan dominion? And is it too much to believe that this ancient church, once so renowned for its missionary efforts, and still possessing such capabilities as well as such facility of location for the renewal of like missionary labours, will again awake from the slumber of ages, and become bright as the sun, fair as the moon, and terrible as an army with banners! that it will again diffuse such floods of light as shall for ever put to shame the corrupt abominations of Mohammedanism, roll back the tide of Papal influence which is now setting in so strongly and threatening to overwhelm it, and send forth faithful missionaries of the cross in such numbers and with such holy zeal, as shall bear the tidings of salvation to every corner of benighted Asia. We confidently look for such results, and that at no very distant period. The signs of the times in this eastern world betoken the speedy approach of mighty political revolutions. The Mohammedan powers are crumbling to ruin. Christian nations are soon to rule over all the followers of the false prophet. Turkey and Persia are tottering, and would fall at once by their own weight, were they not upheld by rival European governments. The universal catastrophe of Mohammedan dominion cannot, in all human probability, be much

longer postponed."¹ They that take the *sword* shall perish with the sword, when the sword shall be taken from them.

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We took occasion in a foregoing chapter, to speak of the Hand of God in the discovery of America, and of the controlling influence here given to the Puritan element; how it has given existence, form, and character to our government, been the main spring of our national prosperity, formed our social relations, entered largely into all our commercial, educational, and industrial enterprises, and set religion free from the trammels which fettered her in the old world, disrobing her of senseless rites and more senseless trappings, and giving her a new vitality; and how this same controlling influence has followed, wave after wave, the tide of population westward, fulfilling its mission *none the less* effectually in the remotest settlements of the *West*, by incorporating itself with the heterogeneous materials

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How this work is advancing in England, the present struggle, indicated in the term Church Reform, is ample voucher. The mass of the English nation has willed the severance of the Church and State, and Church and State must be severed. It is but the sure consequence of principles which have taken deep root in the English mind; an *effect* so imperative, that neither the power of the throne, nor the pride of the aristocracy, nor the piteous remonstrances of church dignitaries can long hinder it. What the Reformation unfortunately left undone for England, is likely soon to be done; and once done there, where will this miserable relic of Romanism much longer find a foothold?

The late secession from the Establishment of the Hon. and Rev. Baptist Noel, of London, is at this time ominous of coming *change*. It has undoubtedly struck a blow at this unhappy *alliance*, which will be felt throughout the English Church. Mr. Noel has sent through the press an explanation of the bold step *he has taken*, and a defence of his present position, which, if we

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But we have, perhaps, a more forcible illustration of the progress of this feature of American Christianity, in the present religious condition of the continent. So accustomed had European Christians become to see Christianity dwindle under the shadow of the State, that they scarcely knew she could survive the open sunshine of heaven, stand by her own native strength, and grow and expand as the plant of heaven, unpropped, unaided, unfed by the beggarly elements of the world. Yet, within a few years, and especially during the present year, an astonishing change has been wrought there. The union of Church and State has become irksome and offensive in proportion to the progress of civil and religious liberty. Persons well informed in the affairs of France, say that faith in the "voluntary system," and the disunion of State and Church, is making great progress among Catholics as well as Protestants; and there is, in the Catholic church, a great disposition to throw off the supremacy of Rome. And such a sentiment, it is confidently believed, is pervading most of the European States. The public mind is very generally agitated on this question. Societies are formed for the purpose of realizing such a result, and the spirit of the age favours it.

2. To Puritanism we must accord the honour, under God, of developing a new element in the science of civil government, the *moral* element. Heretofore, bayonets and cannon had formed the substratum of governmental authority. Might gives right was the motto of kings. Certain men were born to rule; and certain others were as undoubtedly born to regale themselves in the royal sunshine; and vastly larger classes of men, the masses, were as surely born *for* the king and his nobility, to live and toil for his profit, to be ruled for his pleasure, or to be "flesh for his cannon." Such is government by one man or by the few, who rule irrespectively of the suffrage or the good of the people. It is a government of force as opposed to a government of choice. The one requires implicit obedience, the other rational obedience. Under one, men worship gods they know not whom, and obey laws they know not what. Under the other, reason guides, and an enlightened private judgment decides. One is the self-government of rational and moral beings; the other, the application, by a few, of brute force, to keep in subjection the mass. *The one makes freemen, the other slaves.*

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Liberty was born in America. Long had she travailed in birth in the Old World. Many a throe had convulsed Europe to the very centre, till, in this fair land liberty first saw the light. There had been before much in the world called liberty, but it was the mere glimmering of star-light, or the meteor's blaze, compared with the full-orbed luminary which now arose. Puritanism gave birth, form, and ascendancy to the moral element in government. From time to time nations had given signs of woe, and sent up their aspirations for deliverance, vindicated their high claims to freedom, and gained a temporary relief. But it was in America the great experiment was first fairly tried, whether self-government is yet practicable. And, though our ship has not steered clear of rocks and quicksands, nor shunned the storm and tempest, yet we have found our vessel sea-worthy, able to ride on the crested wave, and to breast the roaring storm. A result has already been gained, which has demolished thrones, and sent disease and decay into every system of absolutism in Europe.

The Declaration of American Independence passed over Europe, yet it was as the voice of distant thunder. It was an ominous sound, starting from his throne the too long quiescent monarch. Yet the danger seemed distant. He hoped that that cloud, which turned so dark and threatening a face towards the kingly estates of Europe, yet a face so bright and promising towards the free-born sons of America, would scatter with a brief outburst of popular indignation. But the *establishment* of American Independence came like a thunder-bolt, or like the shock of an earthquake, and made thrones tremble. France first received the shock, and, unprepared as she was, what a shock!

The French Revolution was a premature birth, and the birth of a monster, conceived in America, but gestated and brought forth under auspices altogether unfavourable to the beauty and proper development of the offspring, a monster-birth, whose history is written in violence, crime, and blood. Yet it indicated the *power* of the new element which had been cast among the nations. It was a burning star cast into a stagnant sea. France was unprepared; yet her mercurial sons, driven into a frenzy by the first gleam of liberty that flashed across the western main, kindled a fire, soon to be quenched in blood. Though smothered and quenched for a time, it burned unseen, its internal fires ever and anon finding vent in some outburst for liberty. We need not trace its several steps. Liberty was not extinct in France from the day of the return from America of *young La Fayette* to the eventful twenty-third of February; nor

did she ever cease her struggle against the incubus of royalty when a befitting occasion offered.

France has lived half a century within the last year. What she so long struggled for, she obtained in a day. Year after year the unseen Hand had been preparing men, means, and resources, yet all things seemed to remain as they were; but the moment of consummation came, and all was done. And, what may well astonish the unbeliever in Divine Providence, all was done at the very moment when human sagacity, and diplomacy, and skill, and perseverance, were the most diligently employed to prevent such a result. Louis Philippe is driven from his throne, the monarchy demolished, and a republic formed, just at the time, and in the manner, which seemed the most unrelentingly to mock all the efforts he had made, all the alliances he had formed, and all the precautions he had taken to ward off just such a disaster. With Paris so admirably fortified; and a rich, numerous, and influential priesthood for his allies, and the Pope as the right arm of his strength, and a cringing alliance with England and Russia, there seemed, there *was* no human power that could molest him. Yet we see him fleeing from his palace and his throne, as helpless and unresisting, as if all human powers were in league against him. Providence had done with him and with his throne, and where is he?

But what progress has liberty made in other States of Europe? On the outbreak of the late French Revolution, the people of *Holland* demanded a larger liberty. The king is made to feel the necessity of granting it. He chooses new ministers, proposes important reforms in the constitution, and promises to govern agreeably to the national will. The King of Belgium yields to the liberals, and on this condition keeps his crown. The kingdom of Prussia is shaken to its centre, and its republican tendencies are gaining the ascendancy. Poland is agitated and ripe for revolt. Venice is a republic.

But more remarkable than all, the stagnant waters of Austria are all at once thrown into a foam. The tide of revolution came rushing into Austria like a cataract. The Austrians had seemed completely under the yoke. Yet, in a moment, as unexpected to Prince Metternich as if the tenants of the grave-yard had awaked, the people aroused from their long sleep, and proclaimed democratic principles. Prince Metternich, who had for more than forty years ruled Austria with a rod of iron, flees before the vengeance of an indignant people; an idiot monarch quits his throne; despotism is struck to the heart, never to recover.

All Germany, in a word, is on fire; insurrection is every

where triumphant. Germany was the land of Martin Luther, the land of reforms, in whose rich soil lie deeply planted the seeds of liberty. The waiting friends of freedom throughout Germany had felt the electric shock from Paris, and saw that their hour had come. Consternation and dismay seize the heart of every absolute power. The people seemed rising over the continent like the waves of the ocean, and kings and ministers feel that their hour is come. The people are ripe for liberty, and now is the time to strike the blow for rights too long delayed. A German Parliament is convened, elected by *universal suffrage*, and composed of delegates from the kingdoms of Austria, Prussia, Hanover, Bavaria, and the smaller principalities. The objects of this parliament are, to unite all Germany into one confederation, to relieve the different States from the oppressions and exactions of their present rulers, and the more effectually to establish free institutions. This parliament is truly a strange feature in European politics, and a more sure index of the real progress of free principles than any thing we have yet seen. A promising feature, not of this parliament only, but of the French republic, is, that they have proclaimed the true American doctrine of *non-interference*; a delightful pledge that when the moral element shall predominate in the construction of governments, nations shall learn war no more.

In *Italy*, too, liberal principles have made gigantic strides. Constitutional laws are universally promulgated. To say nothing of Sardinia and Florence, Naples and Milan, where the moral element is allowed to take the lead in the formation of their new governments, Pope Pius IX. was compelled to concede a constitutional government to the long oppressed and priest-ridden people of the Papal States. The press is made free, laymen are admitted to a participation in civil affairs, an independent judiciary is organized, a Chamber of Deputies is appointed by the people, and free schools for the poor are established in every district in Rome. An act was passed, April, 1848, to provide means for the better education of the people. Yet the battle in Italy is still to be fought. Here are the strong-holds of despotism. The grim giant, though bearded in his den, and lying prostrate with his deadly wound, fearfully growls, and rouses to the encounter. Rome is divided against herself, a pitiable anarchy. Two great conflicting parties have been contending *for the mastery*. On the one side, the Pope and his adherents, *on the other*, the political councils and the legislative assemblies *of the people*. The irritation became more and more violent. *The Pope had granted much; the people demanded more. The*

Pope at length becomes virtually a prisoner in his own palace; the cardinals dare not appear in the streets; many of the priests are ill-treated and even beaten, and the liberals openly declare that Pius IX. will be the last of the Popes. But the popular indignation against the ghostly tyranny of the Vatican remained unappeased. Unwittingly had the people been allowed to taste the sweets of liberty. The clarion of freedom had sounded from afar. Crushed in the dust by the foot of the Beast, the poor oppressed Italians start to their feet, awaked from a thousand years' slumber. The bow, too far bent, rebounds with a vengeance. The Pope is driven from his palace, glad to wrap up his marvellous infallibility in a footman's coat, and to coil his once dreaded supremacy in a footman's hat. Democracy is in the ascendant; the temporal power of the Pope is at present suspended. How the struggle shall end, remains to be seen. A coalition of Catholic powers may restore the Pope to his throne, and the power of the bayonet may, for a little time, keep him there. And this may be the occasion that shall light the torch of war, and set all Europe in a blaze. All this may be; but that liberty will be again suppressed in Italy for any great length of time, and the Italians be made to bow again to the yoke, is less problematical.

Cold murmurs of discontent are heard, too, from the hyperborean regions of the Muscovite Czar. The tocsin of liberty has been heard over Russia, and many a brave heart echoes back the sound. The Revolution of France came on Nicholas like a thunderbolt. His alliances with Austria and Prussia were disturbed, his plans defeated, or, at least, retarded. Nicholas received the dispatches announcing the events of February with amazement. A deadly paleness came over his face as he read, and the paper trembled in his hand. A Republic in France! A new appeal to the nations against tyranny! A dangerous experiment for kings. A death-blow to tyrants. How this Anglo-Saxon element mocks the divine rights of kings, and proclaims the people the only legitimate sovereigns!

Nor have wretched Spain and Portugal escaped the shock. A suppressed but deep indignation rankles beneath the surface of those ill-fated nations, an ominous calm that precedes the eruption of a volcano.

All Europe is in motion; all Europe has entered on a new course of action. Altogether a new principle of government is in successful operation; and though we may expect commotions, and anarchies, and re-actions, disorderly progress and seemingly disastrous retrogressions, yet we may confidently

await the establishment of a new order of things, which shall more beautifully harmonize with the present advanced state of Christianity, knowledge, and civilization.

3. The progress of *religious* liberty in Europe still more directly illustrates the extended and the extending progress of the Puritan leaven; and indicates, too, the steady workings of a sleepless Providence.

The progress of religious liberty has, within a few months, been truly astonishing. Since the breaking out of the late French Revolution, the severe laws against Protestants have been relaxed in every country in Europe. In some of these countries, full religious toleration is already enjoyed. The revolutionary tide spared not even the seven hills, demolishing dungeons and extinguishing the fires of persecution. The right of private judgment seems virtually conceded, even in Rome. The ancient Waldensian church, the true link between the apostolic age and ours, has at length been allowed liberty of conscience and of worship. Austria, despotic Austria, "whose frowning ramparts presented no chink through which even one ray of light might penetrate to the darkness within," is now open to the Bible and the missionary. In Germany, all restraints to the spread of the Gospel are removed. The Press is free, and never was its power more manifest than at the present moment. Full freedom of religious profession is enjoyed. The exercise of religious rights no longer depend on the profession of the Romish faith.

And yet more astonishing has been the progress of religious liberty in France.

The zeal and prompt unanimity with which the *Jesuits* have been expelled from nearly every State in Europe, not excepting Rome, is an undoubted index of the progress of religious liberty. The Jesuits are but too well known, the world over, as the implacable enemies of liberty, equality, and civilization; the sworn allies of absolutism, always ready to use the rod and the sword, to stifle the first symptoms of liberty, making religion the cruellest weapon of oppression. This general and simultaneous rising against the Jesuits, and a growing aversion to religious orders, is an unmistakable symptom of the progress of free principles. The people of Europe have been brought to feel that liberty and the society of Ignatius can never prosper together. Their expulsion at this time is significant. Pius IX. had declared the Jesuits *the strong and experienced oarsmen that keep from shipwreck the bark of St. Peter*, yet he was obliged, in obedience to the demands of the people, to expel them

from the Papal States. The concession, significantly, bespeaks the weakness of Rome. The power of the Papacy is terribly shaken. Though still claiming infallibility in *doctrine*, the Pope very prudently concedes that "*the Church must follow the necessary requirements of the age.*"

The opinion of a Romanist is worth something here. The 'Tablet,' a Romish paper, says: "The rising persecution is not confined to the Jesuits, but is directed against every religious community. The Dominicans, the Capuchins, the Augustinians, have all received unequivocal notices of their approaching fate." And he might add the 'Sisters of the Sacred Heart.' While on the other hand it is now not uncommon to meet Romish ecclesiastics, who, disgusted with the mummeries of Rome, boldly expose her errors, "earnestly advocating the abolition of compulsory celibacy of the clergy, the abrogation of fasts and abstinences, and other Popish observances."

Thus is God moving on in the might and majesty of his providence, overturning and overturning, till his Church shall be disenthralled from the bondage of the world, and established on the everlasting foundation of truth and righteousness.

4. Or do we inquire after the *causes* of the great European movement, we are again brought to the same conclusion. These causes had been in secret and active operation, at least, since the American Revolution, and only waited a favourable opportunity. Intensely did the internal fires burn, and an irruption was inevitable. Liberal principles were daily gaining strength. All classes of the people were feeling their burdens more and more grievous, and their growing discontent gave no doubtful signs of an outbreak. Radicalism had given birth to numerous societies throughout Europe, many of them secret associations, all animated by one spirit, a determination to throw off the shackles of despotism. The death of Louis Philippe should be the signal to strike the blow. The French Revolution, however, indicated that the hour had come. They arose by one common impulse, and despotism quailed before them.

Again, *facility of communication* greatly hastened such a result. Books, journals, newspapers, travellers, reach the remotest parts of Europe in a few days, give timely notice of change, and communicate every new opinion. And all the vigilance and precautions of an argus-eyed absolutism cannot shut them out. The nations, as never before, flow together; a common sentiment pervades them. An electric spark thrilled Austria, Russia, Italy, Poland, the moment an explosion took place in France.

We discover another cause in the fact, (instructive to kings.)

that the potentates of Europe *turned a deaf ear to the cries of their oppressed subjects*. They had neither listened to their wants, nor been careful to keep their engagements with them. Napoleon had done much to prepare Europe for liberty, and when the people of Europe were called on by the allied powers to take up arms against him, they did it with the promise that their rights should be respected, and liberal laws granted. The rulers promised, and the people freely shed their blood. But the danger past, the "scourge of Europe" put down, kings forgot their promises. "Austria did not grant to the Italians the institutions she promised. The king of Prussia conceded to his subjects only some petty reforms. Germany was held under a slavish yoke." Poland was crushed. Italy was left the miserable dupe of tyranny, the prey of every unclean bird. No where was there respect for law, or security against arbitrary power. The rights of conscience were systematically invaded. The judiciary was a mere tool for kings. "The nations bowed their necks, but they meditated the hour of deliverance. That hour is come; they have seized it; they have risen like one man, and the well-trained armies of kings have scarcely opposed an obstacle to the realization of their wishes."

The day of retribution has come. Kings tremble, and their thrones crumble. The haughtiest monarchs, who could once insolently put their foot on the neck of nations, now in vain sue for mercy at the hands of their revolted subjects. Deeply, indeed, do they drink to the dregs the cup of their debasement. The last was a hard year for kings. Late have they learned the humiliating lesson that kings are made for the people, not the people for kings; that the rights of the people are as sacred as those of princes, and that their only chance for quiet and safety, is to live in good understanding with their subjects.

The downfall of Louis Philippe is here ominously instructive. What would a serious observer of Providence expect, would be the end of a powerful prince in the nineteenth century, who should pursue the course Louis Philippe pursued? Did he so demean himself in the high and responsible station to which Providence exalted him, especially when we bring into the account the *manner* and *condition* of his taking the crown, did he so demean himself as to guarantee the continued smiles of Heaven? In many respects Louis Philippe was a very worthy man. He possessed many excellent traits of character. But in his regal life, when weighed in the balance he was found wanting. He did more than to commit fatal political blunders. His *sceptre* was stained with palpable injustice and outrage, both

towards man and God. He came to the throne as a liberal prince. Heaven and earth heard his vows, that he would reign as a republican king; would surround the monarchy with republican institutions. The people, whose voice called him to the throne, hailed him as a father and a friend, the deliverer of an oppressed people from the thralldom of Bourbon despotism; and the Protestant world had reason to expect he would reign, at least, as a liberal Catholic prince. France and the world too well know how he has cringed to the most miserable system of absolutism. Had Louis Philippe been half so ambitious to retain the good opinion of his people, as he was to maintain his throne and to vindicate his legitimacy; at least, had he been half so ambitious to render stipulated *justice* to his people, he might still have been the king of a prosperous and affectionate people. Or had he been half so careful to act the liberal Catholic prince, extending the arms of his regal influence to promote, wherever French interests exist, education, civilization, and Christianity, as he was to impose, by his strong arm, on an unoffending people just emerging from heathenism, corps after corps of Romish priests, who, he could not but know, would, if they acted in character, cripple, and, if possible, destroy every Protestant mission within their influence, he might still have been the head of a great and noble nation, on whom should come the blessing of many. That dark page in the history of Tahiti, will ever remain a darker page, an indelible disgrace, in the history of Louis Philippe. When he directed his cannon against that newly Christian island, he directed them against his own throne. Those missions live and prosper, while Louis Philippe has gone into an inglorious exile. An influence exerted in Greece, flowing from the throne of France, drove Dr. King from Athens and from his mission, a temporary wanderer; Dr. King has returned to his work, and Louis Philippe has bid farewell to his throne for ever!¹

We may subjoin as subordinate causes of his downfall, regal extravagance, heavy taxation, a monstrous army, the fortifications of Paris, opposition to electoral reforms, the Press subjected to vexatious embarrassments, money and other favours lavished on the priesthood, with a hypocritical attachment to Popery, hoping thereby to strengthen his dynasty at the expense of the people. Like Saul, who, in his troubles, had recourse to the

¹ The very law which had been so often, of late years, applied by Louis Philippe and his government to impede the spread of the Gospel, and suppress free discussion, became, at length, the occasion of his own downfall. Discern ye not the Hand of God!

witch of Endor, Louis Philippe sought the favour of the Romish clergy, flattered the bishops, and favoured the establishment of monasteries. But this resource failed him, and did but hasten his downfall. Such are some of the causes which irrepressibly irritated the public mind, and made the revolution inevitable. The Lord was departed from Saul, and he was sore distressed.

And, finally, the *Bible* has had much to do in producing the late religious and political convulsions in Europe. The Bible is a revolutionary book, meaning by revolution, an advance of right opinions, manners, and constitutions; a resistance of oppression and monopolies; a demand for liberty and natural rights. The word of God is a great leveller, which is upturning and overturning this wicked, distracted world, and preparing it for a complete civil and religious renovation. It is not too much to believe that the million of Bibles, which have been circulated in France during the last five years, have been a powerful element in the present downfall of despotism; the breaking up of old foundations to make way for better. And what is prospectively encouraging for France and the nations that easily adopt her opinions, the late revolution has, in a remarkable manner, opened the door for a more abundant and effectual introduction of the Bible.

Through the admirable system of Bible colportage, the Sacred Scriptures are being distributed throughout France, in every condition of society. The cottage, the palace, the soldier, the sailor, the school, are, without let or hindrance, visited by the indefatigable colporteur, and blessings follow in his track. Here lies our brightest anticipation for France.

The revolution has brought to light an amount of Protestantism in France, which was not before supposed to exist. Villages, where a Protestant could not find a congregation, if allowed to preach at all, have dismissed their Catholic cure, and called in evangelical ministers. All the religious societies find large fields open to their efforts, which they are prevented from occupying only by the want of the pecuniary resources.

Thus has the great idea, so happily conceived, divinely suggested, in the May-flower, been steadily and gradually developing, and never more gloriously than at the present moment. God may be seen in its progress at every step. The Lion of the tribe of Judah has been steadily opening the unsealed Book; the eternal decrees have been unfolding, and being executed by an Almighty Providence, and nothing has been able to retard their progress. The kings of the earth have set themselves, and the rulers taken counsel against the Lord, and against his

anointed. But all their counsel and wisdom have been brought to naught. He that sitteth in the heavens has had them in derision. He has spoken to them in his wrath, and vexed them in his sore displeasure. Never was the skill, sagacity, and power of man more signally foiled; never the wisdom and power of God more illustriously magnified. Austria, France, Italy, had done all that human sagacity and forecast could do, to save their thrones and their despotisms from the invading tide of popular reform. But it came, rolling over the troubled billows of the Atlantic, and all the strong-built fortresses of despotism, and triple lines of restrictions to shut out liberal opinions, and an unholy coalition with a corrupt priesthood, and the well taught doctrines of absolutism, and the profoundest skill of man, and the power of the bayonet were but cobwebs.

Europe has been swept over as by a tornado; yet we confidently look that when this desolating tornado shall have passed by, desolating only to the towering fabrics of aristocratic pride and regal tyranny, and a grasping, ambitious priestcraft, we shall see a fairer temple arise, the temple of universal liberty, adorned with intelligence and virtue, where men, politically and socially free, shall rest from the turmoils of revolution; the temple of a pure religion, too, of a free and ennobling Christianity, all radiant with the wisdom and purity and glory of heaven.

Such we anticipate as the glorious consummation of the present desolating Revolutions in Europe. Anarchy may for a time prevail; darkness and confusion, for a time, cover those lands which have so long been covered with darkness and confusion; but we look for the time, as not distant, when the great hammer of Revolution shall have done its work; when the huge, confused mass of broken materials shall have been cast into the great crucible of the Almighty Hand, and fused, and a new order of things shall follow; a remodelling of the nations, of their governments, an establishment of universal liberty, and a re-installment of Christianity on the simplicity and purity of her ancient foundation, disenthralled from her present cumbrous trappings and carnal armour; when she shall renew her youth, and "rejoice as a young man to run a race."

The little ripple, produced in the great waters of human activity by the Puritan fathers, two hundred years ago, and which, to all human sagacity, seemed likely to die away almost as soon as produced, or to be merged in the billows of the ocean, *becomes itself a mighty wave, rolling over the whole continent westward, and seeming to renew its strength as it crosses the*

Atlantic, and sweeps, like an overwhelming surge, over every nation in Europe. Roll on, ye heaven-sent billows, till despotism, and bigotry, and priestcraft, and every thing that opposes a heaven-born religion and a divine liberty, shall be crushed beneath your power! May the Lord hasten it in his time!

CHAPTER XXI.

Remarkable providences, small beginnings, and great results. Abraham. Joseph. Moses. David. Ruth. Ptolemy's map. Printing. The Mayflower. Bunyan. John Newton. The old marine. The poor Choctaw boy. The linen seller. Russian Bible Society. The little girl's tears, and Bible Societies. Conclusion.

"Behold, how great a matter a little fire kindleth."

AFTER having completed the task originally contemplated, there still remained in our repository, slips, memoranda, a budget of unappropriated items, not a few instances of remarkable providential interpositions, which did not find a place in the general illustration of our subject, but which all go to illustrate it. We shall, therefore, give some of these a place in a concluding chapter.

It cannot but interest the pious mind, and confirm the wavering, doubting soul, and quell the rising fears of unbelief, and give confidence in God's purposes and promises, and foster a delightful anticipation of the certain triumph of Christ's kingdom on earth, to see how, out of small beginnings, God is wont often to bring the most stupendous results; setting at naught the wisdom of man; ordering strength out of weakness, and making the most wonderful effects follow the most unlikely and insignificant causes. The following instances will farther illustrate the mode of providential agency in carrying out the great work of human salvation:

Scripture history is full of illustrations of this sort. It seemed a small matter that *Abram* should emigrate from his country, an adventurer into some strange land, he knows not where. Thousands might have done the same; and the fact of his departure seemed an affair likely to concern few beyond his own particular family. But what did God bring out of this small matter? *Abram*, the chosen progenitor of a great nation, should take possession of the promised land, be the father of the faithful, his numerous seed be the people with whom God should enter into covenant, with whom deposit his revealed will, with whom were the promises, and through whom all nations should be blessed. That quiet, unpretending departure of the son of

Terah from Chaldea, was the humble beginning of the most remarkable series of events which go to make up the history of our world. It was the preliminary step to the founding of the Jewish commonwealth; a civil polity which has exerted a more controlling influence among the nations of the earth, than any empire that ever existed; and the preliminary step, too, to the founding of the Jewish Church, which was a remarkable advance on any prior dispensation of grace, as well as an efficient instrument in the progress of human redemption. As long as the world stands, the influence of that act shall be felt. As long as heaven endures, the spirits of just men made perfect shall bless God for the call of Abraham, and angels shall join in the chorus of thanksgiving to the Lamb.

It was a small matter that *Joseph* should dream a dream; or that the daughter of Pharaoh should discover, while bathing in the Nile, an ark of rushes, floating on the river; or that the same casualty should befall Daniel which fell to the lot of many a noble youth of that day, to be transported from his native hills of Palestine to an unwelcome captivity in Babylon. Each of these seemingly unimportant incidents was the first link in a chain of stupendous events. Great and noble purposes were answered by the captivity of Joseph in Egypt, and of Daniel in Babylon; and, perhaps, to no mere man that ever lived, has the Church and the world been so much indebted as to Moses. He was a signal instrument in the hands of God for civil, social, and moral advancement. In that little rush-bark lay the germ of the most extraordinary reform and advancement in every thing that pertains to the best interests of man, both in this world and the world to come.

Or we might speak of *David*: the trivial circumstance of his being sent, when a mere lad, with supplies for his brethren, who were serving in Saul's army, leads, very unexpectedly, to his successful encounter with the giant; to his signalizing himself in the sight of all Israel, and to the illustrious course which he afterwards pursued as the head of the chosen nation, and the guide and teacher of the Church. He was an illustrious type of Christ, and an extraordinary instrument in forwarding the great work of human salvation. No one can trace up, step by step, the history of the son of Jesse, from the time that, in obscurity and in his childish simplicity, he watched his father's flocks in Bethlehem, till, with a "perfect heart," he sat on the throne of Israel, and wielded the destinies of the chosen tribes, and not admire the wonder-working hand of God, in so controlling human events as to bring the most extraordinary and far-

reaching results out of the most simple, and, apparently, insignificant causes.

Or we might, ere this, have spoken of *Ruth*. It was a little matter that Abimelech, of Bethlehem-Judah, goes to sojourn in the country of Moab, he and his wife and two sons, because of a famine. Many others do the same. Abimelech dies; the sons take wives of the daughters of Moab, and soon die. The widowed mother turns her eyes longingly towards her native land, and resolves to return. Her daughters-in-law propose to accompany her. One relents, and returns to her people and her idols: the other perseveres, and casts in her lot with Naomi and the people of God. By a felicitous train of circumstances, all beautifully providential, Ruth becomes the wife of Boaz, who was the father of Obed, who was the father of Jesse, the father of David. We trace back to that little Moabitess the lineage of the most illustrious race of kings, of which was David, the sweet singer of Israel, and Solomon, the great and the wise, who raised Israel to the acme of national glory; yea, the lineage of the King of kings, the Prince and Saviour of the world. A glorious issue from a most insignificant source!

Profane history furnishes illustrations scarcely less interesting, of the same overruling Hand, so controlling all the events of this lower world, as best to subserve the great scheme of redemption.

A little mistake, (probably a mishap of ignorance,) is made by Ptolemy in drawing up a map of the world. He extended the eastern parts of the continent of Asia so enormously as to bring it round almost in contact with the western parts of Europe and Africa, of course making the distance across the Atlantic ocean to Asia but trifling. Consulting this map, Columbus conceived the idea of effecting a passage to India by a westerly route. Hence the discovery of America. And though he must first discover Ptolemy's mistake, and encounter difficulties of which in the outset he had no conception, yet his mind having become fired with ardour for discovery, his preparations being made, and his zeal not easily abated, he pressed forward, not over a sea of a few *hundred* miles, but of thousands, till the expected land appeared. "A little fire" was kindled in his ardent soul for discovery, the result was an immensely "great matter," the discovery of a new world, the magnitude of which we have yet scarcely more than begun to see, and which we can never estimate, till we shall see the end of the magnificent plans which God has to accomplish in connection with the American continent.

So it was a little matter that a Dutchman should cut a few

letters of the alphabet on the bark of a tree, and then, by means of ink, transfer an impression of them on paper. But here was the rude idea of *printing*. Nor did it seem a much greater matter that he should, (as the first *improvement* of the art,) cut letters in blocks of wood, which he used for types, to print whole pages for the amusement of his children. This was the day of "small things." But if you have a mind far-reaching enough to measure the present power of the press, its power to perpetuate the arts and sciences, to control *mind*, to instruct and reform men, and by a thousand ways contribute to the advancement of our race, you can tell *how* "great a matter" this art of printing is.

Again, a vessel of a hundred and eighty tons is a small affair. Had you seen her afar off on the bosom of the broad Atlantic, a mere speck in the horizon, tossed like a feather on the huge waves, nearing the rock-bound coast of New England, you would not have suspected her laden with ought that should particularly effect the destinies of the American continent. The *Mayflower* was laden with about one hundred persons, men, women, and children, with their implements of husbandry and trade, with their books and Bibles, their preachers and teachers. A somewhat singular freighting! yet even curiosity would have dismissed any raised hope of signal good to come from such an enterprise when they were seen to land on *Plymouth Rock*, to cast their destinies, at the very commencement of a stern New England winter, on that wild inhospitable shore. To all human sagacity, they must perish amidst the frosts and snows; or, should they escape the severity of the climate, die with hunger, or fall by savage hands. Many did die; all suffered severely; and many a hard year's toil, trial, and suffering, passed by before the world could see that the arrival and settlement in this country of our Pilgrim Fathers was more than a quixotic expedition of a few refugees from Europe.

But what has God brought out of it? There was hid in that little nut-shell of a vessel, the germ of our free institutions, of our present advanced condition of knowledge and virtue. Wrapped up in the bosoms of the men that occupied the cabin of the *Mayflower*, were the principles and ideas which, when developed and clothed in real acts and institutions, presented to the world a form of government, and a pure, evangelical, free Christianity, and a system of popular education and of morals, and an industry and enterprise, and inventive genius, which, under God, have made our country what she is. And if any one can estimate the influence on our country and on the world, of

the practical working of the principles imported in the Mayflower, he can tell us how great a matter has sprung from so small a beginning

Puritanism, wherever found, embodies the elements of progress and improvement. It is this that has given character to our nation, developed the resources of our country, penetrated our mountains and brought out their wealth, made our rivers highways, secured our water-power, filled our land with books and schools and teachers, and made us a great, noble, and prosperous nation. It is Puritanism that has given new form and power to the Church, that has clothed Christianity in a more beautiful garment, and breathed into her the breath of life.

A few individual instances may be adduced to illustrate the same truth.

A sturdy Puritan is serving in the Parliamentary army under Oliver Cromwell. At the siege of Leicester, in 1645, he is drawn out to stand sentinel; a comrade, by his own consent, takes his place, and is shot through the head at his post. Thus was *John Bunyan*, whose life had already twice been saved from the most imminent danger of drowning, again spared an untimely death. Though long since dead, he yet speaketh to millions in his own language, and to as many millions in other tongues; one of the most signal instruments for good that ever lived. *John Newton* was another chosen vessel; and how did God watch over him when calamity, pestilence, or disease was near, and shield him from danger, while yet his heart was enmity to God! We quote a signal instance: "Though remarkable for his punctuality, one day some business so detained him that he came to his boat much later than usual, much to the surprise of those who had observed his former punctuality. He went out in his boat, as heretofore, to inspect a ship, but the ship blew up just before he reached her." Had he arrived a few minutes sooner, he must have perished with those on board.

Again, an obscure Highland boy is taught the first principles of our religion by his humble parents amidst the glens of Scotland. He early learns to revere the Bible, and to honour God and the religion of his fathers. We next hear of him, in mature years, a marine on board a British man-of-war. A battle rages. The deck is swept by a tremendous broadside from the enemy. Captain Haldane orders another company to be "piped up" from below to take the place of the dead. On coming up they are seized with a sudden and irresistible panic at the mangled remains of their companions strewed on the deck. On seeing this, the captain swore a horrid oath, wishing them all in hell. A

pious old marine, (our Highland boy, stepped up to him, and, very respectfully touching his hat, said, "Captain, I believe God hears prayer, and if he had heard your prayer just now, what would have become of us?" Having spoke this, he made a respectful bow, and retired to his place. After the engagement, the captain calmly reflected on the words of the old marine, which so affected him that he devoted his attention to the claims of religion, and became a pious man.

Through his instrumentality his brother, Robert Haldane, though at first contemptuously rejecting his kind attentions, was brought to reflection, and became a decided Christian.

James Haldane, (the captain,) became a preacher, and is pastor of a church in Edinburgh. Robert subsequently settled in Geneva; and being much affected by the low spiritual condition of the Protestant church there, and the neological views of the clergy, he sought an acquaintance with the students of the theological school, invited them to his house, gained their confidence, and finally became the means of the conversion of ten or twelve, among whom were Felix Neff, Henry Pyt, and J. H. Merle D'Aubigne. Few men have so honourably and successfully served their Divine Master as Neff and Pyt; and few fill so large a sphere in the world of usefulness as the President of the theological school at Geneva, and the author of the immortal *History of the Reformation*; and few spots on earth are so precious to the truth, as the city of Geneva. It was a "little fire" that kindled these great lights, and made the ancient and honourable city of Calvin once more worthy of that great name; it was a little spark, struck from the luminous soul of a poor Highlander, and well lodged in the soul of his unpretending boy.

After preaching successively and successfully in Berlin, Hamburg, and Brussels, D'Aubigne was, providentially, brought back to Geneva, his native city, which event led to the establishment there of the present evangelical "school of the prophets," with D'Aubigné at its head. This seminary is the hope of piety in Germany; the citadel of the doctrines of the ever blessed Reformation; a fountain sending out the healing streams of salvation to all Europe, and to the waste places of the Gentiles.

A poor Choctaw boy, (Dixon W. Lewis,) is seen wandering in the streets of Mobile; is taken into the house of a kind Christian lady, and fed at her table. The blessing she piously asked before eating, impressed him deeply, though he understood not a word of it. He is sent to a Sabbath-school, learns to read, and is converted. The Juvenile Missionary Society of Mobile send him to the Alabama Centenary Institute, and thence to Emory College.

Georgia. In 1846, he is licensed to preach, and appointed to labour among a remnant of his own tribe, in Kember County, Mississippi. His people, though not a Christian among them, build him a school-house and a church. His school opens with thirty-six scholars, from the child of five years old, to the adult of thirty-eight. He instructs them, prays with them, and in three months thirty-two of them are converted. At the close of his conference year, he reports one hundred and three conversions, and a church organized among the Choctaws, ninety-eight strong. His father was among the converts, and many of his relations, and an old man of more than a hundred years old.

A young man from the highlands of Averné in France, is selling linen in a neighbouring department; is met by a Protestant; taken to a place of evangelical worship; he hears, believes, embraces the truth; exchanges his wares for Bibles and tracts, which he widely distributes at his own expense. He writes to his parents and friends; the declaration of his new sentiments excites a general inquiry, and the curate forbids his letters to be read. The young man in due time returns; his neighbours and friends gather about him. The curate attempts to convince him in the presence of his father; but failing, the father and the whole family, and many others, are led to forsake Rome; a good work begins in the neighbourhood, a missionary is sent for, with the prospect that the whole region will be evangelized.

Many have been the instances of late in France, where the slightest, apparently the most insignificant circumstance, has thus been the occasion not only of introducing the Gospel to a certain spot, but of diffusing it till the whole province be turned from Rome and evangelized.

In the latter years of Alexander, Emperor of Russia, there existed in that vast and semi-barbarous country, a Russian Bible Society, which distributed, under the favouring auspices of the Emperor, a vast many copies of the Sacred Scriptures, and accomplished much good. In 1818, it had one hundred and twenty-eight branch societies, and had printed the Bible in twenty-eight languages. But where, among the mountains of that desert clime, shall we look for the little rill that gave rise to this fertilizing river? I see it in the far-off region of Muscovia; and its incipient streamlet sparkles in the light of the flames of that ancient capital. The Rev. Mr. P. is passing through Moscow on his way to England; is invited to the house of the Russian *Princess M.*, who had just returned from the exile into which *she had been driven on the invasion of Napoleon, and finally becomes the teacher of her children*. He employs the influence

of his station for the spiritual interests of benighted Russia. And especially did he, through the influence of the Princess, obtain a rescript for the formation of the first Russian Bible Society. It arose amidst the ashes of the ancient capital; another of those lights which gleamed up from the confused darkness and the fiery upheavings of the career of Napoleon Bonaparte.

This brings to our recollection the case of a yet larger river which arose from a still smaller rill: A Welsh clergyman asks a little girl for the text of his last sermon. The child gave no answer; she only wept. He ascertained that she had no Bible in which to look for the text. And this led him to inquire whether her parents or neighbours had a Bible; and this led to that meeting in London in 1804, of a few devoted Christians, to devise means to supply the poor in Wales with the Bible; the grand issue of which was the formation of the British and Foreign Bible Society, a society which has already distributed more than 15,000,000 copies of the Bible; its issues now reaching nearly a million and a half annually. And this, in turn, led to the formation of the American Bible Society, and to the whole beautiful cluster of sister institutions throughout the world, which are so many trees of life, bearing the golden fruits of immortality among all the nations of the earth. This mighty river, so deep, so broad, so far-reaching in its many branches, we may trace back to the tears of that little girl. Behold, what a great fire a little matter kindleth!

But it is time that the subject of this volume be brought to a conclusion. And to what conclusion shall we come? We can scarcely trace the footsteps of Providence through so long a period of time, and over so varied a field, without being impressed with the majesty, and wisdom, and power of Him who directs every wheel of the great providential scheme, and brings to pass his own predestined results. In the review of our subject, we are brought, at least, to the following conclusions:

1. That, in working out the stupendous problem of the redemption of men and of nations, *God takes time*. Moral revolutions are of slow development. The works of Providence, more especially, perhaps, than those of creation, have a direct reference to the display of the Divine character, and to the exhibition of man's character. It was needful, therefore, that these works be prolonged, that the book of Providence lie open continually for perusal. It had been easy for God to speak the heavens and the earth and all therein, into existence in a moment of time; instantaneously to give form, fertility, and beauty to the earth, and

matured perfection to the animal, mineral, and vegetable worlds. But God chose to lay open his works to inspection, that they might be examined piece by piece. It had been easy for God to have brought his Son to die a sacrifice for sin, immediately on the fall of man. But a thousand sublime purposes had then failed; God's glory had been eclipsed, and man's redemption been another thing. Four thousand years should be filled up in preparation; not a change or a revolution should transpire which was not tributary to the one great purpose. The Hand of God was all this time busy in well-directed efforts; not an abortive movement, not a mistake, not a retrograde motion, did he make. All was onward, and onward as rapidly as the nature of the work permitted. There was neither hurry nor delay.

God, as a perfect Architect, is rearing, in this world of ours, a perfect building. We believe the golden age of the earth is to return, when Christianity shall be glorified as one complete and perfect Temple. But this Temple shall be constructed of pre-existing materials. All sorts of systems, religions, politics, and ethics, have been permitted to exist, the perfect with the imperfect, the good with the bad. And it has, in all past time, been the work of the Hand of Providence, to overrule, select, reject, and out of the good and acceptable, to rear the perfect building. Our present civilization, and systems of free government, and of morals, are *results* of former facts, systems, and experiences; structures formed from the ruins of former edifices; *compounds*, from various gone-by ingredients; all thrown into the crucible of human progress, fused, and run in a new mould. And may we not, philosophically speaking, say the same of our religion? Shall not the perfect building be reared in the same manner? be wrought out of materials selected and brought together by the ever-busy Hand of Providence, from every system, organization, form of government and religion, which ever existed? the eternal Mind so overruling the whole as to bring good out of all? If so, we see reason enough why God should *take time* to consummate his one great final purpose.

Again, it had been easy for God to settle his people at once in the goodly land, without the migratory life of the Patriarchs, or the bondage of Egypt, or deliverance from the hand of Pharaoh, or the forty years' wanderings, hardships, and temptations of the wilderness; yet their settlement in Palestine would, then, have been no more than the making stationary any other wandering *tribes from the desert*. The history of that whole eventful *period was full of God and his grace, full of man and his rebellion*. Or the Reformation of the sixteenth century might have

been the work of a day, instead of a result of three centuries' preparation. Or the teeming millions of Asia might have received the Gospel without a train of preparatory events running through several centuries, exhibiting the wickedness and the withering influences of idolatry; the inefficacy of every conceivable form of error, and false religion, to ameliorate the civil, social, and religious condition of a nation; and finally producing the conviction that nothing short of a pure Christianity can do it. Or the dark continent of Africa might have been evangelized in a single generation, instead of the protracted mysterious process which Providence has pursued, administering a burning rebuke on Africa for her long-protracted sins, as a grossly wicked abettor of the slave-trade, yet visiting the captives in their cruel bondage, and by his converting grace preparing thousands to return to that ill-fated land, laden with the best of Heaven's blessings for poor forsaken Africa. Had the shorter process been pursued, God's glory and his abounding condescending grace had been but sparingly developed, and man's sin but partially exposed. God takes time.

2. We may infer, from facts stated, that often the *original* and *direct* object which men have in view in their endeavours to do good, or to benefit themselves, is of less importance than the *incidental* and *indirect* objects which Providence brings out of it. We may be doing the greatest good where we least suspect it. The original and direct object for which *Columbus* entered upon the adventurous voyage across the Atlantic, was to find a shorter passage to India. The incidental advantage which was gained by the prosecution of the enterprise, was the discovery of the New World. The *alchemists* toiled for generations in pursuit of the philosopher's stone: their original and direct object was of no value. Yet their researches incidentally led to the discovery of facts, in connection with the properties and composition of bodies, which served as the foundation of the science of modern chemistry. The *inventor of printing* had no object in view beyond the amusement of his children or of himself; or, at farthest, his own emolument. The incidental benefits are world-wide, and past all human calculation. *Luther* buckles on the harness as a Reformer, simply to oppose an *abuse* in the sale of indulgences; at first, perhaps, incited only by the fact that that sale was likely to be monopolized by the Dominican monks. The incidental advantage which grew out of the original controversy, was the ever glorious Reformation. *Some men toil all their life long to accumulate wealth, a penny of which they will not give to the Lord; yet the Lord takes the whole*

in the end. Others like Saul of Tarsus, toil for years to perfect themselves in learning for some selfish end; God frustrates them in that, yet makes them accomplish an infinitely more worthy end in the building up of the Redeemer's kingdom. Nations engage in expensive, bloody wars, for most unworthy, trifling purposes; He that sitteth King of the nations brings out of such wars incidental advantages of a noble and enduring character. One nation is thereby opened to receive the Gospel, and, in another, mountain-like obstacles to the setting up of the kingdom of Christ, are removed. Man, in his schemes and operations, means one thing; God, in his plans and agencies, means quite another thing. Hence,

3. We may, with perfect confidence, leave *results* with God. God will complete what he has begun. Not one of his purposes can fail. Man sees but a little way; God sees to the end. Examples already referred to will illustrate the thought. Little did the young Chaldean adventurer anticipate the illustrious race of kings that should descend from his loins, or his more illustrious spiritual seed. Little did he conceive that his departure from Chaldea was the first link of a most brilliant series of events. Little conscious were the brethren of Joseph, when they nefariously sold their brother into slavery; or Pharaoh's daughter, when she drew the babe Moses from the rush cradle; or the captors of Daniel, when they forced him into exile, that theirs were preliminary steps to the establishment of a power which has again and again revolutionized the world, and shall continue to revolutionize it till the kingdoms of this world shall become the kingdom of our Lord. Little did Columbus think of the amazing consequences which have resulted to mankind from his adventures; or the Pilgrim Fathers, the grand and truly astonishing effects of their zeal, and faith, and love of liberty, in their consequences on the history of mankind; or Faust, in his invention of the art of printing; or Luther, in his bold essays to reform a corrupt church. And that little band of Christians met in London to devise means of supplying the poor in Wales with the Bible, were as far from foreseeing that their deliberations should result in the formation of the British and Foreign Bible Society, which, with affiliated societies, (all her own legitimate daughters,) should so soon enter on the work of giving the sacred volume to the entire world. And as little did Robert Raikes think what an instrument for the renovation of the world he had originated, when, having gathered about him a few beggarly children in the by-ways of London, he embodied the idea suggested by a benignant Providence into

the form of a Sabbath school. A child may set a stone rolling which the mightiest man cannot stop.

We look back through nearly sixty centuries, and see with what a steady, irresistible step God has carried forward the great work. Not a failure has occurred, not a mistake, not an obstacle that could stand in the way. The mountain has been made a plain when He would pass over. Kingdoms and dominions, the stateliest fabrics of human power and skill, have been as nothing before him, as the cobweb in the path of the giant. What perfect confidence may we then have that God will complete what he has begun; and especially as we now see he is, as never before, bringing all things into subserviency to the one great end. Learning, skill, inventions, improvements, discoveries, governments, all human activity is so shaped, or such a tendency given to it, that it is made, in an unwonted manner, to subserve the work of human salvation.

4. Another conclusion to which we arrive is, that the *Church is safe*. No opposition has ever prevailed, no weapon formed against her, prospered. Ten heathen persecutions raged, and their fire was hot enough to dissolve any thing but God's Church. In the last her enemies boasted that "now they had done the business for the Christians, and overthrown the Christian Church." Yet, in the midst of their triumph, the Church prevails; while the persecuting power, the great Roman Empire, is brought to nought. Again, the Arian heresy threatens to swallow up the Church; or the beast on the seven hills makes war on the saints, and seems to overcome them; or the unnumbered hosts of the Saracens spread like locusts over the Christian world, and seem for a time commissioned to annihilate it; or Protestantism is assailed by an Invincible Armada; or likely to be blown up by the Gunpowder Plot in a Protestant Parliament. Yet all these mad endeavours avail nothing. God signally appeared for the deliverance of his people, and turned the machinations of the wicked against themselves.

And so it has been in every age of the Church. She has out-rode every storm, though shaken by the thunderbolt and scathed by the lightning. No confederation has been half so much assailed or opposed with half so much power and virulence; none has stood so firm, none withstood so long. And as it has been, so it shall be. "Judgment shall return unto righteousness;" the seeming darkness and disorders of Providence shall issue in the furtherance of the cause of righteousness, the progress of truth. All shall be so overruled that the right and the good

shall triumph. The righteous shall see it and be glad. The arm of Omnipotence is engaged to carry forward his cause, to make every one feel that if he be on the side with God, on the side of truth and righteousness, *he is safe*. The stars in their courses may fight against him; all may appear dark, and confused, and adverse; the tempests may beat, the floods come, yet his foundation standeth sure. It is the rock. His house will not fall. All his earthly interests may fail, the earth be burned up, the elements be dissolved, yet the man who has God for his portion, can suffer no loss. His treasure lies too high, his home beyond these temporary turmoils of time; his interests are all in the safe keeping of One who never allows a single purpose of his to fail.

But on the other hand, how different is the condition of the ungodly man! He may seem to prosper for a while; but his prosperity is as the "baseless fabric of a dream." It has no foundation. Be it riches, honours, pleasures, any thing in which God and eternity do not enter, it will change with the changes of time. It hath no permanence.

5. Again, we are led to conclude that all human affairs, and the great work of redemption, are approaching a *crisis*. The lines of Providence seem fast converging to some great point of consummation. Great events thicken upon us. Events which were wont to occupy centuries, are now crowded into less decades of years. The wheels of Providence run swift and high, far outstripping in their magnificent consummations any thing that a few years ago imagination could conceive or faith realize. We now see the whole world in motion, animated by a common soul; and that soul is Providence. All is gloriously moving forward to a destined point; and that point the next great step of advancement in the sublime economy of grace. There is commotion among the hosts of Rome. The waters of the mystic Euphrates are glimmering for the last time in the rays of the setting sun. The Pagan world is shaken to its very centre, its temples crumbling, its idols falling, its darkness dissipating, and, as never before, it is prepared to receive the Gospel. And the Spirit of life is passing over the face of the stagnant Christianity of the East, and preparing those lapsed and corrupt churches once more to arise and let their light shine. And there is discovered, too, a shaking among the dry bones of Israel, a spirit of renovation and life, betokening the long night of their dispersion and affliction to be nearly passed, and the day of their redemption at hand.

In correspondence, too, with all this, there is a movement in the sacramental host, and a counter movement in the camp of the enemy, both heralding the approach of the same crisis. This heaving of the lungs of a new spiritual life in the Church, this recent movement of the moral muscles of the body of Christ, has given birth to a delightful progeny of benevolent associations, brought into being just in time to meet the demand created by the movements of Providence in opening the field. The Church has at length roused from her deep sleep of apathy over the Pagan world, and is extending the arms of her compassion to the ends of the earth, and reaching the bread of life to waiting millions. While, on the other hand, the enemies of the truth are on the alert, ready to contest with the saints the last inch of ground. The adherents of infidelity, error, and Antichrist, are gathering up their strength, combining their forces, and preparing to come up to the last great battle. "Satan is driven from one strong hold to another, and foiled at every turn. Expedients are failing him. He stirs up war, and it becomes the occasion of spreading the kingdom of peace. He excites persecution, but instead of exterminating the saints of God, it brings about full liberty of conscience, and favours the organization of independent Christian churches. He panders to superstitions, by devices so successful in the dark ages, but only provokes another Reformation in the land of Luther. His old arts will not serve him now." All things betoken the approach of another great crisis in the work of human redemption.

6. Another conclusion, therefore, to which we are brought, is, that although the world is soon to be given to Christ, yet there shall come a *dark day first*. The enemy has usurped the dominion of this world. He is the god of this world; the prince of the power of the air. Though overcome, he is not yet dispossessed of his usurped inheritance. The strong man armed is still spoiling the goods. Often he is made to feel the weight of a stronger arm, and, like a chafed lion, is roused in his wrath. Truth is mighty. He fears its invading footsteps as he sees its irresistible progress. Yet he will not yield the possession of six thousand years without a last desperate conflict. Nothing so soon brings on this conflict as the progress of truth. It is but the legitimate effect of the diffusion of the Gospel. And as the probability increases that Christianity shall fill the whole earth, that all shall be brought into subjection to Christ, all learning, wealth, earthly power, manners, maxims, habits, human govern-

ments, and whatever belongs to man, the rage of the enemy becomes more and more rampant; and as he sees his territory diminishing, and his last foothold threatened, he will make his last grand rally, and never yield while there remains a forlorn hope. The friends and the enemies of the truth are no doubt fast bringing things to a grand and dreadful issue, which shall for a little time cover Zion with a cloud, but which shall soon bring her out fair as the moon, clear as the sun, and terrible as an army with banners.

7. The missionary work is *the* great work of the age. It is the work to which God by his Providence is especially calling his Church at the present day. Our age is not characterized by wars and rumours of wars, nor even by great political revolutions. In nothing is it so remarkable as for increased facilities for the spread of the Gospel, and the actual diffusion of civilization and Christianity by means of Christian missions. Few are fully aware what has been the progress of evangelization since the world was hushed into peace on the plains of Waterloo. But a single generation has passed, yet the moral changes which the world has undergone during this short period, are truly astonishing. The historian who shall write the history of this period, will needs fix on the work of evangelizing the heathen, as the great work of the age. Infidelity and fanaticism concede this, when they so carefully hold up the amelioration of the condition of man, and the conversion of the world, as the Ultima Thule of all their systems, and of all their wild or wicked devices. No one would now think to hazard a new scheme, which should not hold up the spread of civilization, knowledge, and Christianity, as the consummation to be reached.

8. The present is the *harvest age* of the world. A busy and all-controlling Providence has been preparing the ground for centuries past, and sowing the seed, and watering it with the heavenly dew, and warming it with the rays of the Sun of Righteousness. He has, too, been preparing labourers for such a harvest, and now he is gathering in the sheaves. Indeed, for the last thousand years, all things have been preparing for this very age. Midnight darkness then covered the earth. That was the crisis of spiritual night. From that gloomy epoch causes have been at work; revolutions taking place; instruments, resources, facilities accumulating, which have all been employed to bring about just such a day as the present. The lines of Providence seem converging here. The labours of Wickliff, Huss, and Jerome, the ever-glorious Reformation of the sixteenth century

prepared agencies, established principles, recovered, from the rubbish of a corrupt Church, doctrines, and restored to the Church vitality and spiritual vigour, all of which seem to have been looking forward to the present age. The revolutions and activities, and the great and good men of the seventeenth century, were especially contributing to this same end. Baxter, Bunyan, Doddridge, Flavel, and the hosts of giants of those days, were labouring for our times. Great and good men are always as the tree of life which bare twelve manner of fruits, and yielded her fruit every month, whose leaves were for the healing of the nations; yet those men seemed more especially to have been raised up for our age. Never more than now, perhaps, were the writings of those men fulfilling their divine commission.

And, in like manner, the wars and political movements of the eighteenth century, with all its intellectual and moral advances, were contributing to the same consummation. The American Revolution, the conquests of the English in the East, and the career of Napoleon Bonaparte, were all far-reaching events, and immensely influential in bringing in the present harvest season of the Church. By these means modern liberty found habitation and rest; the territories of Paganism were thrown open to the benevolent action of the Church; and many a formidable obstacle was broken down by that hammer of Providence, the hero of Corsica. Before him quailed the despotisms of Europe; Rome shook on her seven hills, and the internal weakness of the Turkish empire was revealed, and from that time Mohammedanism began to decline.

9. Finally, if such be the indications on the part of Providence, such the facilities and resources secured for evangelizing the world, and such the preparedness of the world to receive the Gospel, **WHAT IS THE DUTY OF THE CHURCH, *what the duty of every individual Christian*** at such a time, and under such circumstances?

This was announced as the **THIRD** general topic of the present treatise. But our volume has already swollen to its prescribed dimensions. We may not, therefore, enter upon any discussion of this topic, but we leave it with the pious mind to *infer* his duty in the solemn and interesting circumstances in which, at the present moment, he finds himself providentially placed.

We possess advantages which neither the apostolic age, nor any subsequent age ever yet enjoyed. Such improvements, in-

ventions, discoveries, facilities of communication and intercourse with all parts of the world, have been the heritage of no preceding age. The Printing Press, the Mariner's Compass, modern improvements in Navigation, and Magnetic Telegraphs, were equally unknown in the early ages of Christianity. Different portions of the world were estranged, one portion not even knowing of the existence of the other. Commerce was restricted to a small portion of the earth's population, and education was confined to a few individuals of a few nations. Science had scarcely been made to favour Christianity at all, and governmental power was generally opposed to it. Liberty, the only political atmosphere in which Christianity can flourish, scarcely existed, even in name. The literature of the world, too, and its philosophy, were opposed to the progress of Christianity.

But in the revolutions of Providence, how different it is now! What immense advantages does Christianity now enjoy for its universal propagation and establishment over the whole earth. The mighty power of God is every where at work, accomplishing the one great end for which the earth was made. All things are being brought into subserviency to this one purpose. God has risen up, and, by the strong arm of his providence, is preparing to give the kingdoms of this world to his Son. The Church has never before been brought into a position so favourable for the conquest of the world.

What, then, is the duty of the Church? and of the individual Christian? She should work when and where God works. She should follow the leadings of Providence; take possession of every inch of territory open for her occupancy; send a missionary, plant a mission, wherever she may; erect a school wherever pupils may be found, and give the Bible and the religious book wherever she may meet the reader. The harvest of the world is at hand; the fields are ripe; every disciple of Jesus Christ is a reaper. Each has his own sphere, and befitting capacities, and opportunities for using his capacities. He must, therefore, serve his Divine Master in *his own sphere*; which, if he do with fidelity, his reward is as sure, and he may feel as delightful a confidence that he is performing a useful and important work, as the man who may be labouring in a very different sphere. Causes may be at work, or instruments be preparing, in some obscure corner, which we may help mature; and which when matured, become potent engines to build up truth or demolish error. Duties are ours; events, God's.

The work to be done is as varied as it is vast and important. None can be idle for the want of an appropriate work; none, whether high or low, rich or poor, can be idle innocently. God now, as never before, is calling every professed disciple of the Lord Jesus to stand in his lot; to do his duty as, in providence, it now devolves upon him. The Great Captain is rallying his forces for the great battle. He expects every man to do his duty.

Ride on, victorious King, conquering and to conquer, till the kingdoms of this world shall be thine, and thou shalt reign for ever and ever!

THE END.

the first part of the reign of Henry the Fifth, King of England, who reigned from the year 1413 to 1422. The first part of his reign was spent in the suppression of the Lollards, a sect of heretics who were much opposed to the Pope and the clergy. Henry was a very pious and virtuous prince, and he was very successful in his wars with France. He died in the year 1422, and was succeeded by his son, Henry the Sixth.

The second part of his reign was spent in the suppression of the Lollards, a sect of heretics who were much opposed to the Pope and the clergy. Henry was a very pious and virtuous prince, and he was very successful in his wars with France. He died in the year 1422, and was succeeded by his son, Henry the Sixth.

The third part of his reign was spent in the suppression of the Lollards, a sect of heretics who were much opposed to the Pope and the clergy. Henry was a very pious and virtuous prince, and he was very successful in his wars with France. He died in the year 1422, and was succeeded by his son, Henry the Sixth.

The fourth part of his reign was spent in the suppression of the Lollards, a sect of heretics who were much opposed to the Pope and the clergy. Henry was a very pious and virtuous prince, and he was very successful in his wars with France. He died in the year 1422, and was succeeded by his son, Henry the Sixth.

The fifth part of his reign was spent in the suppression of the Lollards, a sect of heretics who were much opposed to the Pope and the clergy. Henry was a very pious and virtuous prince, and he was very successful in his wars with France. He died in the year 1422, and was succeeded by his son, Henry the Sixth.

Collins's Select Library.

THE.

PALACE OF THE GREAT KING:

OR,

THE POWER, WISDOM, AND GOODNESS OF GOD ILLUSTRATED IN
THE MULTIPLICITY AND VARIETY OF HIS WORKS.

BY

REV. HOLLIS READ, 15-2-1857

AUTHOR OF "THE HAND OF GOD IN HISTORY."

"Who by searching can find out God?"

GLASGOW:

WILLIAM COLLINS, PUBLISHER & QUEEN'S PRINTER.

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PREFACE.

IN offering to the public another volume, the writer would fain acknowledge the generous reception which his former publications have met. If these gleanings from a Pastor's study—of which the present volume is another instalment—have not the merit of illustrating some of the great themes and principles which most vitally concern man here and hereafter, and which display the wonder-working hand of Infinite goodness, skill, and wisdom, then let them die the death—of all abortive books.

The present volume is the result of long and careful investigation—a patient collocation of facts from a great variety of sources—an attempt so to combine amusement and instruction, the useful and the entertaining, as to challenge the lovers of fiction to the field of facts as not the less marvellous. He believes he has collected, within a tangible compass, an amount of varied and interesting knowledge on the subjects treated, which will spare the reader the trouble and expense of searching through more libraries and books than are likely to fall in his way. The writer will esteem it recompense enough, if he may contribute any appreciable amount of influence to arrest the current of the reading world in its strange revellings in

the mazes of romance. He has endeavoured to make a readable book of FACTS, which are "stranger than fiction."

It is a book *from* the world and *for* the world we live in—conducting the reader through the museum of the Great King—contemplating the Monarch on his throne—his royal attire—the crown-jewels in all their beauty—the concave of his Palace studded with ten thousand gems—the robes of glory he wears—his footstool wrought in all the skill and wisdom and variegated beauty which can please the taste or minister to the pleasure or profit of man.

But we have done more than to survey the exterior of the Temple. We have essayed to enter the audience-chamber of the Great King, to search out God in the holy of holies of the upper Sanctuary. Who is this God that worketh so wondrously? Can we form any conception of such mental resources—of such sleepless activities—of such power, benevolence, and skill? In our profoundest searches, when we have seemed to discover much, a voice from the inner Temple seems, in contempt of all human knowledge, to respond: "Lo! these are but parts of his ways; but how little a portion is known of him!"

The character of the writer's books already before the public, and the success they have secured, he fondly hopes, will bespeak for the forthcoming volume the same generous regard.

Craneville, N. J., Sept. 1859.

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THE
PALACE OF THE GREAT KING.

CHAPTER I.

Crystal Palaces—The Universe a Magnificent Palace—Endless Variety of the Divine Workmanship—No two Objects alike—The insatiable Desires of the Mind—Its love of Novelty and Variety.

THE present is the age of Crystal Palaces. The people of one nation are vying with those of another which shall raise the most magnificent dome and construct the most superb palace for the “exhibition of the skill and industry of all nations.” As you pass through one of these stately edifices, you are astonished at the skill and power as seen displayed in the structure and dimensions of the building itself; and yet more at the variety and multiplicity of the objects it contains. Here are the products and specimens of the skill not only of all nations, but of every variety and degree of individual taste and talent. Here are met the most rare, the most ingeniously wrought, and the most valuable, useful, and ornamental fabrics that are to be found on the face of the earth, or made by the hand of man: “Shawls from India, robes from Russia, and the *bornoose* from Africa, and linens, and silks, and fabrics of the finest texture and the most wonderful workmanship.”

The Universe is the Palace of the Great King. The skill and power engaged in the rearing and fitting up of this wonderful palace as far surpasses all human skill and power as the Creator surpasses the creature. This is Heaven's exposition of arts for all nations—and for all the principalities and powers—for all the orders of intelligent beings which inhabit the Universe. In beauty, variety, and multiplicity of objects; in

exuberance of the imagination, and in the exquisiteness of the workmanship, it surpasses the utmost stretch of all human conception.

We invite the reader to accompany us into this august Palace, and to contemplate some of its wonders. As we enter the great Temple, we find ourselves encompassed on every side by the works and productions of Nature in forms infinitely diversified. It would seem as if even Divine skill had been exhausted in the formation of the multiplicity and variety of objects produced.

In our proposed visit to the Palace, we will make the special object of our researches *the variety of the Divine workmanship*. As we pass from one department to another, we shall meet nothing more profoundly to admire than the endless variety which pervades the whole.

We contemplate with wonder the *magnitude* of the works of the Great Architect; or the *multiplicity* of these works; or we penetrate into the wonders of the microscopic world, and we are filled with wonder no less profound. Indeed, I scarcely know whether the student of Nature the more profoundly admires the magnitude, the multiplicity, or the minuteness of the Divine workmanship. In the contemplation of either he can only wonder and adore, but cannot comprehend.

Directing his thoughts to the *vastness of the material universe*, to the inconceivably great quantity of matter which composes the countless number of worlds which fill infinite space, he finds himself conducted to the outermost limit of human observation, and even of human conception; yet he meets no evidence that he approaches any limit of creation. We can form no adequate idea of material existences. When he has traversed space as far as he can by the aid of the most powerful telescope—and when he has exhausted all his capabilities of calculation—he seems scarcely to have crossed the threshold of God's great material Temple. He can make no adequate estimate of the amount of material which God has called into existence. Were he to travel through space millions of millions of miles, and take his station on the remotest star, the least twinkling ray of which reaches us, he would see space beyond him equal to that which he had

already traversed, and equally radiant with shining worlds. His own native earth is in comparison but as a grain of sand on the sea-shore. He can form no conception of a Being possessed with power adequate first to bring into existence, and then to reduce to law, and govern so many and such vast worlds.

But if we pass from the magnitude to the minuteness of God's works, we are, if possible, lost in still greater wonder. It comports more readily with our preconceived notions of the Infinite One, that he should do magnificently great things than that he should do exquisitely little things. We expect Omnipotence to exert great power, and to work on a magnificent plan. But when we descend into the microscopic world, and contemplate the teeming, countless millions of minute living beings, and animalcules, so minute that myriads are not larger than a grain of sand, and may inhabit a drop of water, —and when we see these minutest of all living atoms, finished with a most exquisite touch of skill and beauty, our admiration of the Divine workmanship is, if possible, raised still higher. We now become sensible of a skill and delicacy of workmanship which transcends all our highest conceptions of the Great Architect.

The microscope reveals to the astonished eye an invisible world of living beings; and all these, though their existence may not be detected by the naked eye, are endued with organs for locomotion, for hearing and seeing; with nerves and blood-vessels, and the means of procuring and digesting their food and reproducing their species. And they present every conceivable variety of motion, form, size, and colour. How wonderful the skill that decked the wing of one of these marvellously minute little atoms of creation, and set the blood coursing in its veins!

And wonderful as the discoveries of the microscope are, there is no intimation that they approach a limit. As at the other extreme of creation, every new power added to the telescope opens new fields of space still radiant with shining worlds; and then beyond the scope of telescopic vision lie untraversed fields, which, if viewed with a more powerful telescope, would reveal new systems and groups of worlds; so no power that has hitherto been applied to the microscope

has failed to reveal new worlds of animalcules. Every new discovery only serves to confirm the conjecture that a more powerful instrument would unfold new worlds of wonder beyond.

While we mean by the Universe, which we have called the Palace of the Great King, the grand summary of all the worlds which God has made, and all the endless multiplicity of objects, animate and inanimate, vegetable and mineral, with which the Great Architect has furnished these worlds, yet we do not propose to launch forth into so boundless a field for illustrations of our present theme, but shall confine ourselves chiefly to one small world; and for obvious reasons we shall select the planet with which we happen to be the best acquainted. The globe, called Earth, shall serve as the Palace through whose strangely diversified products of art and skill we will make a few desultory excursions, seeking illustrations of the wisdom, goodness, and power of God, not so much from the magnitude and minuteness of his works as from their multiplicity and *endless variety*. Yet we shall not overlook the broad, starry concave of this earthly palace—the great dome of Heaven, studded with ten thousand stars, and thence stretching off into boundless space as far as thought can travel.

As we compare the heavenly bodies, system with system, star with star, and planet with planet, we shall discover the same infinite variety pervading the whole.

The field of illustration is as broad as the entire arena of Nature's works. The mineral, the vegetable, the animal worlds, are replete with examples to our purpose; so are the condition and history of man, the ordinary dispensations of Providence, and the means of man's recovery from the fall. All indicate the profuse expenditure of the Divine goodness so to diversify and beautify his works and to vary his ways, as the most effectually to secure the happiness of his intelligent creatures. Who but God would have *thought* of the ten thousand ways he has adopted by which to make man happy?

Our subject is a pleasant one, and well suited to minister to the *entertainment* of the observant mind. But we have, in the following chapters, a higher aim. We hope to raise the mind to Nature's God, and to present him as a kind, benevolent, infinitely wise, and wonder-working Father, who is ever

busy, even in the most inconceivably minute, and apparently insignificant domains of creation. We most devoutly wish to leave impressed on the mind of the reader the sentiment that *such* a God is worthy of the profoundest homage, of unbounded admiration and unfeigned love. Such contemplations on the workmanship of the Divine hand can scarcely fail to give us the most exalted idea of the skill, and wisdom, and benevolence of the great Author of creation. He not only makes and finishes everything with an exquisite touch, which will bear the closest scrutiny, and creates an endless number of objects, from the most inconceivably minute to the most stupendously grand, but he makes all things in such strange and endless *diversity*. No two objects have ever been found to be alike. And not only no two objects that exist at any one time are alike, but judging from the only premises we have on the subject, we may reasonably raise the query whether any two objects that *ever* existed from the beginning of creation, or that ever shall exist, are precisely alike. So exhaustless are the conceptions of the Divine mind, and so boundless his skill and power, that no two individuals of any species of animals, vegetables, or minerals, or any created existences, are ever found to be alike. In the human race, for example, though so marked uniformity everywhere characterizes the race that there is no fear of mistaking the human animal for an animal of any other species, yet no two individuals that now live, or ever did, or ever shall live on the globe, are alike. And perhaps, if due examination could be made, it would be found that in no one *particular* are they alike—in no organ, or feature, or member, or development of mind, or of moral qualities or affections. And such being the fact in respect to all the races of beings with which we are acquainted, we are justified in the inference that it is so throughout the boundless realms of creation. Variety is an essential characteristic of the works of the Divine hand. It equally decks the wing of the tiniest insect that sports in a single drop of water, and is met in the form, and motion, and magnitude of the hugest orb that rolls through space.

But what an idea does this give us, at the very outset, of the exhaustless resources of the Divine mind! The Author of the whole magnificent machinery of nature, and He that up-

holds and directs the whole, and makes all its numberless parts, the minutest as well as the mightiest, to harmonize, must at the same moment have the whole, in all its infinite details, present to his mind. We wonder at the capabilities of the man who can with ease attend to all the details of a great business—who can plan, meet contingencies the most unexpected, direct the minds and labours of a great number of men, and make agencies the most various and apparently adverse all harmonize to achieve his one great aim—who can, at the same time, dictate a correspondence to agents abroad, and foresee there the casualties of business or trade, and meet contingencies which may occur thousands of miles distant—who has within his own measure a sort of omniscience and omnipotence. His active, busy, intelligent mind is the main-spring that sets in motion and directs every wheel of the great manufactory, or that guides, in all its thousand details, the great mercantile house. It is his mind that guides the hand of every clerk, agent, or workman. By night and by day, whether corporeally present or absent, his power is felt, his watchful eye is there—he has, as it were, diffused himself through the whole. But all comparison fails to illustrate the never-ceasing, the infinitely comprehensive activity of the Divine mind!

The globe which we inhabit is but one of a countless number of similar globes, some of which (as Jupiter) are fourteen hundred times larger than ours; or if compared with the sun, or some other fixed star, its magnitude falls into insignificance, the sun being one million three hundred thousand times larger than the earth. Yet for a moment suppose our globe the only world which God has made, still what an idea do we get of the Eternal Mind.

We select the period when he was about to enter upon the creation of our world. A perfect conception of the whole scheme must have lain in the mind of the Eternal One: the exact quantity of matter of which it was to consist; the structure of the whole, so as to form the dry land and the ocean, the river and the mountain, the plain and the valley, all in their relative proportions and influences on one another; the placing of every particle, even the minutest, so as to form the *rock, the soil, the endless variety of trees, shrubs, plants,*

grains and grasses ; as also, the mineral, the metal, and the precious stone. He must, too, at the same time, have seen and determined the shape of every leaf, the tint of every flower, the form, and size, and properties of every particle of inanimate matter, and the number and variety, the organs and functions of all grades of animal life—all were vivid and perfect conceptions in the mind of the Creator while as yet they were not made.

We are lost in utter amazement when we attempt to form any idea of God as the author and the controller of the wonderful system of nature. Both in their original creation and in their subsequent control, what a vast multiplicity of objects required a constant attention ; what nice calculations to have adjusted in their respective places every body that rolls in grandeur over the boundless fields of ether, and every minute speck that floats in the air ; and to have adapted each to the other, so as to secure the balance of the whole, and preserve the harmony of the universal system. For the size and weight of the tiniest flower that decks the solitary glen, and the number and dimensions of the minutest insect, as well as the location of a mighty river, or the structure of the loftiest mountain, or the hollowing out of the channel of the sea, are equally the work of the Almighty, and equally require his sleepless care. Nothing short of Omnipotence and Omniscience could do either.

And what a boundless field has God opened in the infinite diversity of his works for the unrestricted scope of mind, whether in the present state of existence or in the next ! He has been pleased to *vary* his works so as to please the eye, to gratify, to regale the mind, and to improve the heart. Variety, I have said, everywhere characterizes the Divine workmanship. The number of species and sub-species, where there is a marked difference, is immense ; but the moment you attempt to search out varieties of the *same* species you find yourself treading on the confines of infinitude. Here there will be found no two objects alike, not two blades of grass from the same root, or two leaves of the same tree, or two peas from the same stock. So endlessly diversified are the most common objects of nature, that you may ransack the three kingdoms without finding two the same. Variety is the order of all things.

And *love of variety* is but coextensive with the endlessly diversified means and objects of its gratification. There is the love of variety in taste, in seeing, in hearing, in smelling, and in touch. How would either of these senses tire with sameness? Who could endure seeing, tasting, smelling, or touching the same objects perpetually? But there can be no such satiety. The provisions for the gratification of the senses are as varied as their wants. The eye which is never satisfied with seeing is regaled with a succession of diversified objects; the taste with every needed variety. And so we may say of the *ear* or of any other organ of sense. Sounds are vastly more diversified than even the objects which produce them: as the same object may generate different sounds as well as different degrees of sound. Indeed, the mind, through the organs of sense, may expatiate for ever amidst new natures, combinations and relations, and never return and retrace its steps for the want of new objects. Nor need we stop here. We may pass from man's circumscribed and transient state here to his higher and holier state hereafter, and we shall probably find the same principle not the less delightfully operative. The anthem sung in those blessed mansions is, "Great and marvellous are thy *works*, Lord God Almighty!"

And not only is it probable that no two objects belonging to our little planet are alike, but the same strangely wondrous feature, doubtless, characterizes the boundless fields of creation. God probably never cast two things in the same mould.

And, as a Divine arrangement, this love of variety in the future world, and the provisions made for its gratification, are certainly not less interesting than that of which I have spoken. Indeed, it is but the exact and beautiful counterpart of that variety. Man, both as to his mind, and his moral tastes and aspirations, is so constituted as to be continually reaching after some new thing. He feels an insatiable desire for novelty. And this propensity is observed to increase in proportion as man advances in civilization and knowledge. The untutored savage has very little of it. Its development is sometimes denominated *curiosity*—sometimes *inquisitiveness*, or the love of knowledge. It is the natural outgoing of the mind for some new thing. This was a characteristic of the refined *Athenians* and of the "strangers"—the philosophers and literati per-

chance—that resorted to this renowned spot of ancient civilization and learning. “They spent their time in nothing else, but either to tell, or to hear some new thing.” The desires of the mind are insatiable, and increase in proportion to their gratification. When it has traversed one field, however immense and varied that may be, it instantly craves another. The acquisition of one science or an acquaintance with one art only sharpens the mind for another; and the greater its acquisitions, the stronger its desires for further conquests. Bacon or Newton had a thousand ungratified desires in respect to the acquisition of knowledge, where the mere *ignoramus* has one. And we are constrained to believe that the same increased and inciting desires characterize the highest created intelligences in the universe, and the same boundless fields invite their eternal researches.

This reaching forward continually after some new thing or something not yet attained to—this dissatisfaction with any present acquisitions or enjoyments—this love of variety, is a constituent element in the mental and moral constitution of all intelligent beings, both men and angels—an essential part of their being; and it forms for man a connecting link between his present and his future state of being. And not only so, but it indicates what shall be the mental, and (if I may say so) the physical, character and condition of that state of being, and what, in fact, the enjoyments and employments of the blessed above. Through all the endless multiplicity of objects here the mind may wonder and the heart expatiate and return dissatisfied. Were it possible that a single individual of our race should visit every nation and tribe—every nook and corner of our globe, and become perfectly acquainted with the geography, the history, the botany, and mineralogy of each—in a word, were he to know *all* of every science and art, and of *every* thing that may be known in this mundane sphere, and in this corporeal state, would the eye be satisfied with seeing, or the ear with hearing? would the mind be satisfied, and the aspirations of the soul find their fulness? Or rather, would not such a mind feel that all its past acquisitions were no more than preliminary to the acquisitions to be made in the boundless field of eternity? At every step of his stupendous progress till he reached the grand acme of all possible human knowledge, his

desires for something unattained were sure to keep in advance of his acquisitions, so that when he had arrived at the grand climacteric of *all that may* be known on this earth, these longings for new fields of knowledge were found to be increased in a ratio equal to all former acquisitions.

It is only in the future abode of the blessed that all these desires can be gratified, and the soul, so singularly capacitated, shall find a boundless range for its expanded and ever expanding faculties and susceptibilities.

But will the spirit, thus endowed, when emancipated from the disabilities of earth and time, have a *field* for the further expansion and the perfect gratification of these insatiable desires for something new? The following pages, we trust, will afford at least a partial answer to this interesting inquiry. The great theme of contemplation and research and admiration among the blissful inhabitants of heaven, is the "works" and the "ways" of God; or rather God as seen and known in his works and ways. In proportion, then, as our facts and reasonings go to show that the works of the Divine hand are boundless in extent, and strangely and *endlessly diversified*, they will furnish a pleasing evidence of the benevolence and wisdom of the Deity; first, that he should so singularly endow the human mind, and then that he should, with such exhaustless liberality, fit up the universe with such a rich and boundless profusion of objects, and in all that unending variety which can, to endless ages, give to the mind its full fruition of knowledge and bliss.

But, as a matter of fact, does the human mind in its present condition give signs of being possessed of faculties which shall require any greater range for its employment and gratification than it now has? It undoubtedly does. We have only to reflect for a moment *how much* the mind of the intelligent man and the advanced scholar *does* grasp and retain in his present condition. When he has traversed in his investigations all the nations and countries on the face of the earth, and has stored his mind with ten thousand facts and ideas relating to the history, traditions, manners, customs of every nation and tribe, and has become acquainted with the whole circle of human sciences, arts, literature, inventions and discoveries, he feels no confusion—no repletion—no lack of capacity for more

knowledge. All he has acquired has only sharpened his appetite, and enlarged his capacity for still greater supplies. From all we know and can discover of its capacities here, we can conceive of no limit beyond which the human mind may not go. Such capacities can find their counterpart only in the infinite multiplicity and the endlessly diversified character of the entire creation, and with an endless duration for their study.

Ask Newton, Locke, Edwards, if, in their respective fields of research, and after their vast accumulations of knowledge, they seemed to be nearing a boundary beyond which they did not care to pass, or beyond which their exhausted capacities did not seem sufficient to carry them. They will rather tell you that they seemed scarcely to have embarked at all on the boundless ocean. They stood upon the shore, surveyed the illimitable expanse before them—were impelled by increasingly strong desires to launch away; and never before did they feel themselves so capable of adventurous voyage. They needed only to be emancipated from the bondage of corporeity, in order to enter upon their eternal range in fields which know no bounds.

I design in the present essay to speak of varieties geological and geographical; varieties physical, mental, and moral. Man, in his diversified relations and conditions, will furnish a rich and interesting field of illustration. The whole boundless world of life, animal and vegetable, is as varied as it is extensive. The "ways of God"—another name for Providence—are, as we shall see, as varied as his works. And varieties astronomical will not form the least interesting portion of our assigned task. Heaven's star-spangled concave is set with gems, which, in their sublime variety, equal the whole number of stars that shine in the firmament.

And not the less to be admired, as we shall see, are the *means* which the God of Nature has provided for the production and support of variety both in the mental and moral as well as in the animal and vegetable worlds. Different soils and surfaces, different climates and conditions of the earth, all combine to produce such a variety of vegetation; and this variety of vegetation, combined with soil, surface, and climate, goes, in turn, to increase animal varieties. And not only

is variety a characteristic of all created things, but we everywhere discover a singular *tendency* in Nature to produce variety.

We shall begin with varieties geological.

CHAPTER II.

VARIETIES GEOLOGICAL:—The nice adjustment of particles composing the Earth such as to secure all our various Soils—Productions—Minerals and Metals—Coal, Iron—Iron annihilated, and what then?

WHEN we speak of the creation of our world, and the fitting it up for the habitation of man, we may still have very inadequate notions of the work in question; and we are perhaps in more danger of overlooking the *wisdom* and *benevolence* involved in the plan than we are the power engaged in the execution. All had to be formed with the nicest regard to proportions, adaptations, and adjustments. We admire the skill of a mechanist who can so arrange even a few scores of wheels as to secure some unusually beneficial end. Such a machine may extend over a few square perches of ground, and may accomplish eminently beneficial purposes. How much profound thinking—how many nice calculations—how many experiments—has our machinist been obliged to perform, and how many failures to experience, before he could bring his work to anything like a tolerable state of completeness! At its best estate it would have no perfection; and the power and the quantity of matter employed would be but as a grain of sand compared to the power and quantity of matter employed in the structure and motions of the earth only. But what is this when compared with the structure and successful operation of a machine as boundless and complicated as the whole MATERIAL UNIVERSE!

The exact size, weight, motion, velocity, and density of every star and planet, and every particle of matter, however small, were all calculated and determined on before a single thing could be created; the exact distance of one from another, and the precise relation of every separate particle to another and to the whole; how many particles should compose the leaf of the violet; what should be the precise me-

chanism of the eye of the molecule, or what the dimensions of the planet Jupiter. A failure of any single part, however minute, would derange the entire system.

But we propose to ourselves, in the present chapter, no such adventurous range. Not the structure of the universe, but the structure and some of the compositions of the earth will suffice for our present illustration.

Had the earth, all below the surface, been formed one homogeneous mass, and the surface one uniform soil, and its position in its orbit, and the inclination of its axis to the equator, been such as to produce but one uniform season, however salubrious that season might be, and however rich that soil, and however precious the material of which the bulk of the earth should be composed, the earth would be almost a useless and altogether an uninteresting ball. Very few of the purposes served by the earth now would be realized at all. A few beasts and birds and insects might roam over the earth and find an abode and food congenial to their several species. And a sparse human population of savage men might live a meagre life, but could never attain to a state of civilization. Arts, sciences, commerce, would be almost, if not entirely unknown. There could be neither the resources nor the inducements for commerce; and where men, and manners, and soil, and scenery, and productions were all of the same uniform stamp, there would be as little inducements to travel. Uniformity in the structure and composition of the earth, and uniformity of seasons and climates, would produce an equally uniform stagnation in all human affairs.

But how different the result of the actual condition of the earth! And this result is secured by the endlessly diversified character of its workmanship. Variety in structure, in composition and arrangement, has produced all our varieties of soils, of climates, and seasons; of minerals, metals, and precious stones; of trees, fruits, plants, and vegetables; of animals of every size, grade, and condition; and these in their turn furnish the materials and wants of commerce, and the inducements to travel.

As we look over the *surface* of the earth, the first thing that arrests our attention is its *inequalities*. It is everywhere

singularly variegated. It is thrown into ridges, hills, and mountains, or scooped out in deep ravines and gentle valleys. It is intersected by rivers and streams, and dotted with lakes and smaller reservoirs of water. You may travel the world over, and everywhere meet with landscapes to admire, yet no two of these shall be alike—not even two features shall be the same. Each has its peculiar beauties and deformities—its own peculiar features—its peculiar shape, contour, and composition; each affords a distinct lesson of study for all who “take pleasure” in the “manifold works of the Lord.”

But if we direct our attention to the *material* which composes the surface itself, we discover still clearer marks of a benevolent design by a wise designer. The surface of the earth is the soil which gives birth and nourishment to all the endless varieties of vegetation which compose the vast vegetable kingdom. The surface of the earth, and to a considerable extent below, seems everywhere strongly instinct with vegetable life—contains the vegetable principles or stamina of vegetable life: so that if the entire vegetation of the earth were cut off and quite annihilated, and all present seeds destroyed, there is that in the surface of the earth, and often found at a considerable depth under the surface, which would vegetate and deck the earth again in her varied robes.

But it is the singular composition of the soil which demands our attention at present. For it is this which is one of the chief causes of the singularly diversified vegetation of which we speak. Like all the other works of God, the soil of all portions of the earth presents a general uniformity of character. It is everywhere composed of essentially the same earths and mineral substances, and possesses the same general properties, to administer to the vegetating process and the growth and maturity of plants. Yet these same materials (the earth, the clay, sand, lime, marl, iron, and various other ingredients) are skilfully mixed, and all their proportions so nicely compounded and varied, as to produce every conceivable variety of soil. What consummate wisdom, so to compound essentially the same ingredients as to form a soil of so diverse a character, and capable of giving existence to, and nourishing so diversified productions! And this *endlessly-diversified* vegetation, in turn, gives support to, and is,

in a sense, the *cause* of, the equally diversified races and species of animals. A little change in the composition of the soil—a little difference in the proportions of lime, or clay, or sand, or iron—produce a soil as differently adapted to vegetation.

We cannot here too profoundly admire the wisdom and beneficence of the Author of this arrangement. It is the basis of a scheme of arrangements in the animal kingdom, and in its bearings on the progress and happiness of the human race, which we shall have occasion yet more profoundly to admire.

In the first place, this variety of soil, in connection, as we shall see, with differences of climate, fills the earth with God's riches. It supplies, in the greatest profusion and variety, all God's great family of living beings with food, apparel, shelter and luxuries. And not only does it supply these means of subsistence and comfort on the spot where they are needed and indispensable to the support and comfort of life, but, in connection with a kindred variety of composition met in the earth below the surface, it lays the foundation and supplies the resources of all our *commerce*, and of the intercourse of the people of one nation or tribe with those of another. Commerce, which has been called the "great civilizer," and which is certainly one of the most influential agencies of human progress, is, in its simplest idea, no more nor less than the great exchange-trade of the world, which could have no existence except in the diversified productions of the earth. Its most simple idea is that of the exchange of the productions of one part of the globe for those of another. But of its reasons and advantages we will defer the consideration to its proper place.

But we should quite overlook a very essential cause of Nature's profuse and varied vegetation, if we did not allude, at least, to the wonderful arrangement of evaporation. It is this which gives vitality, growth and vigour to every vegetable production; and which in turn secures, not only the continuance and prosperity, but the very existence of all animal and vegetable life. But for this stupendous circulation of the watery fluid through every vein and artery of the great body we call our globe, no vegetating process would be pos-

sible, no combinations of soils, no conditions of climate could produce even the most stunted vegetation, or the most dwarfish animal existence. In vain would you select the most favoured soils, and consult never so wisely the character of climates, and sow your seed, and cultivate with the most sleepless care, if the waters above and the waters beneath did not constantly minister to your aid. You would soon learn that it is only "through the scent of water it will bud and bring forth boughs."

But this healthful, life-giving arrangement is wholly dependent on another, not the less wonderful. It is evaporation. The rivers run into the sea, yet the sea is not full. For, by a process as wonderful as it is grand, these same waters return, drawn up into the atmosphere by means of evaporation, saturating the whole expanse of the atmosphere in the form of vapour, and after serving essential and beneficial purposes to animal and vegetable life in their vaporous state, they descend in refreshing showers on the earth, prepared, after having performed their benevolent mission here, to repeat their beneficent circuit through ocean, air, and earth to the end of time.

The magnitude and extent of this singular arrangement, as well as its godlike beneficence, is but imperfectly understood and but scantily appreciated. "From the whole surface of the ocean," says Dr. Dick, "there arises, every twelve hours, no less than thirty million cubic feet of water, which is more than sufficient to supply all the rivers on the earth. This immense body of water is formed into clouds, and carried over every part of the continents; and again it is condensed into rain, snow, or dews, which fertilize the earth. Should this process pause, we might wash our clothes, but centuries would not dry them, for evaporation alone produces this effect; vegetation would wither; rivers would swell the ocean; the operations of nature would cease." So close is the connection between this process and vegetable and animal life. "Praise the Lord, for he causeth the vapours to ascend from the ends of the earth."

But it is time that we go *below* the surface—yet we no sooner descend than we meet, in depths "which no fowl knoweth and which vulture's eye hath not seen," the same characteristic. Out of a few simple elementary substances

the Divine Architect has formed the richest variety of minerals and metals for the use of man. At one moment you strike on a rich bed of *coal*, extending over acres, and in some parts of the world, as in America, over hundreds of square miles, and containing enough of this truly valuable substance to supply the demands of the whole world for fuel and all the purposes of manufacturing and locomotion for ages to come. Next you hit upon a bed of *iron*, which being, like coal, a substance indispensable to the comfort and advancement of man, and demanded in exhaustless quantities, is found very universally diffused, and in the greatest abundance.

Another of earth's great internal varieties we meet in the shape of stones and rocks. These are yet more common than either of the substances named, and of the most varied and extensive use to man. And, different from coal or iron, stone exists in almost every conceivable variety, from the hardest—the quartz, the flint, the granite, and the marble, down through all grades and qualities, to the soft soap-stone, the fibrous asbestos, and the singularly lamellated mica, all useful in their way, and capable of being used in a great variety of ways—for building and ornamental carved work; for fences and furnaces; for roads and bridges; for paving and flagging walks and streets; as a flux for the fusing of metals; a manure for the soil; for the construction of a great variety of vessels and utensils in daily use; and for numberless and nameless purposes in the common pursuits of life. And the *quantities* found in the earth, and in those colossal mountain-piles above the surface, are wisely proportioned to the extensive demand.

We scarcely need enumerate the various other useful substances which are discovered to exist in the same earth, and which have all been found there, and carefully stored away, and from the beginning kept in reserve for the use of *civilized man*; and many of them kept in reserve for man when he shall arrive at a higher state of advancement than he has yet reached. Lead, copper, tin, zinc, sulphur, mercury, gold, silver, diamonds, and precious stones; all these and numerous others are met as the varied forms into which matter has been moulded by the plastic hand of Nature for the service of her creature man. And, no doubt, *new* substances remain yet unrevealed in the *arcana* of Nature, which, when brought to

light, shall as effectually minister to the same purpose. Nor would we omit to notice the wise regard had throughout the whole to the *different quantities* which have been provided of each kind; how the quantity is proportioned to the demand, or the need man has of it. If gold or silver had been made as abundant as iron or coal, it would have been of very little service. You could neither use it for fuel, nor convert it into steam, nor give it shape or form for building pavements, roads, or bridges. Or if iron and coal had been formed only in the limited quantities in which silver and gold exist, it would be, if possible, still more disastrous. It would be practically the same as if they did not exist at all; and man in such a case could not have advanced beyond the rude condition of the savage.

We cannot even form any probable estimate of the whole amount of coal or of iron which the entire earth actually contains; yet we are able to say, from facts already known, that the amount is enormous. It is, we believe, well ascertained that there are, in the United States of America, at least 163,000 square miles of coal-fields. And as geological surveys and mineralogical researches are extended from year to year, the area, vast as it already is known to be, is continually enlarging. The quantity of coal which lies beneath the surface of a single square mile, or even a square acre, is vastly more than one would at first suppose. To say nothing of the great coal-fields of Pennsylvania, Ohio, Illinois, and Missouri, which abound in coal beyond any credible estimate that we can make in tons or car-loads, we are astonished at the estimates which we see made from time to time of the amount of this article contained in some particular field of quite limited extent. Such an estimate we recently saw made of the quantity of coal contained in two counties in Virginia. Mr Ridgeway, civil engineer and geologist, estimates the amount of merchantable coal in Hampshire and Hardy counties at 1,560,000,000 tons at the lowest calculation. And within the same area of coal-grounds, he locates 375,000,000 tons of "nodular argillaceous iron ore, besides 135,000,000 tons of the siliceous fossiliferous" variety of iron ore found in the rocks of the Knobby Mountains,

What is noticed here in reference to the comparative extent

of coal and iron fields—the two occupying nearly the same extent—is found to be true in reference to most of our coal and iron grounds. They are not only nearly similar in extent; but, what is worthy of notice as another instance of benevolent design, they are, to a considerable extent, identical. Coal and iron are generally found in the *same* fields—an arrangement not only favouring the easier transportation of the two articles to all parts of the country and of the world, the same facilities of conveyance serving for the two, but, in the absence of other fuel, the coal becomes invaluable for smelting the iron and otherwise preparing it for use.

There is infinite wisdom and benevolence in so *proportioning* these various substances precisely as to meet our wants. There is no useless profusion of silver or gold or precious stones; there is no lack of the substances which we need in the greatest abundance. The one we have by the acre and the mile; the other, by the pound and the pennyweight.

We have seen how the diversified character of the earth's surface becomes the means of feeding, clothing, housing, and in every way administering to the necessities and luxury of God's great and varied family of living things; and we have seen, in a like diversified character of the many useful substances found in the bowels of the earth, the materials, and the means of carrying on, and, in a sense, the origin of every useful trade and handicraft of man, of every human improvement, of the whole manufacturing interests of the world, and of a great part of human activity. How soon would the din of the world's business be hushed and the ponderous wheel of human activity be arrested, if the earth should for a single year refuse to yield her useful minerals and metals! Indeed, what disaster would follow, if a single one should be refused! The great machine would be deranged, if not effectually stopped, if but *one* were wanting. We select *iron*, the most useful and therefore the more striking, yet but *one* of the many useful ingredients which the earth yields for man. Yet were some convulsion in nature to annihilate our coal, or copper, or lead, or zinc, we should, in like manner, find ourselves brought to a complete *nonplus* in the great arena of life's business. So familiar are we with the use of iron, as an article that abounds almost as a matter of course, that we are

scarcely in a position fully to estimate its value; yet we can easily see that without it man could scarcely take the first step towards civilization.

Suppose for a moment, then, that some mighty magician had the power, by one motion of his wand, to annihilate all the iron, of every kind and combination, now in use or in the mine, in the whole world, that henceforth iron should be no more; what would be the consequence? The disaster would doubtless be vastly more extensive and calamitous than you may at first suppose.

You are a hardware merchant, or a machinist; or you have an interest in a mine, or a foundry, or a railroad, or a steamboat, or may belong to almost any craft, or trade, or calling. You have, as we will suppose, of an evening, made your last entry in your book of accounts, and are complacently giving yourself up to a pleasant revery on the progress and prospects of the age: "It is a wonderful age! What vast mechanical operations now keep the world in motion! what stupendous manufactures! what an array of shipping begirds our great emporiums of trade! what majestic steamers plough our inland waters and bridge our oceans! what a wonderful concatenation of railways checker our land in every direction! with what lightning speed news is communicated a thousand miles distant! what mining and smelting, and casting of metals, and hammering into every conceivable article of use or ornament! and what crowded warehouses! It is a wonderful age!" But your pleasant revery is suddenly disturbed:

A messenger hastily enters and announces that every manufactory of the world, of every size and power, has ceased to act, and ceased to be. All their varied and costly machinery has vanished into air, and those huge structures are dismantled and tumbling to the ground. The 30,000,000 cotton spindles of the world have forever ceased to twirl; all the great and all the small manufacturing interests of the world have died, not to be revived; every wheel turned by steam or made of iron has stopped, and the wheel is gone. All our thousand and one labour-saving machines are no more; already is the dial of human advancement turned back some centuries. And what has caused this disaster? Nothing, nothing except the failure of the iron, of which all this vast array of machinery

is composed. This one article subtracted, and all the machinery in the world would fall into ruins.

While he was thus speaking, there came another, who declared that the 25,000 miles of railroads in America, and the 30,000 miles in England and on the Continent, are divested of their rails and become useless; that all our long trains of richly-laden and heavy-burdened trains shall be seen winding their way, as a vast thing of life, no longer; that all our commodious, beautiful cars, and powerful locomotives, outstripping the wind in their speed, have fallen to the ground; that all our canal-boats and steamships are only confused masses of planks and timbers, with no connecting bolts or bands or stanchions; that not a carriage, or waggon, or dray or barrow, remains for the locomotion of man or freight, but all things are thrown back into the savage state, when men moved from place to place on foot, and transported whatever was to be moved on their backs. And again, why all this? Nothing has disappeared, but that very common and cheap article called *iron*. Without this, railways are nothing; cars, carriages, sailing vessels and steamers, can have no existence without the strong bands and bolts of iron.

While he was yet speaking, there came also another, who said that all our 100,000 miles of telegraph lines, divested of their connecting, intelligence-conveying wires, stand useless and alone; that the boon we had hoped for from the genius of a Morse should never be realized.

But the calamity stops not here. While the last bearer of sad tidings was yet speaking, there came another also, who said that all the tools, and utensils, and labour-saving contrivances of the farmer and the mechanic had instantly disappeared—axes, saws, planes, chisels, augurs; hoes, shovels, ploughs, harrows; chains—all had gone except their handles or frames; and henceforth agriculture could be pursued no further than could be performed by the unassisted hand, or by rude implements of wood; and the mechanic would be aided only by such tools as could be wrought out of stone.

While he is yet speaking, another, with saddened visage, enters to proclaim that the desolating calamity has entered our houses, and spread its ruin about our firesides; that most of our cooking vessels have vanished, that our stoves are no more,

that our knives and our forks, our pocket-knives and our razors, and most of the furniture of our houses—that our weapons of war and implements of peace are nowhere to be found; yea, more frightful still, the doors of our houses are falling down for the lack of hinges, the floor-boards are springing from their fastenings, the boards falling from their sides, and the shingles flying from the roof.

All these things, and vastly more, would follow were we deprived of the use of iron. The world would at once seem to be brought to a dead stand—at least would be thrown back into a state of barbarism. Nothing would remain that would deserve the name of agriculture, or manufacture, or commerce. Navigation would be unknown; the art of printing a very meagre affair; and the mechanical arts nothing worthy the name. And all this for the lack of iron.

And so we might say, though in a different degree, of other metals and minerals. Copper, lead, zinc, lime, granite, and, more than all, *coal*. Each holds a place as an agent of human advancement, which, if left vacant, human affairs would be thrown into the saddest disorder, if not arrested. Without coal, iron would to a great extent be useless; and without lime, and granite, and marble, and the harder and softer strata of rocks, many other resources of nature would exist in vain.

Nothing less than Omniscience could have so anticipated the wants even of the present advanced condition of the world, and have provided iron, and coal, and stone, in such superabundant supplies as to meet such a demand; and not only this, but to meet the vastly increased demand of a coming age. Such fields of coal and of iron as are met with in America; and such mines of lead, and copper, and zinc; and such piles of marble, and granite, and other valuable stone as our lofty mountains contain, fully bespeak the foresight and the benevolent design of God. He delights in the prosperity of his people, and he has undoubtedly provided every resource which the race can need as it shall exist in a vastly advanced condition.

CHAPTER III.

VARIETIES GEOGRAPHICAL:—Cosmogony—The Earth as a Uniform Lump—The Earth as Variegated: Land, Water, Mountains, Plains—How many things a Man requires in the Common Affairs of Every-day Life: Food, Apparel, House, and Implements of Labour.

A GEOGRAPHICAL survey of the earth equally impresses on the mind an idea of the singularly diversified character of Nature's works. As the eye glances over the surface of our globe, it sees it beautifully diversified with sea and land, mountain and plain, hill and valley, river and lake; and we at once discover such an arrangement to be replete with that benevolence which the Creator has everywhere shown towards his creatures. And the result of such an arrangement is, that boundless variety of vegetable productions and animal life, which everywhere regales the eye of man with an endlessly variegated scenery—that administers to the varied tastes and supplies the numerous wants of all living creatures—that occupies the mind on a thousand different objects, and continually presents new scenes of pleasure and new reasons for praise.

Had it been the design of the Former of the earth simply to have added another to the countless number of worlds which previously existed—a globe that, like other planets, should run its destined rounds about the sun, reflecting the light of the luminary, and blending its own with the stars of the firmament—there had been no need that the earth should be more than a mass of one uniform substance, the sea and the dry land mingled in one chaotic mass; no need that the waters should be gathered together in one place, and the dry land appear. All might have been one uniform, unbroken, dead lump, without hill or valley, lake or river, shrub or tree, flower or fruit; without soil, climate, or atmosphere; without mineral or metal. It could still have performed its journeys about the sun, and twinkled as a star in the heavens. But it was the design of Infinite Benevolence to make the earth a fit habitation for an inconceivable variety of living beings; and especially to carry out purposes of infinite moment in respect to his creature—man. Hence the profuse expenditure of the Divine skill in fitting up the earth as we now find it. In the

one case, the earth would have been one unbroken desolation. No towering mountain or fertilizing river would have broken the monotony of the view; no sloping hill or smiling valley could have greeted the eye; no tribes of animals gambolled over the fields, or animated the crust of the earth, or sported in the waters. No living verdure could have smiled in the meadows, and no gushing plenty been poured into the lap of every living thing.

Such seems to have been the condition of our earth when first brought to notice by the sacred historian. It "was without form and void, and darkness was on the face of the deep." Yet it was probably as well fitted then as it is now to act its destined part as a planet in the great system. It then possessed the same bulk and weight, and the same motion and velocity in its orbit about the sun. But the Sovereign Ruler had other designs: He would fit up the earth to be a suitable habitation for man, and make it, too, the theatre for the most wonderful display of his wisdom and goodness as a creator and governor, and his superabounding mercy as a Saviour.

Our idea may be presented thus:—A highly intelligent stranger from a neighbouring world visits our planet at the two different periods referred to. We will suppose him endowed with such locomotive powers that he may with ease transport himself almost instantaneously to any portion of the earth's surface, and whose organs of vision are such that he can, from any one point, survey at the same moment a whole continent.

Our heavenly visitant shall first alight upon our earth at the close of the "first day." Heretofore it had been one chaotic mass "without form and void;" waste and empty, and darkness covered its unseemly face. The darkness had now been scattered, and the waste and dreary ball was now revealed to the light of heaven. But what a scene to behold! What a field to traverse! He wanders from equator to pole, and from pole to equator, and all is but one dead lump of uniformity. There is no sea, no dry land; no rivers or mountains, no gushing streams or smiling fields; no sporting animals or singing birds; no forests, or cooling shades, or fragrant flowers; no picturesque landscape or change of scene; no busy towns and pleasant villages; no din of busy men or children playing in the streets—though possibly there might

be a few stunted monotonous shrubs, and a few dwarfish, starveling animals to browse upon the tasteless herbage, and to drag out a cheerless life ; and a few tribes of more dwarfish, savage men, to starve out a miserable monotonous existence on what they might, with their hands as their only weapons, seize of these famishing animals ; yet such a covering of the earth, such animal existences, would do little to gratify the eye of the spectator. All would be dreariness and desolation. No pleasant landscape would greet the eye, no sweet music the ear ; nothing to gratify the taste, and no varied objects over which the mind might expatiate and reason and compare. And for food, no more than the scantiest pittance which could possibly meet the sheerest necessity. The whole surface of the earth was then a “desolate, dreary, hideous waste, without order or beauty, inhabitants or furniture.”

Yet in this chaotic mass lay mingled all the elementary principles, all the essential ingredients, out of which have been formed all the boundless multiplicity of objects which now minister either to the wants or the luxuries of God's great family of living beings. But what a change the moment this huge lump of clay was taken in hand by the Divine Potter ! Wonderful indeed is the transformation now effected by the skill and the benevolence of the Great Architect ! What shapes and forms of matter, and what modes of life ; what exhaustless provision made for the sustenance and happiness of every grade of life ; what wise and benevolent adaptations of one thing to another ; and out of a very few elementary or simple substances, what a countless number of objects have been formed, and into what an inconceivable variety of animal, and vegetable, and mineral, and metallic existences has matter been moulded ! Now we see it shaped into a colossal mass and piled up in the form of a huge mountain that towers above the clouds ; now it gilds the wing of the smallest insect. In one instant it is moulded into the framework, and muscles, and sinews of the huge elephant ; in another circulates in the invisible minute particle of blood that circulates in the veins of the millions of monads that sport in a single drop of water or recline beneath the shade of the down of the rose-leaf. Water, air, gases, odours, perfumes, are but different forms or combinations of matter—of a few elementary substances ; yet what

can differ more than a metal dense as gold or a rock as hard as granite, and the perfume from a single particle of musk, which is so subtle as to fill a room for years.

But we will accompany our illustrious stranger, as he deigns his second visit to this terrestrial ball. Time had rolled on—the earth, as impelled by the hand of Omnipotence, had been performing his annual rounds, and, as he had been witness, the Divine Architect had all this time been moulding and shaping, creating and transforming, till the earth was made to exhibit its present and beautiful aspect. By means of some mighty convulsion, of which we can form no adequate idea, the waters had been gathered together in one place, and formed the sea; the lofty mountains had ascended from beneath, and the hills and valleys were formed; and by a series of commotions which agitated every separate particle of matter, rocks, soil, every species of earth, mineral and metal, were formed, particle finding its kindred particle, while a stupendous chemical process was going on; and all in obedience to the Divine fiat—even the minutest process is watched over by the Omniscient eye. The result of the process is the incomprehensible variety which characterises every created thing.

We will first survey the expanse of waters; and what wisdom at once appears in their *distribution*! Though there be essentially but one body of water, yet how is this one great body divided into oceans, seas, lakes, creeks, bays, harbours, rivers; and all these so disposed of and arranged in reference to the land as to subserve the most effectually the purposes of evaporation, irrigation, and commerce!

Not only is the ocean itself one of Nature's great varieties, but it is in all its details full of beauty and variety. The element that composes the ocean—its general characteristics—the colour, motions, and phosphorescent appearance of the ocean—its tides, and rolling billows when agitated—the beauty and singularity of many portions of its bottom, especially where ornamented with coral formations—the unique mode of travel on water—and the altogether novel world of living beings which are met in the deep, distinguish the great water-world from the dry land. Here we meet a new order of life, new modes of subsistence, of habitation, and of locomotion. And *though* the ocean contains caverns deep and dark, into which

no human eye has penetrated, and which are full of the monsters of the sea, and of every living thing that swims or creeps, both small and great; and though from the nature of the case we can know very little of the inhabitants of the deep, yet we know enough to be able to affirm that the same love and law of variety governed the Divine mind in the creation of the sea and in all that pertains thereunto, as in the creation and the fitting up of the dry land. Life appears here likewise in the greatest possible variety, and in the most lavish profusion.

But we will rather betake ourselves to the dry land, where we shall meet a more familiar, if not a more obvious illustration of our theme.

As we pass from the equator to either pole, we meet a climate varying with every successive degree of latitude, and we meet correspondingly changing seasons, vegetation, and animal life. And man, too, though a native of all lands and climates, differs in a thousand peculiarities as you meet him in different latitudes: it may be only in stature, or the colour of the hair, or hue of the skin, or contour of the face. We see the different portions of land, continents and islands, so shaped and so arranged in their relation one to the other, and to the surrounding waters, and so curiously scalloped with capes, and promontories, and peninsulas, and so tastefully intersected with rivers and streamlets, and dotted with lakes and lesser reservoirs of water, as to excite a never-ceasing admiration. All is constructed with a singular love of variety.

Nor does the interest cease when we come to inspect the several continents separately. Not a square rood of the whole—not a square yard, that does not present a thousand varieties. We are at first struck with the variety of the external features of a continent as a whole. It is diversified with mountains and hills, and gentle risings of every conceivable length, height, and declivity. Some towering above the clouds, and clad in everlasting snow; some belching forth, in terrific grandeur, volumes of fire and smoke, and rivers of liquid rock; some clothed in trees of evergreen, and waving gracefully to the breeze; others as bleak and rude as if beaten by the storms of a thousand winters. Some are covered to their very summits with the rich products of the husbandman, and, sloping beautifully to the plain, bear on their bosom

fertile fields and richly-laden orchards. It is, too, diversified with plains and valleys, groves and forests, rivers, creeks, and streamlets of every possible description; with cascades, lakes, and ponds; and with a soil and productions as various as climate and latitude. Tropical grains, fruits, flowers, spices; vegetables, minerals, and metals, are succeeded by their kindred varieties in a temperate zone; while, as we pass further northward, we are again greeted with new varieties not less pleasing or useful.

Again, we find each continent divided into a number of states or kingdoms, and inhabited by different tribes of men. All these nations and tribes differ in respect to government, laws, institutions, and political economy. Perhaps no two of them speak the same language: at least they differ in dialect, in the tone of the voice, in the features of the face, and in the hue of the skin. And they differ more in manners and customs; in their food and the manner of preparing it, and of taking their meals; in the style and material of their clothing; in the fashion and workmanship of their habitations; in their occupations and ways of working; in their modes of thinking, and the manner of expressing their thoughts; and in their religion and modes of worship.

Some people have their food served on a table spread with dishes—sit in chairs, and eat with knife, fork, and spoon; others sit upon the ground, and eat from the common dish, or trencher, or loaf, with their fingers. Some eat with silver forks, others with steel forks, and a vastly greater number eat with no forks at all. They deem it more sensible to use the more flexible forks which nature has very kindly appended to the end of their hands. Some people sit in chairs, others sit on their heels, others sit cross-legged, others don't sit at all, but recline. Some men wear hats, of every conceivable shape and size; some wear caps as multiform; and more wear turbans.

Or, if the inquiry turn on the vegetable, mineral, or animal productions of the different portions of a continent, we shall discover the same varied profusion, to meet the wants and to minister to the tastes and luxuries of man. Each climate has its own peculiar productions, differing from those of any other climate. Were we able to enumerate all the various kinds of

grains, meats, vegetables, and fruits which compose our diet, and the variety of drinks which we may enjoy, as the indigenous productions of our own soil, we should have some faint idea of Heaven's bounty towards his creatures. And we get the same impression when we contemplate the boundless profusion which God has created by which to supply the wants of man in respect to clothing, habitation, and the various means of improvement. How many different fabrics, suited to the different seasons of the year, and to his convenience, comfort, or luxury, are provided in a single region of country; and how many different materials for the construction of his house; and how many more for weapons of defence and the implements of his craft, and for all his labour-saving machines.

And if we here bring into the account the idea of the *exchange of commodities*—the idea of a commerce, which adds to the productions of each individual country the productions of every other country, we then get a vastly enlarged idea of the profuse benevolence of Heaven towards man.

Except it be on mature reflection, we have but a very inadequate conception of the multiplicity of productions and materials which we use in our common every-day life; and of the varied labour and skill which are forced into our service either to supply our necessities or to minister to our luxuries. It is, however, only for the *civilized* and more advanced state of man that the Universal Father has provided such bountiful and varied resources. Man in his savage condition needs little, and appropriates little to his use. Had Providence had respect to man only in his barbarous condition, and had He been pleased that he should remain in that condition, he would have formed neither the mine nor the quarry, the field bearing its rich and varied harvests, nor the cattle on the hills; nor would He have endowed man with such diversities of gifts, and with such a versatility of genius and talent. So multifarious and so multifarious, indeed, are the supplies provided for all man's wants and wishes, that the most fertile imagination can scarcely conceive of one which Nature has not provided for, either in the shape of a direct product, or in the inventive genius, or the artistic skill of some secondary agent who can produce it.

We will call up a few instances by which to illustrate the

thought. We will take for our first example a common labouring man, a mechanic, or a farmer; and we shall see that his simple wants imply an amount and variety in the provisions God has made for his support, which we did not at first anticipate. And, further, we will suppose this individual to need only a house and its furniture, food and apparel, modes of conveyance, and the tools and implements of his calling. Yet we shall see how he seems to be taxing the industry and skill of the world to supply only a part of his wants. I shall not attempt to enumerate all the ways and means by which these wants are supplied, but may name enough to give force to the above remarks. We will first take the man, *cap-à-pie*, as he stands; and then as he eats, sleeps, and works.

We begin with his *hat*: how many materials enter into its fabric—its body of fur and wool—its lining of silk, leather, and paper—its sizing, band, and buckle, of materials brought from different quarters of the globe! How many persons are engaged in trapping the beaver, and preparing the fur—how many in growing the wool (after that pastures had been made by the Hand divine with a befitting soil to rear the grass that fed the sheep), and in carding and preparing the wool for the felt—how many in cultivating and feeding silk-worms, and winding and weaving and colouring the silk—how many persons engaged and how many materials used in tanning, dyeing, and preparing the leather, and in making the paper! And when all the materials for the structure are made ready, then how many operations are performed, and how many persons employed in the manufacture itself: to say nothing of the different minerals and metals and woods used either in dyeing and manufacturing, or in the form of implements, vessels, and tools.

In the preparation of his *coat* a like variety of agents and materials are employed: the growing of the wool, the carding, spinning, and weaving—the fulling and dressing of the cloth, and the cutting, sewing, and making the garment. And to all these we have to add, as not the least in the account, all the metals and minerals, and the numerous other substances which compose the *machinery* used for the various manufacturing *operations* to which I have referred. Could we annihilate

every field, and mine, and quarry, and every substance which contributes to the structure of a man's coat, we should at once put out of existence most of the great motive powers that keep the world in action. We should produce a chasm—a great gulf, which human progress could never pass. Almost every clime has made its contribution to form the coat. A suitable soil, the product of the Divine skill, fed the sheep that gave the wool that made the coat. Coal, iron, lead, tin, zinc, and I know not how many other substances and agents, combined to form the garment.

And so we may say of the cotton and linen garments which go to make up the remaining portion of his wardrobe. The materials were cultivated in lands on the other side of the globe, and could not serve their present purpose until they had been transferred here—not till the large merchantman or the steamer had been constructed out of materials that again taxed every field, and forest, and mine, and employed a great amount and variety of skill and labour for its construction and outfit. His shoes, also, were not fitted to his feet till the materials of which they were made had passed through a great variety of operations, and a yet greater variety of materials were employed.

And if we put into his pocket a watch, a knife, and a pencil, we shall meet in his garb a still further representation of the exuberant provision which Nature has made for the comfort of man. Every continent has contributed and every substance ministers to his well-being.

But he must be housed—he must eat, sleep, move from place to place, and work. How many kinds of wood enter into the structure of his house; how many metals and minerals—common stone and marble, clay, sand, lime, hair, glass, paint and cordage! And his furniture is composed of a still greater variety of materials. We should find no end in an attempt to trace out, and trace up to their origin, all the substances used by the cabinetmaker, the upholsterer, the carpenter, the carpet-maker, and the various artificers of all the woollens and linens, and cottons, and silks; of the china and glass and porcelain; and of kitchen utensils, stoves, and all manner of implements, vessels and appurtenances, in and about his house, good and bad, clean and unclean.

But his *food* levies, perhaps, a still more extensive contribution on the productions of the whole world, than either his house or his apparel. Though each individual country furnishes to its respective population all the absolute necessities of subsistence, yet the comforts of the civilized man's table, and especially his luxuries, are the product of every land. How many fields and grazing grounds supply his breadstuffs and meats! Seas and rivers yield him fish. Tropical lands supply tea, coffee, sugar, sweetmeats, and spices; and temperate climates a great variety of delicious fruits and vegetables. The forests afford him game; the sea salt; and every land something that ministers to the palate.

Again, would we know what a variety of materials are requisite to enable a man to move from place to place in a carriage, railway car, or a steam-ship, we must first be able to analyze the structure of one of these locomotive conveyances, and to enumerate the number and variety of materials—metallic, animal, and vegetable—which enter into the structure. And in like manner we might speak of the implements with which the man works, and the various devices by which he saves muscular labour.

Until we descend to particulars, we have but a very inadequate conception of the immense multiplicity of things which God has made, and of the immense number which we use in the common affairs of life. "Oh, Lord, how manifold are thy works; in wisdom hast thou made them all: the earth is full of thy riches."

We may here quote the glowing language of another.* "Wherever we turn our eyes in the world around us, we behold innumerable instances of our Creator's beneficence. In order that the eye and the imagination may be gratified and charmed, he has spread over the surface of our terrestrial habitation an assemblage of the richest colours which beautify and adorn the landscape of the earth, and present to our view a picturesque and diversified scenery which is highly gratifying to the principle of novelty implanted in the human mind. On all sides we behold a rich variety of beauty and magnificence. Here spread the wide plains of fertile fields, adorned with

* Dr. Dick, in the "Philosophy of Religion."

fruits and verdure; there the hills rise in gentle slopes, and the mountains rear their snowy tops to the clouds, distilling from their sides the brooks and rivers which enliven and fertilize the plains through which they flow. Here the lake stretches into a smooth expanse in the bosom of the mountains; there the rivers meander through the forests and the flowery fields, diversifying the rural scene, and distributing health and fertility in their train. Here we behold the rugged cliff; there we are charmed with the verdure of the meadow, the enamel of flowers, the azure of the sky, the gay colouring of the morning and the evening clouds. In order that this scene of beauty and magnificence might be rendered visible, He formed the element of light, without which the expanse of the Universe would be a boundless desert, and its beauties for ever veiled from our sight. It opens to our view the mountains, the hills, the vales, the woods, the lawns, the flocks, the herds, the wonders of the mighty deep, and the radiant orbs of heaven. It paints a thousand different hues on the objects around us, and promotes a cheerful and extensive intercourse among all the inhabitants of the globe."

A geographical survey of the earth introduces us at once into the exhaustless storehouse of Nature's riches. We can never cease to admire the unbounded liberality of the Divine hand when employed to supply the wants of man through the varied resources which the earth is made to produce. The strangely varied surface of the earth which geography presents; diversified climates and soils; the different elevations and depressions of land; mines of every metal and mineral; and, indeed, all the singularly varied productions of the land, and the sea, and the inhabitants of the air—all conduce to magnify the wisdom and skill of the wonderful Architect; and to direct all eyes, and to raise all hearts to the great bountiful One who opens His hands and all the wants of all His creatures are liberally supplied.

These thoughts are but the echo of the inspired utterances of the royal Psalmist. In the one hundred and fourth Psalm he celebrates the glorious attributes of Jehovah, as displayed in the *creation* of this globe, both land and water; the stocking the land and the sea, respectively, with a superabundance of living creatures; the provision made for their

subsistence, both as to food and water, and the arrangement made, by means of day and night, for the labour, refreshment, and protection of man. "He sendeth the springs into the valleys which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herbs for the service of man; that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil that maketh his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap, the cedars of Lebanon which he hath planted, where the birds make their nests. The hills are a refuge for the wild goats and the rocks for the conies." How strangely benevolent all these arrangements, by which the wants and conveniences of all his creatures are so timely and bountifully provided for! Who has not admired the provision made to supply animals of every grade and clime with *fresh water*? The great reservoir is *salt*, yet it sends forth sweet streams into every nook and corner of the earth. The Great Architect has perforated this ball in every conceivable direction with water-courses, through which He sends to every door the needed fluid. The inhabitants of the wilds, the rovers in the desert, the tenants of the rocks, all receive in due time their supply of this indispensable beverage.

CHAPTER IV.

THE ELEMENTARY PARTICLES of things—Varieties Chemical—The same law of Variety pervades the Atomic World—"Ultimate Molecules," or Elementary Particles—The Particles composing a Ray of Light or a Drop of Water.

"MEASURED on the vast scale of the universe, the globe we inhabit appears but an atom; and yet, within the compass of this atom, what an inexhaustible variety of objects is contained! what an endless diversity of phenomena! what wonderful changes are occurring in rapid and perpetual succession! Throughout the whole series of terrestrial beings,

what studied arrangements, what preconcerted adaptations, what multiplied evidences of intention, what signal proofs of beneficent design exist to attract our notice, to excite our curiosity, and to animate our inquiries!" * We are amazed at the monuments of the Divine power and wisdom which we behold in the boundless firmament of the heavens. No human intellect can comprehend such grandeur; no imagination can measure it. Yet not the less wonderful are the manifestations of the same Divine attributes, as seen displayed in the less magnificent and the more minute operations on our own planet.

We have taken a hasty survey of our world as a whole, and as seen through the eyes of the geographer. We have seen into how many tens of thousands of shapes, and forms, and natures, matter has been moulded, so as to produce a countless number of objects, all fitted to gratify the taste, to please the eye, to minister to the appetite, and to meet the wants and necessities of man. This will appear still more obvious, as we shall, in a subsequent chapter, consider more in detail the vegetable and animal kingdoms.

But let us pause here for a few moments and humbly seek admittance into Nature's secret laboratory, and try to gain some little acquaintance at least with the *primordial materials*—the *elementary particles* of which all this singularly diversified world of beings is made. While the telescope has thrown open to our view illimitable fields of space before untraversed, all radiant with sparkling worlds, and beyond these, still unexplored fields, of whose extent we can form no conception, the microscope, on the other hand, has brought within our range of vision "the more diminutive objects of creation, and revealed to us many of the secrets of their structure and arrangement." But our concern at present is not with structures or arrangements, however inconceivably minute these may be. There is not a grain of sand, there is not an animalcule so small, that it has not its component parts, and is made up of original materials. We are here conducted back a step beyond any structure or organization of matter; and here open to our view wonders more wonderful, if pos-

* Bridgewater Treatise, by Peter Mark Roget.

sible, than we get by any survey we are able to take of the vastness of the starry heavens.'

Philosophy teaches that "there exist worlds far removed from the cognizance of every human sense, however assisted by the utmost refinements of art; worlds occupied by the elementary corpuscles of matter, composing, by their various configurations, systems upon systems, and comprising endless diversities of motions, of complicated changes, and of widely extended series of causes and effects, destined for ever to remain invisible to human eyes and inscrutable to human science." All matter, whether it be moulded into a metal or a mineral, or whether it compose a vegetable nature, or the bone, muscle, blood-vessel, or vein of a living thing, is composed of an infinite number of molecules. As an instance from the mineral kingdom, Dr. Thomson has shown that an ultimate molecule of lead cannot weigh more than the $\frac{1}{310,000,000,000}$ of a grain; and the ultimate molecule of sulphur no more than the $\frac{1}{2,015,000,000,000}$; and that the size of a molecule of lead cannot exceed $\frac{1}{555,400,000,000,000}$ of a cubic inch.

The vegetable kingdom presents us with examples of the extraordinary divisibility of matter quite as remarkable. But we pass by these that we may quote a paragraph to illustrate the same idea from the animal kingdom.*

"Animalcules have been discovered whose magnitude is such that a million of them does not exceed a grain of sand; yet each of these creatures is composed of members as curiously organized as those of the largest species; they have life and spontaneous motion, and are endowed with feeling and instinct. In the liquids in which they live, they are observed to move with astonishing speed and activity; nor are their motions blind and fortuitous, but evidently governed by choice, and directed to an end. They use food and drink, from which they derive nutrition, and are therefore provided with a digestive apparatus. They have great muscular power, and are provided with limbs and muscles of strength and flexibility. They are susceptible of the same appetites, and obnoxious to the same passions. Must we not conclude that these creatures have hearts, arteries, veins, muscles, sinews, tendons, nerves, circulating fluids, and all the concomitant apparatus of a living organized body? And if so, how *inconceivably minute* must these parts be. If a globule of their blood bears the same proportion to their whole bulk as a globule of our blood bears to our magnitude, what power of calculation can give an adequate notion of its minuteness!"

* Dr. Wm. Prout's "Bridgewater Treatise," pp. 23, 24

But we are not at present concerned with the *formations* of things, however infinitesimal these may be, and however much, by their inimitable skill and strange variety, they may enhance our admiration of the Great Architect. We are now concerned with the *elementary particles* out of which all things, even the minutest structure or organisation, is formed.

Though we shall find enough to excite our profoundest wonder and devoutest adoration when we shall attempt to enter the great storehouse of Nature, and contemplate the immense number and variety of objects which God has made, from the hugest globe that rolls through interminable space, to the minutest molecule that forms a grain of sand; and our arithmetic shall fail in the attempt to enumerate even the *manufactured* articles which the eye, aided by the telescope on the one hand and the microscope on the other, is able to survey; yet we shall not be the less amazed as we attempt to examine the *raw material*, if I may so speak, out of which all these things are made. Here we find ourselves amidst worlds of wonders yet more incomprehensible. If we shall be able, in any degree, to look in upon the great universe of primordial particles (the atomic chaos of things), we may gain some more definite idea of those wonderful operations which first gave to matter its present endlessly varied forms; and the no less wonderful operations which are constantly taking place in every particle of matter about us. Such a view will introduce us into what Paley calls the "concealed and internal operations of the machine."

We ask what is matter in its original form, in its elementary principles or particles? and whence and by what means all these endless varied forms and shapes, and all these endlessly varied natures and conditions in which we find matter at present?

We have referred to a globule of the blood which flows in the veins of one of those living atoms, a million of which sport in a drop of water. Now we know that blood is a substance—a compound substance—and that each of its component parts is in turn composed of an infinite number of "ultimate molecules," or elementary particles. We cannot conceive of the existence of an object so small as one of the myriads of original particles of a globule of human blood;

what then must be the *size* of one of the indefinite number of particles which form a globule of the blood of one of the animalcules referred to above, a "million of which are not larger than a grain of sand;" or one of those *monads* which have been brought to light by the microscopic researches of Professor Ehrenbergh. According to his computation, a cubic line, which is about the bulk of a drop of water, contains 500,000,000. Each one of these he represents as endowed with organs of life, of motion and digestion—has muscles, veins, arteries, sinews, and nerves. We ask not what is the size of a globule of their blood, but of one of the immense number of particles of which that globule is composed.

Light and heat are now conceded to be substances, every ray of which is composed of an infinite number of particles. And how minute indeed must be the particles of light, that, though they come from the sun with a velocity equal to 200,000 miles in a second of time, yet notwithstanding this tremendous velocity, they strike harmless on an object delicate as the human eye. Were not the particles almost infinitely small, the strongest eye could not endure the light for a moment. Had particles of light been made of such a size that a million should equal a small grain of sand, they would probably, with such a velocity, pierce the eye with the most excruciating pain. And not only so, but such rays would perforate the very crust of the earth, and shatter to atoms every living thing. And so subtle are the particles of this form of matter that it readily passes through certain solid substances, some of them the most solid. It passes through one of the densest bodies with perfect ease. And heat, so minute are its elementary particles, that it readily insinuates itself through the densest forms of matter, not excepting gold, acting on every separate particle of whatever body it pervades, and expanding the whole. Heat is possibly a compound substance, a union, as some affirm, of electricity and magnetism. And what are electricity and magnetism? If they are material, what can estimate the size of their elementary particles?

And if Newton's hypothesis of light be the true one, its composition exhibits an exquisitely ingenious variety of workmanship. According to this hypothesis, "the molecules of light may be regarded as *little magnets*, revolving rapidly

around their centres while they advance in their course, and thus presenting alternately their attractive and repulsive poles." That is, every elementary particle of light is a sort of infinitesimal miniature and representative of those great stellar bodies in the concave of the heavens that revolve about their axis, and at the same time move on in their respective orbits with the most astonishing velocity! Were our sun the *only* fountain of light for the universe, we should still attempt in vain to form any conception of the infinite divisibility of matter, and the exquisitely beautiful workmanship implied in the idea above. But when we come to reflect that boundless space is thickly studded with these great light and heat-giving bodies—millions of fixed stars or suns; and that every ray of light which emanates from each one of these immense bodies is composed of millions of normal atoms, each one of which is itself, as it were, a sun revolving about its axis, and at the same time moving on its course at the rate of 200,000 miles in a second of time, we find ourselves attempting to get an idea of the handiwork of God, which surpasses all description or conception.

The reflection contained in the following paragraph is sufficiently apt, and the remarks and assertions respecting the elementary particles of light are, at least, sufficiently wonderful, to be appended to what has just been said. The theory seems not to differ essentially from that of Newton; but the theory is supposed to be verified, in a manner which exceeds all human conception; and, to the untaught in the wonders and mysteries of creative wisdom and skill, it transcends all human credibility.

"What mere assertion will make any one believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would therefore perform the tour of the world in about the same time that it requires to wink with our eyelids, and in much less than a swift runner occupies in taking a single stride? What mortal can be made to believe without demonstration that the sun is almost a million times larger than the earth? and that, although so remote from us that a cannon-ball shot directly towards it, and maintaining its full speed, would be twenty years in reaching it, yet it affects the earth by its attraction

in an appreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second; or that there exist animated and regularly organized beings, many thousands of whose bodies, laid close together, would not extend an inch? But what are these to the astonishing truths which modern optical inquiries have disclosed, which teach us that every point of a medium through which a ray of light passes, is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than five hundred millions of millions of times in a single second! That it is by such movements communicated to the nerves of our eyes that we see;—nay more, that it is the difference in the frequency of their recurrence which affects us with the sense of the diversity of colour. That, for instance, in acquiring the sensation of redness, our eyes are affected four hundred and eighty-two millions of millions of times; of yellowness, five hundred and forty-two millions of millions of times; and of violet, seven hundred and seven millions of millions of times per second! Do not such things sound more like the ravings of madmen than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained."

A drop of water appears a very simple thing; yet the gentlemen of the microscope discover it to be made up of twenty-six millions of primary particles, among which play an incredible number of animalculæ. The snow-flake appears as an object scarcely less simple. The casual observer is satisfied when told that this snow-flake is congealed or crystallized particles of water in the vapour state. But the philosopher sees in it a world of interest beyond this. He sees the water indeed beautifully crystallized; but when he comes to apply a magnifying power, he lays open to his vision a singular display of beauty and variety. The particles assume every conceivable form.

The vapour, which, when frozen, produced the snow, is water whose particles are separated and diffused by heat. A *flake of snow* may therefore be regarded as a collection of

these diffused particles of water frozen and crystallized: each particle forming a distinct crystal, and the several crystals displaying as many distinct and beautiful varieties.

Captain Scoresby, who gave much attention to this subject, has given a delineation of a great number of these crystals. While each is exquisitely beautiful, no two are alike. Or if the water of the atmosphere be condensed into drops, and in its descent congeals and falls in the shape of *hail*, a somewhat similar phenomenon is observed. These hail-stones assume an endless variety of forms—endless, as far as human observation extends. Some are round, others angular, or pyramidal, or flat; sometimes they are stellated with radii; and it is yet to be discovered if there be two hail-stones of precisely the same size or shape.

But we would pass from the great chaotic mass of unwrought material to the ingenious working-up of this material by the plastic hand of Nature. But before we would quit Nature's great storehouse and pass on to Nature's great workshop, we would raise a single suggestive inquiry. It relates to the size and form of the primordial particles of which all existing things are made. Are they all of the same uniform size and form, as some have affirmed; or does not this vast and limitless primordial universe of which we have been speaking, present the same wonderful diversity of dimensions and shapes as the microscopic or the telescopic universe of *made* objects does, or as does the visible world about us?

To assume that the same law of variety does *not* pervade the whole atomic world, is to presume that the original, and the most wonderful, and most numerous portion of God's works is not in analogy with all his other works with which we are acquainted; for, in all things which fall within unassisted human vision, and as far as telescopic or microscopic vision extends, there is no exception. Variety is there the order of creation. And we are probably safe in the conjecture that if microscopic vision shall ever be able to examine the forms and dimensions of the primary particles of things, these will be found to be subjected to the same general law of variety. The idea is perfectly incomprehensible, yet incomprehensible only because we cannot comprehend *infinity*. We readily admit the idea that infinite skill and power can create objects in

infinite number and variety, though we cannot comprehend how much is included in the term infinite variety. So that however beyond human conception it may be, yet it may nevertheless be true that of all the countless number of particles that compose the universe, no *two are alike*. However great this number may be, it is something less than *infinite*. If infinite variety be possible, certainly the variety in question is at least as possible. We can form no definite conception how the particles composing a drop of water should contain twenty-six million varieties, and that there should exist in that drop five hundred millions of monads, containing as many more distinct varieties. And more difficult is it to conceive that each of the sixty-two millions five hundred thousand of teeth that lock together the five millions of fibres which compose the crystalline lens, (the hard central part of a codfish's eye,) should be formed of an indefinite number of molecules; and that these should constitute so many varieties, that no two should be alike. And yet more difficult is it to comprehend how no two particles of light, which emanate from the sun, and which in all past time have, or in all future time shall, emanate from our sun, and not only from our sun, but from all the suns that shine in the universe, are alike. This is a step further in advance towards infinity than we are able to go; yet our surmise here has to plead for itself the analogy of all we *do* know of the Divine workmanship.

The foregoing illustrations find confirmation in the philosopher's well-known doctrine of "Infinite Divisibility." Every substance is doubtless divisible (in theory) till we arrive at the primordial particles of which it is composed. This is to us at least, infinite. The following paragraphs from the "Scientific American" give some just idea of the subject we are considering:

"Divisibility is a property possessed by all bodies, and means their capability to be separated into parts.

"It was formerly a question among philosophers whether matter was capable of being divided *ad infinitum*, or whether there was a limit beyond which matter could not be divided. The question is incapable of direct solution, and fortunately science does not require that it should be known; but the extent to which subdivision has been carried in the arts is prodigious. In the gilding of buttons, five grains of gold, which is alloyed as an amalgam with mercury, is allowed to a gross; so that the left must not be

more than the 110,000th part of an inch in thickness. If a piece of ivory or white satin be immersed in a solution of nitro-muriate of gold, and exposed to a current of nitrogen gas, it will be covered with a surface of gold not exceeding the ten millionth part of an inch in thickness.

"A single grain of blue vitriol will give an azure tint to five gallons of water. In this case, the copper must be attenuated ten million times, and yet there is sufficient in each drop of water to give it colour. Odours are capable of still further diffusion; a single grain of musk has been known to scent a room for twenty years.

"Animal matter, likewise, exhibits many instances of wonderful subdivision. The milt of a codfish, when it begins to putrefy, has been estimated to contain a billion of perfect insects, so that thousands of these little lives could be lifted on the point of a needle. One of the infusorial animalculæ found in duck-weed is ten million times smaller than a hemp seed; and another, discovered in ditch water, appears in the field of a microscope a mere atom, endowed with sentient life, and millions of them play, like sunbeams, in a single drop of liquid.

"Among the curiosities shown at Alnwick Castle, in England, is a vase, taken from an Egyptian catacomb. It is full of a mixture of gum, resins, &c., which give forth an agreeable odour to the present day, although probably fully 3,000 years old!"

But enough of this great chaos of atoms—of this endlessly multitudinous universe of molecules. We now enter the great workshop and try to catch a glimpse of how things are made, as well as out of what they are made.

The idea which has been advanced is, in the language of Dr. John Pye Smith, that "the original act of creation provided the primordial particles, by a combination of which all material and all organized matters have been formed." These particles, then, mingled together in one great chaotic mass—a great dead globular lump, empty and waste, "without form and void"—were, at the period when Moses commences his history, endowed with certain "repellant and adhesive forces," perhaps assisted by, if not composed of, electricity and magnetism, which in their singular action worked out all the formations of things as we see them. We call these forces, with which every particle of primeval matter is endowed, and which seem to act on every particle separately, "the laws of nature." Through the mighty agency of these forces—forces so quiet in their operation, and so invisible to the eye of art or science, that we know of them only by their agency—He that said "Let there be light, and there was light," holds at ready command every separate particle of matter in the universe.

We may at least suggest the inquiry whether, when God said "Let there be light," this was not the fiat which sent on their mission the potent energies of light and heat (including electricity and magnetism) in the first great moulding process among the heretofore chaotic elements of nature. The great forming and vivifying agency was now set in motion, and henceforward matter is seen to assume endlessly varied forms. And as these mysterious forces (the laws of nature) are kept in action under the guidance of Omniscient benevolence, they produce all those endless changes, forms, varieties, natures and conditions, and all the multiplicity of objects which constitute the entire universe of matter, and determine the condition of the whole world of life.

The Creator and constant controller of all things, can have occasion to form nothing so subtle or minute, nothing so huge or ponderous, which he cannot form out of such material. Did he foresee that the comfort and future progress of his creature man would require an ocean here and a river there; here a bay, or a creek, or a refreshing stream, and there a mountain, a valley or a meadow, he had only so to control these forces at his command, as to produce the desired end, and it was done. When the vivifying and all-adjusting Spirit moved on the face of the chaotic mass—when the Creator took in hand first to fit up this globe of ours for the habitation of man, or to readjust its surface at the time of the deluge—he made just such an allotment of particles as was needful to form the waters and the dry land in due proportions, and ordered just such a retreat of the waters after the flood, and such a subsidence of solid matter—such elevations and depressions of the land—as should secure the location of every river, lake, sea or streamlet in precisely the right place. And so in the formation of every conceivable variety of soil, of every meadow, forest and mine—of every metal or mineral, and of every living thing. It was Omniscient forethought that brought together just the right particles to form in its respective place the diamond, the silver, or the gold; the iron, the coal or the precious stone; or to give being to the monster of the deep, or to the tiniest mite that lives.

One adjustment of particles produces a hard body, another a soft, or a porous, or an elastic body; one, a ductile, another,

a malleable body. One arrangement produces a body which will freely transmit the rays of light, as glass; another construction produces a translucent body which transmits rays but imperfectly. An ingenious composition of particles in one body reflects only the *red* rays of light, and consequently the body appears red. Others reflect only the *blue*, or the *green*, or the *violet* rays, and appear of a corresponding colour. Some reflect *all* the rays, and are consequently white; others reflect no rays, and are *black*. We here discover the causes of all the varied colours and tints of colour which please the eye and beautify the landscape; and of all the fragrant odours by which we are regaled, and all the sweet flowers and delicious fruits which we enjoy, and the endless varieties of food which the earth yields us; and of all different natures and varieties of every created thing. All is the result of that Omniscient forethought and exhaustless benevolence which orders precisely such a collection of every individual particle as is needful to produce such a result. Whence the pure white of the lily, the blush of the rose, or the tinge of the apple? Whence the gold, the diamond, the plumage of the peacock, or the gilding of the insect's wing? It is the peculiar *composition* of those substances which makes them capable of reflecting the right sort of rays to produce these colours. Not the minutest particle took its place in that rose-leaf, or in that insect's wing, by accident.

But we would present the thought in one other aspect. We refer to the regard had in the moulding of things into their destined forms, to *quantities* and *qualities*. A due adjustment of these to each other, we at once perceive is of essential importance; and such an adjustment as actually exists, could have been the result of nothing short of Infinite Wisdom. In all the countless multitude of things which God has made, there is found to be the most exact regard had to the quantities and qualities of matter which enter into each. If these were varied from what they are in the least possible degree, the thing made would be another thing from what it is. What is a good now would be an evil. How different, and indeed how disastrous, if the component parts of water, or of air, had been different from what they are!

Had there been in air a greater proportion of oxygen (the

very principle of flame), the atmosphere might ignite, and the whole earth be encircled in a conflagration; or were the oxygen of the air to be diminished in any considerable degree, it would not be capable of supporting life or flame at all; and not only so, but the nitrogen of the atmosphere, if increased above what it is, would be altogether destructive to life. And in like manner in relation to water. If the ingredients were not compounded in precisely the quantities they are, this element would subserve none of its present purposes. It would not be *water*. By reducing the quantity of oxygen, it would become inflammable; and by increasing its hydrogen, if nothing more disastrous, its specific gravity would become such as to make it of no use in navigation, and probably as useless for any other practical purpose. Similar remarks might be made in respect to any, or all created things; but for the nicest calculation in respect to the exact number and character of primordial particles that enter into the composition of each, it would not be what it is, but something else.

And there is a like dependence on the *quality*. Suppose the familiar substances referred to, air and water, were to change as to their component natures, what calamities would follow? Were, for example, the important fluid, water, to become sour or sweet, heavier or lighter, or anything but what it is; or were the air of the atmosphere to acquire odour or colour, or to become opaque: by either of such changes, slight as they appear, the whole of the present economy of nature would be changed. Again, "if the qualities of the acid existing in the common salt of the ocean were to become so modified as to quit the alkali with which it is at present associated, and to combine with the limestone composing our rocks, while the carbonic acid, thus set free, was diffused through the atmosphere: in such a case a large part of the solid crust of our globe would rapidly disappear and become dissolved in the waters of the ocean, which would thus be totally unfitted for their present purposes, while the liberated carbonic acid would instantly prove fatal to animal life." Such are but specimens of the disastrous results from changes apparently the most trifling; and we can scarcely conceive of any change which would not produce similar results. Our *very useful* article called common salt, owes its utility and its

existence to the fact of its being a composition of two ingredients in precisely the proportions in which we find them. The excess of the one over the other would entirely change it, and make it anything but common salt. Were water either of a greater or less specific gravity, it would be of no use in navigation. If water were a lighter substance, vessels would not float; if heavier, no power of wind or steam would propel them through it. In like manner, marble, coal, iron, gold, silver, would instantly lose their identity and cease to be of service, if the character of their structure were changed.

We can scarcely contemplate the God of Nature in a more interesting light than when we regard him as the original Creator of all matter and as the great Architect. He first, out of nothing, called into being the material—not in masses or tangible forms as we now see them, but infinitesimal molecules or primordial particles—*monads* infinitely small and infinitely numerous, and probably of infinite variety—and out of these he made an endless variety of objects, mineral, vegetable, and animal; and these are endowed with natures and properties, and are adapted to uses and modes of existence and life, the most diverse conceivable. In the view we have now been taking, we approach the wonderful Architect in the great laboratory of Nature's Temple, and as we contemplate his incomprehensible skill, wisdom, and power in his primordial creations, and then witness the exuberantly varied and seemingly opposite results which the plastic Hand produces, by the compounding and organizing into every conceivable shape and size what has been significantly termed the "ultimate molecules" of the original creation, we are overwhelmed at the idea which it gives us of the capabilities of the eternal Godhead. We can only praise, and adore, and wonder, but we cannot comprehend.

The view we have been taking of the nature and structure of the material creation suggests a reflection as to the formation and development of the new spiritual creation, or the spiritual life. Is the origin of the new life in the soul, its growth and maturity, and final perfection; is it absolutely, on the part of the Omnipotent Spirit, a new and positive creation, or is it a bringing together and concentrating, and giving life to moral influences and impressions which before

existed? the germination of seed previously sown, the quickening into life of agencies and influences before existing? While this detracts nothing from the power and necessity of the quickening Spirit, it is analogous to the working of the same creating and all-quickening Spirit in the creation of the natural world. But not to insist on this idea, the analogy appears more obvious as we contemplate the growth and maturity of Christian character, and the fitness for citizenship in heaven. Here the whole spiritual structure is made up of *little things*. The little events of every-day life, the little impressions and influences which act on the mind or heart; the numberless little opportunities and circumstances for the benefit of others, or for self-improvement, or for self-discipline, are, when collected, combined, and moulded by the plastic hand of the life-giving Spirit, the primordial elements which make up the sum total of a man's character, and determine his eternal destiny. Death works no change in character; nor is the future destiny of the soul determined by a few great leading religious or irreligious acts, but by the whole web of life—which web is made up of ten thousand little shreds of every-day-character.

CHAPTER V.

THE VEGETABLE KINGDOM:—No two Trees, Plants, Shrubs alike—No two Leaves, Flowers, Seeds or Fruits,—The Natures, Qualities, and Uses, how different—The Abundance of Vegetable Productions.—All formed of a few Elementary Substances.

It would seem but an obvious inference from what has been already said, that God never made two objects alike. For whether it be things earthly or heavenly, or things under the earth—whether we ascend to the boundless regions of the telescopic universe, or descend to the innumerable millions of living things and of primordial molecules, which form the no less wonderful microscopic universe, we find no two objects alike.

We turn to the vegetable kingdom, and what endless varieties meet us here! How many kinds of trees, shrubs, plants, vines! The earth is constantly yielding her endlessly varied productions. What a variety of foliage, flowers, and

fruits regale the eye with their varied beauties, and gratify the taste. How many kinds of grasses and vegetables all variegate the same little spot of ground, and all contributing to the subsistence, the health, and luxury, of a correspondingly diversified family of living creatures. Not less than 100,000 species of plants and vegetable productions are enumerated by naturalists; including individuals or real varieties amounting to many millions. And then if we admit into the account the fact that each of these individual varieties contains its unknown number of varieties, the aggregate will be inconceivable.

We take for an example a single apple-tree, which is but one of the varieties named. No two apple-trees are alike. There are consequently as many varieties of this species of tree as there are individual trees. And not only so, but there are no two leaves, or buds, or blossoms, or fruits, or seeds, of an individual tree that are alike. Our arithmetic would seem to falter before we should arrive at the number of varieties which grow out of *a single species* of plants; and much less can we form any just conception of the number of actual varieties which result from the 100,000 species of vegetable productions. If we can form no definite conception of the number of varieties which range under *one* species, but find ourselves lost in the calculation in what to us is *infinity*, then we can only set down the whole grand aggregate of all the vegetable varieties at 100,000 infinities.

But we have no need to generalize or deal in incomprehensibles. We may come to matters of every-day observation. It will add interest to our contemplations of the subject before us, if we bear in mind while contemplating it, that all plants, all vegetable organizations, are compositions of nearly the same component substances; and these are very few and very simple. All the endless varieties which exist are produced by changes, apparently slight, in the amount and arrangement of the original particles. The principal and almost the only ingredients which enter into the composition of all the vast multiplicity of vegetable productions which cover the earth, are oxygen, carbon, and hydrogen. All plants owe "their peculiar character essentially to carbon, and their endless varieties to the differences in its quantity, and to the modifying

influence of the hydrogen and oxygen with which it is associated." The gnarled oak, the hardest wood, or the rankest plant that grows, is formed of essentially the same materials as the most delicate flower that blossoms. The difference is in the infinite skill and taste employed in the workmanship of the two. One collocation of particles has formed the giant tree ; another, the modest violet, or the down on the most minute and delicate flower.

It is quite impossible for us to conceive how, simply by a little change of arrangement, and a little variation in the amount and proportions of materials, such an endless multitude of objects, and such a countless variety, can be produced—objects, though all composed of the same three or four simple substances, yet so differ in appearance and composition as to seem to have little or nothing in common.

We have no need to go into any nice physiological examination of the vegetable world. Were we to attempt to search out all the various compositions, natures, properties, functions, and uses of plants, we should almost at the outset find ourselves overwhelmed in infinitude. We could not number one of a thousand of the varieties which would press upon us. The most superficial view—a glance of the eye or the use of the taste or the touch—will verify the remark. You open your eyes on a landscape, and what variety meets you simply in the external forms of things—in size, shape, and colour. We select the single property of *colour*. We can scarcely meet a more beautiful illustration of our subject. The prevailing colour of the whole landscape is *green*. But how many shades of green do you at once discover? You begin to compare the green of one species of tree with that of another ! of one shrub, or vine, or creeping plant with another. You fix on a grass plot, and say it is *all* green ; or you contemplate the leaves of a single tree, and declare that each leaf is surely of the same shade of green ; and equally positive are you that every spire of the same species of grass on the same little plot is the same green ; yet as you examine a little more minutely, you begin to doubt the perfect identity of colour even here ; and as you bring a glass to the aid of your vision, you soon discover that the colour of no two leaves of the same tree, and

no two spires of grass on the same patch, is precisely the same; and we know that there are not two of the same form. The same remark would doubtless be found true of any other colour. You would find no end to your attempt to enumerate all the different shades of red, or black, or yellow, or orange, or violet, as they are found blended in the same scene. It is quite possible that you would discover as many varieties of colour as there were number of objects contemplated.

And the *taste* and *touch* may be found to detect another series of varieties in the same landscape, scarcely less limited. Select either of the three qualities expressed by the terms sweet, sour, bitter, and apply the taste, and you will detect every conceivable variety of the quality in question, if not a different variety in every leaf of the same tree (which is not impossible if the taste were sufficiently delicate to discriminate); yet every different species of plant will offer a different degree of sweetness, acidity, or bitterness.

Nothing sooner arrests the attention of the observer than the *abundance* of vegetable productions—the exuberant provision, in every conceivable variety, which God has made to supply every possible want of man or beast. The whole face of the earth, and almost every object which belongs to the earth, is strangely instinct with vegetable life. And most of this vegetation is spontaneous. Cultivated or uncultivated, sown or not sown, the mountains and the prairies, the hills and the valleys, and every crevice, nook and corner, will be found covered with verdure. And not only where there is a soil will there be vegetation, but the rock, the bark of the tree, the rail of the fence, and the roof and sides of the old building, if undisturbed by friction, will put forth their verdant crop. And not only do the moss, the fungi, and the vegetable mould find place and nutriment on the rock or on the wood, but some species of plants vegetate on the surface of the water, and others on the surface of the *snow*, and others, again, on the bodies of some kinds of animals. The *red snow*, which is sometimes met in the Arctic regions, is found on examination to be not snow of a crimson colour, but Nature, true to her own law, “be fruitful and multiply,” produces, under circumstances so hopeless, a minute and singular vegetation, causing

it to take root, without soil or genial sunshine, and to derive its nourishment from the cold surface of the snow ; and what is yet more remarkable, brick walls, tiled roofs, and even glass, when not kept constantly clean, afford, if not a soil, a surface for the growth of vegetation. The first plants that gain a footing on these surfaces usually look like a green or yellow powder. These in time decay, forming a little soil, on which others of a little less diminutive growth take root and find nutriment ; and so one generation succeeds another till a sufficient portion of soil has accumulated to afford life and growth to more perfect plants. And, at length, if the surface be large enough, shrubs and trees will succeed to the places of their diminutive progenitors.

Placing under your microscope a piece of vegetable *mould*, you behold a forest of beautiful trees, every plant of which is several hundreds of times smaller than a fine needle. We may assume that one of these *minim* trees, the tallest branch of which does not tower high enough to overlook the finest silken thread, stands at the lowest extreme of vegetable organization. From this point we ascend through every imaginable grade of vegetable life, from plant, shrub, flower, and tree, of every possible form, size, and colour, to the sturdy oak, the princely pine, and the goodly cedar ; and thence again through less numerous but more noble races to the august monarch of the great vegetable empire. In most imposing contrast to our little tree of mould, sits, like a monarch of oriental magnificence and slothful ease, the majestic *banyan tree*.

This noble tree, whose broad and wide-spread top is beautifully interlaced with a thousand branches, and roofed with a thick and heavy foliage, and laden with fruit that serves as food for various tribes of animals, rests upon one main trunk of great size, while its broad branches are supported by a great number of lesser trunks : some of the latter being as large as common forest trees. The whole covers some acres of ground, and an army of seven thousand men have been known to encamp under it. One of these trees, on the banks of the Narbuddy River, is said to enclose a surface of two thousand feet in circumference when measured round its principal branches. The large trunks of this tree are three hundred

and fifty, while the smaller ones exceed three thousand. This is Nature's noblest specimen of workmanship in the vegetable kingdom.*

But we were speaking of the prodigality of Nature in the profuseness of her productions. Production is her law ; and in obedience to this law (if not an attempt to overstep it) we meet a tendency in vegetable life to extend itself, which has not left uninvaded the domains even of animal life. Some species of plants, as I intimated, find a foothold on the bodies of animals, and derive their nourishment from the same. They have been found in the West Indies vegetating on the bodies of living wasps. This was formerly believed to be a fact only in reference to the bodies of dead animals. It is now admitted that several kinds of plants of the mushroom species vegetate on the bodies of living insects, and not on the wasp alone, but on the sphynx and the May-bug. And other kinds of plants have been known to vegetate in the stomachs of living animals. An instance of this kind was singularly illustrated some years ago in the case of a codfish. There were found in its stomach three gneiss pebbles, on each of which was found growing a plant of the fucus kind, of a deep green, and nearly two feet long ; on another, a plant one-third as long was growing ; and another of three inches in length.

Though we can make no definite estimate of the actual number of real varieties in the vegetable kingdom, we may adopt a mode of illustration not the less pleasing and much

* The trunks of the banyan tree are matters of much curiosity. The main trunk occupies the position and serves the purpose of the trunk of any tree. And when the tree is young and small it is the only trunk. But as the branches begin to extend and need a support they let down little strings like roots, which continue to descend till they reach the ground. There they take root, grow with the growth of the branch they are to support, and at length become a collateral trunk. In like manner every principal branch lets down its support—and each branch, as it *extends* and requires it, supplies itself with a supporting trunk.

Around the imperial banyan, the pride of the luxuriant East, we may range the stately pine, the noble oak, the teak, the maple, the walnut, and a liberal variety of flower and fruit-bearing trees, all generously contributing to the use and luxury of man ; some for ornament, some for food or fuel, and all for purposes which enter substantially into the great business of human progress.

more satisfactory. We may contemplate the diversified character of the Divine workmanship in its relation to the convenience and comfort of man. We shall here see the whole arrangement to be fraught with Heaven's beneficence.

Next after the singular *profusion* which everywhere abounds, the *manner* in which such rich profusions are made to meet the wants and wishes of man attracts attention.

Every season produces a peculiar variety—so does latitude, or elevation above the sea. The hill and the valley, the dry land and the marsh, the sandy and the clayey soil, each gives life and growth to a vegetation peculiar to itself. Or the latitude and elevation may remain the same, yet a difference of soil will produce a different vegetation. It is interesting to follow up the vegetable products of the season. From the early spring to late autumn, what a delightful succession and variety—we will say first—of *flowers*! We should impose on ourselves a task if we were to attempt simply to enumerate but the various *species* which appear in beautiful succession, week after week, during the season, and in a single locality. From the first welcome of the dear little violet to the blushing adieu of the last rose or dahlia, we are never left a day or an hour without these delightful summer visitors. And not only have we occasion to admire in what beautiful variety one generation after another joyfully passes before us, but when we stop to *contemplate* individual varieties we find we had not numbered one of a thousand. We look upon a bed of carnations or violets, and we count it as one variety; but as we begin to examine and compare we find no two individual blossoms alike; and we soon make the discovery that there are as many varieties as there are individual flowers. Or we look in upon the great and beautiful family of *roses*, and we not only meet scores of varieties, but every individual of the same variety differs from his fellow. We go into the fruit orchard when in full blossom, and admire a scene so beautifully variegated by the blossoms of the apple, the pear, the peach, the cherry, the plum; but we no sooner begin to discriminate than we discover that each individual apple, or peach, or plum-tree presents its own peculiar beauties; and when we come to apply a yet nicer discrimination, we are still more *surprised* to find that no two of the ten thousand blossoms on

the same tree are alike. This multiplies varieties beyond all conception.

But we stop not here. Though not one blossom in ten, and often not one in a hundred or a thousand, produce seed or fruit, but are merely the lovely expression of the Divine Goodness in adorning the fields and groves, and perfuming the air for the happiness of man, yet there follow a corresponding succession and variety of *seeds and fruits*. In our temperate climate, from the first welcome of the delicious strawberry to the final exit of the late pear and the frost-peach, we have a pleasant and continuous succession of summer fruits. Strawberries, cherries, raspberries, harvest pears and apples, currants, gooseberries, plums, and a great variety of melons, and the whole series of summer fruits, supply our tables in their season; and then follow, during the autumn and winter, a no less rich and a more permanent supply of apples. Or if we extend our views within the tropics, a new world of floral beauty and variety, and new and yet more profuse supplies of fruits, regale the taste. Every country, every section, according to its latitude or height, has its own peculiar flowers and fruits.

And if what was asserted of flowers be true (as it undoubtedly is) of fruits and seeds, then we may expect to find no two apples, or peaches, or cherries on the same tree alike; and we again have varieties which no man can number.

"The vegetable kingdom," says the author of the "Sacred History," "expands everywhere before us an immense portraiture of the Divine Mind, in its contriving skill, profuse imagination, conceiving genius, and exquisite tastes; as well as its interesting qualities of the most gracious benignity and the most benevolent munificence." We cannot too profoundly admire "that exuberance of imagination and taste, and the sense of eloquence and beauty," which are displayed by the Maker in forming and diversifying the vegetable world. All these wondrously strange diversities of organization are "entirely the creation of his choice—the inventions of his rich and beautiful fancy. Their attractive shapes and quantities, and the abundant gratifications and important uses which we and our fellow-animals derive from them, explicitly show that kindness as well as goodness actuated his mind when he projected and made them. They have been all individually

designed: and special thought must have been employed on each; both in fixing their specific differences of form and products, and in perceiving what particular combinations and variations of arrangement would effect in every one its appointed end and use."

But the Divine Goodness is not exhausted when He has supplied man with a choice variety of luxuries. What has been said of flowers and fruits, may apply with equal truth to Nature's varied supplies of *grains, vegetables, nuts, spices, aromatics, and narcotics*; some of which are produced in nearly all countries, and others, the products of their respective regions, according to their distance from the equator or their elevation above the sea. Not only are man's wants liberally supplied, and a never-failing provision made for his domestic animals, and for the wild tenants of the forest, and all the winged tribes of the limitless domains of the air, but his table may be spread with a luxurious variety. Every demand of necessity would have been heeded if but *one* kind of grain, and but one vegetable, had been provided for him. But, instead of this, his Heavenly Parent has been at the utmost pains to provide for him every variety which even taste can crave, and pleasantly to season the whole with spices and salt—and withal to perfume the air about him, that he may be happy and gratified in all his lawful desires.

And not only has the Great Benefactor provided man *food* in such varied abundance, and provided for his luxuries—"wine that maketh glad the heart of man, and oil to make his face to shine"—but he has been in like manner bountiful, in the provision made in vegetable organizations, for his *clothing*, for his dwelling, and for the various purposes of every-day life. The fibre of one plant supplies his linen, that of another, his cordage.* One tree produces a beautiful fibrous substance,

* It is a matter of no ordinary interest to watch the appearance of the *new substances* which, from time to time, are added to the number of articles already in use, as new substances for *fuel, light, food, and clothing*. As an instance of the latter, I may refer to a report which recently appeared of a very "timely discovery" of Mr. John Blanc, of New Orleans. He has "discovered a process of converting thirty different varieties of plants, which grow wild in enormous quantities in different sections of the Union, into *flax* of great strength and beautiful texture." He makes "flax" from the stalks of the *cotton plant*—from the century tree or wild Manilla of Florida—from the wild

which, when spun and woven into a great variety of fabrics, serves a thousand purposes in the domestic economy; while from another exudes a gum, which, when melted and prepared, furnishes us shoes to protect our feet from the wet and cold, and serves many very important purposes in the arts of life. Other trees yield pitch, resin, gums; some for medicines, some for luxury, or suited to be used in the arts. From one tree exudes a healing balsam; from another a saccharine juice called sap, which is boiled down to a palatable sugar. The *cow-tree* of South America yields a substance, when the tree is gashed, which resembles and which is used for *milk*. The juice of one plant produces indigo, that of another, sugar; and others yield all the varieties of essences. And what a variety of oils have we from the olive, the palm, the castor-bean, and the peanut! Nor are vegetable *lard* and *butter* unknown.

Whether for food or clothing, for medicine or luxury; whether to be used in the arts or in the prosecution of science, or merely to gratify the taste or please the eye, the Great Architect has so strangely compounded the few simple materials of which all vegetable organizations are formed, and given them so many different forms and natures, as scarcely to leave a want of man unheeded. We betake ourselves to the forest, and here we meet the same wisdom and benevolence in Nature's adaptation to meet the varied wants of man. If one forest were but a vast collection of stately pines, another of oaks or maples, or sycamores or cedars, however useful each might be in its place, yet how completely would such an arrangement fail to meet man's necessities and convenience—and how much would it detract from the present beauty of our forests.

But how variegated and beautiful our woodlands, as Nature has formed them! One tree is clothed in a robe of blossoms more gorgeously arrayed than Solomon in all his glory; another yields you a pleasant gum, or a healing balsam, or a

hollyhock, which supplies a fibre of ten or fifteen feet long—from the golden nankeen, which is a natural nankeen colour, and from more than a score of others. The process of preparation is represented as "simple and effectual, preserving all the strength of the staple."

refreshing beverage, or a delicious fruit ; another, sturdy and gnarled, shall form the rib of some noble ship ; or tall and straight and branchless shall proudly carry the topmast-sail. Another is fitted to cheer the winter's evening as it blazes on the domestic hearth. Here are met trees and shrubs of every degree of hardness, and softness, and elasticity, suited to be wrought into all sorts of utensils, vessels, and furniture, as needed in every imaginable department of common life. What an endless variety of woods ! what diversities of forms, of foliage, and colours !

One of the most beautiful scenes in nature, and one which as beautifully illustrates my idea, is the variegated foliage of an American forest after the first frosts of autumn. The nameless varieties of colours, and the inimitable blending together of every imaginable tint, extending over a vast forest, presents to the vision a view which is indescribably beautiful.

Or I might refer, as another matter of pleasing interest, to the great variety of ways in which the *seeds* of plants are matured and preserved, and then dispersed so as to reproduce all the present varieties of plants. What we term *fruits*, are but the different contrivances of Nature to protect, or aid in the dispersion and the future germination of the seed. Seeds are produced in every variety of form, size, colour, taste, and consistence. But what is a matter of yet greater interest, is the great variety of ways in which they are protected and scattered. Some are simply ensconced in a hard, ligneous shell, secure from all but a few species of depredators. Others, including nearly the whole variety of our fruits, are encased in a pulpy substance of greater or less bulk and consistence, which, when matured, falls to the ground and forms of itself a sort of mould in which, without the aid of man, it takes root and reproduces its kind. The seeds of others are enclosed in a very light ball, which is tossed about by the wind ; and others are furnished with winged appendages, or attached to a downy substance, or strung on fine hairs, by which they are wafted abroad ; and others still are found in seed-vessels, or pods, or a bristly burr, which, on becoming dry, burst open with a force that scatters them around.

But for the purpose of appropriating an additional authority to confirm what has been said in the present chapter,

and to add further illustrations, I shall transcribe a paragraph or two from Dr. Dick's excellent book, entitled the "Christian Philosopher." Of the great number of species of plants which are known, and, as he suggests, of the perhaps greater number in regions unexplored, yet to be classified, he says:—

"Every one of these species of plants differs from another, in its size, structure, form, flowers, leaves, fruits, mode of propagation, colour, medical virtues, nutritious qualities, internal vessels, and the odours it exhales. They are of all sizes, from the microscopic mushroom, invisible to the naked eye, to the sturdy oak, and the cedar of Lebanon, and from the slender willow to the banyan tree, under whose shade 7,000 persons may find ample room to repose. A thousand different shades of colour distinguish the different species. Every one wears its peculiar livery, and is distinguished by its own native hues; and many of their inherent beauties can be distinguished only by the help of the microscope. Some grow upright, others creep along in a serpentine form. Some flourish for ages, others wither and decay in a few months; some spring up in moist, others in dry soils; some turn towards the sun, others shrink and contract when we approach to touch them. Not only are the different species of plants and flowers distinguished from each other, by their different forms, but even the different individuals of the same species. No two flowers can be found in which the shape and shades are exactly similar. Of all the hundred thousand millions of plants, trees, herbs, and flowers, with which our globe is variegated, there are not, perhaps, two individuals precisely alike, in every point of view in which they may be contemplated; yea, there is not, perhaps, a single leaf in the forest, when minutely examined, that will not be found to differ, in certain aspects, from its fellows. Such is the wonderful and infinite diversity with which the Creator has adorned the vegetable kingdom.

"His wisdom is also evidently displayed in the vast profusion of vegetable nature—in adapting each plant to the soil and situation in which it is destined to flourish—in furnishing it with those vessels by which it absorbs the air and moisture on which it feeds; and in adapting it to the nature and necessities of animated beings. As the earth teems with animated existence, and as the different tribes of animals depend chiefly on the productions of the vegetable kingdom for their subsistence, so there is an abundance and variety of plants adapted to the peculiar constitutions of every individual species. This circumstance demonstrates, that there is a precontrived relation and fitness between the internal constitution of the animal and the nature of the plants which afford it nourishment; and shows us, that the animal and the vegetable kingdoms are the workmanship of one and the same Almighty Being, and that, in his arrangements with regard to the one, he had in view the necessities of the other."

Every year is enlarging the domains of the great vegetable world—not only in bringing new species and new varieties to our acquaintance, but teaching us new *uses* of those already known. Substances once considered useless, if not poisonous, are now numbered among the useful articles; and some of

them have been installed among the essential articles of everyday life, either for food, clothing, or in the useful arts.

We may close this chapter with a reference to a very singular species of tree found on the island of Goa near Bombay. It is, in some of its characteristics, quite unique. It is called the "sorrowful tree," because it only flourishes in the night. At sunset no flowers are to be seen, and yet, half an hour after, it is quite full of them. They yield a sweet smell; but the sun no sooner begins to shine upon them than some of them fall off, and others close up; and thus it continues flowering in the night the whole year. "Grace in the soul of the believer," says one, "is just such a flower. In the dark night of affliction it is fresh and fragrant, puts out its bloom and seems full of immortality; but when the sun of prosperity arises and shines upon it, and it is surrounded by earthly comforts, then for the first time its divine life withers; it collapses and shuts up its leaves."

CHAPTER VI.

THE ANIMAL KINGDOM :—The *Scale of Life*—The "Vast Chain of Being"—The Animal World a Counterpart of the Vegetable.

IN the brief survey taken of the vegetable kingdom we have seen how, by the most singular variety and profusion, the great Parent has provided for all the varied wants and happiness of his creatures. And not only is vegetable life met in every region of the earth, and in every nook and corner where animal want, or appetite, or pleasure can require it; but such is the exuberance of vegetable nature that "heaths, deserts, uninhabitable islands, and mountains," have been made to produce their peculiar vegetation—though such vegetation may contribute, at present, little or nothing to either the wants or pleasures of man or beast.

But as we turn to the vast arena of *living* things we shall discover *reasons*, not only for the exhaustless profusion and the endlessly varied character of vegetable life, but for a no less intense admiration of the correspondingly profuse and *varied productions of animal life*. Every department of

vegetation is to be regarded as the very counterpart of, and as suited to its respective tenants. The verdant field is the pasture-ground of flocks and herds, and of all the teeming armies of insect life that feed on its surface. Every forest is the roaming-ground of its own wild tenants. "The trees of the Lord are full of sap"—full of foliage and flowers and nutritious fruits for the use of man and beast, bird and insect—"the cedars of Lebanon which he has planted, where the birds make their nests." Every leaf is a play-ground and a pasture-ground for the numerous tribes that roam, and feed and sport on its surface. Every flower, vocal with the songs of its merry tenants, is the resort or the residence of numerous families of living creatures that seek pleasure or perfume or nectarine sweets, or a floral shade or shelter, in its soft and quiet bosom. Every variety of flower has its own peculiar inhabitants that seek in it protection, food, or pleasure. Indeed, we shall everywhere discover a beautiful correspondence between the animal and the vegetable worlds. The one is made for the other.

We may here remark, once for all, that while the laws of Nature have been so framed by the Great Architect as to secure a *specific variety* throughout the wide domains of all organized beings, it is a fact, not the less interesting, that the same laws as certainly secure a *general uniformity* throughout the entire range of animal and vegetable life. There everywhere appears a unity of design and composition. Every species of animals or of vegetables is made after the same model, yet how unlike! Every tree or plant has the same general form, structure, and functions of life and growth. Every member of the great family of man, every individual horse, sheep, or dog, conforms to one original pattern. A deviation from this makes a monster. And not only does every individual of every species bear the unmistakeable mark of a general uniformity, but every member and function presents the same marks. Though the ears, nose, eyes, or hands of no two individuals are alike, yet no two vary so much that you are in the least danger of mistaking them as the corresponding members of any other animals, or to lead to doubt whether they are shaped after the same model. We are in no danger of mistaking the nose of a dog or a pig for that of a

man. Nature's laws of uniformity are as rigidly adhered to as those of variety.

In the contemplation of *animal life*, the first thing that arrests the attention is the *gradation of being* which we at once discover. This in itself presents another very interesting and extensive series of varieties, and may claim some special consideration.

"Vast chain of being! which from God began,
Natures—ethereal, human, angel, man,
Beast, bird, fish, insect! what no eye can see,
No glass can reach; from infinite to thee;
From thee to nothing."

Our capacities are at present too limited, and our field of observation too narrow, to attempt to comprehend such a chain or scale of being as is here suggested. Should we take our position at the point or link marked "man," and attempt to look downwards through every descending grade of being to the most imperfect specimen of life—to the scarcely organized and the scarcely vital monad, which forms the last link of animate existence; and from the same point were we to attempt to reach upwards, through all the principalities and powers, and thrones and dominions, and whatever grades and orders of intelligences there may be between man, the first in order among intelligent creatures, to the last and highest of finite beings—to the great chasm which separates the finite from the Infinite—we should seem to stand between two infinities: the infinitely high and the infinitely low. Yet neither is infinite, except to our lack of comprehension. Either end of the "vast chain" lies within the boundaries of the finite; though probably no human conception, in its present range at least, is able to reach to either end. The researches of naturalists assure us of the existence of such a continuous chain of being, though it is interrupted by chasms, produced perhaps by the extinction of certain species, or quite as often by our ignorance of the existence of the apparently missing links. Certain it is that the number and the length of these chasms are diminishing with every new discovery into the great universe of life.

But we will take our position at the foot of the scale, or as *near the foot* as the present state of microscopic research wil

allow, and try to get at least some imperfect idea of the gradation up as far as Man. And what an illimitable field of varied life here stretches out before us! He that sung so well of man has expressed it thus:—

“Far as creation’s ample range extends,
The scale of sensual, mental powers ascends;
Mark how it mounts to man’s imperial race,
From the green myriads in the peopled grass.”

But we must not forget that the great chain of being does not end when we arrive at the lowest link of *animal* existence. Animal and vegetable life singularly interlace. There are connecting links which join the two. And then when we have traced down every grade of vegetable life from the most perfect to the least perfect, we shall, at the lower end of the chain, again find our connecting links uniting the vegetable and mineral kingdoms.

“The smallest microscopical objects which can be supposed to be organic are points, or gelatinous globules, or threads, in which no distinct organs, interior or exterior, can be discovered.” We thence ascend to a class of zoophytes,* which bear distinct marks of organization, called *porifera* or the sponge-makers, or a slightly higher order still, called polypé, which construct the coral. Both of these bear strong resemblance to vegetable growths. From this point of half-animal half-vegetable organization we may ascend the scale through every conceivable grade, from the senseless polype that vegetates rather than lives, to the most perfect human organization and intelligence. We shall see how in form, size, organization, activity, instinct and intelligence, these rise in beautiful order, one above the other.

Passing by the teeming worlds of microscopic life, in which, did the present state of science admit of the requisite investigation, we should doubtless meet the same gradation of being, from the little invisible speck which is half monad half molecule, to the equally invisible mite of exquisite form, organization and colour, and full of activity and pleasure, we need only trace up the gradation from the lowest form of visible life—

* “A term expressing animal plants or vegetating animals, and defined to mean composite animals efflorescing like vegetables,” as the sponge, coral, and polypus

From the torpid, senseless, shapeless mussel to the perfectly organized, the active, intelligent being called man. As we ascend through all the numberless grades of creeping things; through all the aquatic and insect tribes, and through all the varieties of birds and beasts of every wing and hoof till we arrive at the eagle, the dog, the monkey, the beaver, and the elephant, we shall find we have passed every imaginable grade of animal life in reference to form, size, physical organization, locomotive capabilities, sagacity, instinct and intelligence, and we pass on to *man*, who stands at the head of all mundane beings, the most perfect in all physical and mental endowments, and yet doubtless constituting the lowest link in the chain of intellectual and immortal beings.

The gradation in question admits of a wide range of illustration. Take hearing, seeing, instinct, strength of muscle, activity—whatever attribute of life or endowment you will—and the gradation appears in all these respective lines :—

“What modes of sight betwixt each wide extreme,
The mole’s dim curtain and the lynx’s beam :
Of smell, the headlong lioness between,
And hound sagacious on the tainted green :
Of hearing, from the life that fills the flood
To that which warbles through the vernal wood.”

And what different degrees of *instinct* guide the brute creation until, in some animals, it seems scarcely inferior to human reason ! Or take hearing, seeing, power of muscle, or what attribute of life or animal endowment you will, and you may trace a gradation in each respective line. It is instinct that guides the half-vegetable polyp to deposit his secretion so as to form the coral or the sponge. It is instinct, in its higher office, that teaches the bird to construct her nest. More skilful yet, the bee, moved by the same singular impulse, builds her cells and deposits her honey. And, in a yet higher function, instinct impels the beaver, with a sagacity and calculation almost human, to construct his dam and to erect his house.

We have alluded to *connecting links*—how the mineral and the vegetable kingdoms so interlace : one species of the one so running into a species of the other, that you can scarcely determine where the one ends and the other begins. Some

vegetables contain mineral substances; others appear like mineral bodies. Some minerals possess certain forms and properties of vegetable productions: coral is an instance of the former. Though while in the art of forming it presents a rare connection of the animal and mineral kingdoms, yet when constructed and examined as a mineral substance, it presents some striking points of resemblance to the vegetable organizations. The coral often takes the form of trees, groves, gardens, flower-beds, and almost every sort of vegetable organization. There is a liberal interchange of properties between vegetables and minerals. The former become petrified, and the latter are converted into soils, and become incorporated with animal life.

But if we look at the other end of the chain of vegetable productions, we shall be still more impressed, as we approach the uncertain line of demarcation between the vegetable and the animal kingdoms, with the very accommodating dispositions of the two. We speak not now of the well-known near approach of certain species of vegetables to certain species of animals in point of form and organization, but rather of a singular sort of interchange of productions between the two kingdoms; or, at least, of attempts on the part of the lower kingdom to overstep its bounds, and to usurp the province of its superior; an aspiration, not unnatural, of the lower order to occupy a higher position in the scale of being. Hence certain vegetables are found to yield animal products, and thus to take the place of the animals whose peculiar properties they assume. We have vegetable milk, butter, lard, oil, wax, wool, leather. The *palo de vaco* has undertaken to play the cow; the *myrica* to imitate the bee; a tree in Guayaquil to produce wool; other trees yield oil, lard, and other animal substances.

Nor do we meet these singular interlacings of different natures only on the confines of the two kingdoms, but between different species of the same kingdom. They are discovered to exist between fishes and quadrupeds; between fishes and birds; between quadrupeds and birds; and between the brute species and man. The frog, the turtle, the alligator, may be cited as instances of Nature's attempts to make the fish personate the quadruped; the flying squirrel, the bat, and the

flying opossum indicate the aspirations of legs to become wings. And the same lofty aspirations have possessed certain of the finny tribes, as is seen in the case of the flying-fish. Dragons occupy the transition ground between birds and reptiles. On the other hand, we meet with birds, as the ostrich, the cassowary, and the dodo, which, in their nature and habits, approximate to quadrupeds. Though furnished with wings they can scarcely fly at all, but walk or run like the horse or dog. Other animals, some in one respect, and some in another, essay to overstep the boundaries which separate *rational* and *brute* natures. The elephant invades the territories of man in his "half reasoning" capabilities; the monkey in his organization and some of his habits and instincts; the beaver and the dog, in respect both to sagacity and social propensities.

Or we might select a single species, and we should not lack examples by which to illustrate our idea of a continuous scale of being. Take the horse, the dog, the cat, or any species of our domestic animals, and what different degrees of sagacity, instinct, and activity! One is stupid and comparatively senseless; another shows a degree of intelligence that is scarcely less than human. But the scale is more distinctly marked, and vastly more extensive, in the animal *man*. He being an animal capable of indefinite improvement, and endowed with reason, and possessed of an indefinite number of wants which science and civilization and his social habits induce, and having a vastly wider scope for the exercise of his powers, physical and intellectual, presents a correspondingly wide diversity in all the developments of his mind and in his physical condition. There are, consequently, almost as many grades of men as there are individuals of the race.

We begin at the foot of the scale; where we meet the Esquimaux or the Hottentot, the most besotted savage, and from this point we ascend, through every degree of advancement, to the climax of human culture and elevation. Wealth, position, mental culture, society, and civilization, fortune or personal enterprise and industry, or the cultivation of the moral affections, or all these combined, have ranged men in every imaginable grade in the scale, from the most beggarly elements of humanity which form the lowest state of the race, to man

in the highest type of his earthly development. The eminent Christian philosopher occupies such a position ; whose mind and heart are together cultivated in the highest degree, and whose well-sustained position gives him power among men. What a vast chasm between our savage and such a man as Moses, Luther, Newton, Wilberforce, Washington ; or rather the man who should combine in one (as is possible) the peculiar excellences of all these men ! Not till we shall be able to count up every intermediate link—trace out and define, and assign a place in the scale to every individual man, from the lowest to the highest—may we know the number of the links or the length of the chain when contemplated only within the sphere of human life.

Regarded as a Divine arrangement, designed to produce results of the most useful and benevolent character, we cannot too profoundly admire this gradation of being. We see all things and beings most beautifully fitted, each to its place and work ; all alike necessary to make up the great whole, and to accomplish the great ends of their Divine Author. The endless diversities of gifts, graces, endowments ; capabilities, powers, susceptibilities, as secured by the singularly diversified character and condition of man, are but so many different adaptations to fulfil the equally varied duties of life : each infinitely varied, yet all beautifully harmonious in the accomplishment of the same wise purposes.

But does the gradation cease when it has passed from man into the regions of celestial life ? Shall we not find those beings of a higher intellectual grade rising, in ascending scale, one class above another ? And where is the upper end of this chain ? To believe that all those higher Intelligences, which we are wont to call by the general term of *angels*, are all of the same order and station, and that glorified men differ not in this respect, would be to contradict the whole analogy of things known. And more than this, we have intimations in the sacred Word that the same analogy *does* run through all the heavenly hosts. We read of angels, archangels, principalities, powers, thrones, dominions, seraphim, cherubim, and the “mighty angels”—all which seem to be distinctions of grade. The names of a few angels are given, from which we seem to get a clue also to the orders that exist among them. *Gabriel*

means the *power* of God ; which seems to designate him as the one approaching nearest to God in respect to power. *Michael*, means *Who is like God* ; pointing out perhaps some more general resemblances in his character to the high and holy One. Speaking of the inhabitants of that blessed world, the Apostle says there is one glory of the sun, another glory of the moon, another of the stars, and that one star differeth from another in glory.

Here are *distinctions* obviously recognized, different degrees of excellence, which would seem to imply distinctions of office and rank.

Yet we have a still stronger probability in the nature of the case. All these higher and holier beings are *intelligent creatures*. They have minds that are doubtless subject to the general laws of mind. They have duties and employments—are continually putting forth activities and employing their vast energies of mind ; and, like all intelligent beings, derive their happiness very much from the exercise of their mental powers. Without a succession of new objects, new scenes, new trains of thought, the mind would sicken with satiety and disgust. But the different degrees of mental power and capability is but a different degree of capacity for action ; and this the only true foundation of a difference of rank. Once put the inhabitants of the celestial world on a level as to powers of mind and capabilities of action, and you would probably hush, into one dead monotony, the infinitely varied praises of heaven, and arrest the ten thousand times ten thousand holy activities in which the inhabitants of that blissful world are engaged. One class of these wonderful beings are, perhaps, distinguished by their extraordinary locomotive powers, by which they may be able to visit with the celerity of light the remotest star that sparkles in the universe. Another class may as far excel in astronomical investigations, or the knowledge of other worlds, so that they may guide the researches of others as they essay to search out the “marvellous works” of God, and make these the theme of eternal praise. Others, possessed of a taste and capability, not so much to gauge the dimensions of other worlds, and to grasp the magnitude of the material universe, as to search *into the nature*, and to study the *design*, the uses and adapta

tions of things, unfold, in other interesting aspects, the wonders of creative skill and power. While another class are employing the vast powers of their minds in studying the wonders of Providence: or, with some peculiar qualifications for the delightful task, the endless, exhaustless theme, they launch forth on the boundless field of the "manifold grace" of God, and from age to age of duration eternal, penetrate into the mysteries of redemption.

What various labours of love are to be performed; what errands of mercy to be executed; what various works of praise to be performed; what Divine truths and heavenly sciences to be studied; and how are all the "ways" and the "works" of God to be searched out, and lessons of heavenly wisdom, and motives for praise and adoration, to be deduced from them!

These are some of the surmises, founded however on the analogy and the nature of things, which induce the belief that the same scale of being which we discover to extend up from the most imperfectly formed mineral substance to the connecting links which unite the mineral and vegetable kingdoms, and thence through all the whole range of vegetable life; and by an easy transition into the great world of animal existence, and thence onward through a regular ascending gradation to man, is continued from the lowest in the scale of superhuman intelligences to the most highly endowed Being that surrounds the throne or falls at the feet of the Great I AM.

But beyond this our surmises may not attempt to reach. Here we suppose this wonderful chain of being ends. Yet here we find ourselves involved in a singular kind of mystery. We may not for a moment compare finite with Infinite. Here is a chasm, an impassable gulf, that they that would pass may not. Yet there has been a singular interchange of the Divine and human natures. The Man of Nazareth was God. The Man at God's right hand sits as God's coequal, to receive and to take to the throne with himself men of an earth-born race. They are, in a sense, while yet in the flesh, "partakers of the Divine nature," and are destined to become such in a much higher sense. We are left here to an interesting conjecture as to how much is implied in the promise of *heirship with God*, and joint heirship with Christ—how much is implied in the

idea of being *like Christ, and of being perfect as God is perfect*. We do not know what relations there may be between the finite and the Infinite. Though the finite can never reach the Infinite, yet we know not what approximations may be made to it. When we connect the idea here suggested with the fact (a fact, at least, as far as we know) that the human mind is capable of infinite progress, we are lost in our conjectures as to what, after the lapse of countless ages of eternity, may be the final destiny of man.

Divine inspiration affords occasional hints of something very much like what I have here intimated. "In Christ dwelleth all the fulness of the Godhead bodily;" and of all the adopted sons of God, it is said, "of his fulness have we all received." "Ye are *complete* in him who is the head of all principality and power." In another place the same Apostle, speaking of such as are "strengthened with might by his Spirit, according to the riches of his glory—in whose hearts Christ dwells by faith—rooted and grounded in love; that is, all true believers," he says, are "filled with the fulness of God." The expression here used, the fulness of God, may fail, like all other terms used, to describe the future blessedness of the saint, to convey a full and definite idea to the mind as at present capacitated. It conveys a higher idea than we can at present comprehend—an idea in respect to the relation of glorified humanity to God, as glorious and ecstatic as it is mysterious and indefinite. He that leaned on Jesus' bosom reached after the identity, and his faith seemed to grasp it, yet, while imprisoned in the clay, he could not gauge the height and the breadth and the length of the riches, and honours, and pleasures reserved in heaven for the righteous. "Behold," says he, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God. It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." A most extraordinary announcement, intimating, no doubt, the wonderful, the unutterable destiny of poor fallen humanity.

CHAPTER VII.

THE ANIMAL KINGDOM :—Species of Animals—Individual Varieties—Organs of Locomotion—Legs, Wings, Eyes, Ears, Noses—Clothing—Habitations—Weapons of Defence—The Feathered Tribes.

IN our visit to Nature's great Museum we have allowed the eye to take a cursory glance over the whole "vast chain of being," from the most imperfectly formed object to the noble creature man, and thence onward through all the orders of higher intelligences to the highest and holiest angel that bows before the throne of the Great ETERNAL. We will now turn aside, and look in upon a single department of the great palace. We recur to the animal kingdom, and limit ourselves at present chiefly to the brute creation.

As we traverse this wide field of research we shall, as we pass from object to object, especially note, as displaying the peculiar beauty of the Divine workmanship, the singular *variety* which characterizes the whole. We have seen what a beautiful succession and gradation of life there is from the most imperfectly organized, jelly-like polype to the noble elephant, or the sagacious dog or monkey; each seeming to rival, in sagacity and reason, man himself. Every link in this vast chain is a variety. But this is but the beginning of animal varieties—scarcely more than a variety equal to the number of species. But the moment you descend to subspecies and individuals, the number of varieties are multiplied beyond all computation.

Here we might spend our threescore years and ten, regaling each successive moment with some new variety. Not less, all told, than 250,000* species of living animals, exclusive of

* It is estimated that there are 20,000 *vertebrated* animals; there are probably 2,000 species of mammals, 6,000 of birds, and 2,000 of reptiles. There are probably 8,000 or 10,000 species of fishes, and more than 15,000 of mollusks. It is difficult to estimate the number of species of *articulated* animals: it is supposed there are from 60,000 to 80,000 species of insects alone, and at least 100,000 of all the species belonging to this department, including microscopical animals, while some estimate it at double that number. Of the *radiata*, or fourth great division of the animal kingdom, there are about 10,000 species, making about 250,000 species of living animals, to say nothing of fossil

fossil species, have been enumerated, including, in all, some billions of individuals or actual varieties. Man alone, in each successive generation, affords a specimen of 800,000,000 individual varieties. And were we to descend to details, this immense number would need to be increased by the aggregate of all the varieties of each individual man; physical, mental, moral, social; varieties of form, structure, size; of taste, temperament, and condition; of genius, habit, and aptitude. Suppose the entire race of *quadrupeds* only were for a moment to occupy the field of our vision, what an idea should we get of the manifold wisdom of God in moulding matter into so many living forms! Allow the mind to run down through all the intermediate grades, from the huge "half-reasoning" elephant to the insignificant mole, contemplating their respective form, size, colour, nature, habits, dispositions, and uses, and what an idea will you get of the diversified character of the Divine workmanship!

But would we avail ourselves of the happiest illustrations of our subject, we must descend to *species*, *sub-species*, and *individuals*. In almost any race of animals we meet a great variety of forms, statures, colours, but they are the most numerous in the *domesticated* animals. Take, for examples, the dog, the horse, the ox, goats, and swine. The dog affords a fine specimen, not only of the usual variety in animal life, but being as he is the companion of man in all lands and latitudes, he affords an equally good specimen of the tendency of providential arrangements to produce variety. The hairless, smooth, unctuous-skinned dog of Egypt is scarcely more like the shaggy fur-clad dog of the cold regions of the north, than the northern sheep is like the southern goat. Whoever will have the curiosity to run down the line of *dogs*, from the bloodhound to the lady's pet-dog or poodle, inclusive, he will not lack an interesting illustration of our theme.

But a cursory survey of this kind would at once lead us into the inquiry as to the *origin* of dogs, whether from some

species. In the gallery of zoology of the *Jardin des Plantes* at Paris, it is estimated that there are more than 200,000 specimens of the animal kingdom, among which are 2,000 of the mammalia of 500 different species, and 5,000 of fishes of about 2,500 species.

one species, as the shepherd's dog, the present varieties originating in climate, condition, usage, circumstance ; or whether their origin shall be traced to the fox, the jackal, or the wolf, or to each of these sources

But whether the original type be one or many, no animal offers more varieties. The water dog is covered with curly hair almost as thick as the fleece of a sheep ; the Turkish dog, like the Egyptian, is totally destitute of hair. Then there is the gaunt greyhound, with long and slender nose and legs, and remarkable for his swiftness and the quickness of his scent. Another species of hound is of a thick, robust form, with a short, obtuse nose, less swift, but not of a less keen sense of smell. But we should not soon find an end of the varieties of this species of animal. In form, size, colour, dispositions, aptitudes, and the various ways in which they serve man, they bear no slight resemblance to our own race.

The *horse* and the *ox* kinds furnish exceedingly interesting varieties. Between the noble Arab and the contemptible pack-horse of Northern Germany or South America, how varied the gradations. In size, form, structure, qualities, capabilities, colour, temperament, how varied.

We meet the long-legged ox of the Cape of Good Hope and the short-legged cattle of England—cattle with long horns and short horns—with all sorts of horns and no horns. In Crete and Sicily the cattle and sheep differ from those of most other countries in the number and size of their horns. In Paraguay we meet a breed of oxen without horns. A writer (Azara) has stated that the lack of horns in the bovine kind is sometimes compensated by the fact that *horses* are sometimes seen rearing above their ears a pair of horns. In India we have often seen sheep furnished with *four* horns each.

The *goat* tribes furnish fine specimens of variety. A breed near Jerusalem presents a grotesque medley of colour, as black, white, gray, with ears remarkably long. About Aleppo are two kinds of goats, one like the English, and the other somewhat larger, with ears a foot long and proportionally broad.

In few races of animals has Nature been more lavish of her ingenuity in variegating her works than in the *swine* tribes.

This very common and numerous species of animal was unknown in America till after its discovery by the Spaniards, yet already how one breed differs from another, and how all differ from the original stock! The European swine, which were first carried by the Spaniards to the Island of Cologna, degenerated into a monstrous race, with toes which were half a span in length. The hoofs of swine elsewhere have been found divided into five clefts. While, on the other hand, swine with *solid* hoofs were known to the ancients, as they are found to this day, in some parts of England. And different breeds of sheep afford varieties equally remarkable. Some have a coating of wool as fine as silk, others a covering as coarse as hair. Some have two horns; some, as the Icelandic, three, four, and even eight; and more have none at all. And these horns assume every conceivable form. And what variety in the appendages called *tails*! Some range within reasonable limits of such appendages: others are hugely large. The Syrian sheep drag after them a caudal weight of fifteen pounds, and sometimes five times that weight.

The *domestic fowl* is a good example. It is large or small, tall or dwarfish—single or double-combed—of every conceivable colour and plumage—tufts of feathers on its head—yellow, white, or black legs, or legs covered with feathers or bare, and rumps and no rumps.

The *coverings* and *habitations* of animals furnish another pleasant variety in their history; among the most obvious of which we meet hair, wool, fur, bristles, feathers, quills, scales, and shells; and we find them constructing for themselves, or appropriating to their use, every imaginable form and kind of dwelling: some dig burrows in the earth; others seek a habitation in the clefts of rocks, or in the cavities of decayed trees, and others absolutely construct cabins or houses with no inconsiderable skill and labour. The subject is a very curious one and worthy of some reflection. The various skill employed, the various materials used, and the various structures produced, afford an apt illustration of our general idea. We can name but a few instances.

The beaver is perhaps one of the most extraordinary. *These wonderful animals*, at present scarcely known in our

latitudes, yet still inhabiting more northern regions, collect in communities of 200 or 300 in the month of June or July, pouring in from every quarter, as to an appointed rendezvous, by some common summons or by some singular impulse. The place of assemblage is always the bank of some water. If it be a lake or pond, and not subject to risings or fallings above a common level, they make no dam, but immediately set about constructing their habitations. If a dam be needful, they betake themselves to its construction in a manner quite astonishing. First, they fell a large tree across the stream as the basis of their work, and then by the aid of smaller trees, cut to the right length, and boughs and earth, or stones, they construct a dam which, for strength and solidity, is all but incredible. This being accomplished, the community at once divide themselves into separate families, each constructing for itself a domestic dwelling, which they build near the margin of the pond, on piles driven down for the purpose. On these they erect a round or oval house of great solidity; one, two, and sometimes three stories high, with two doors, the one affording a passage to the land and the other to the water.

The varied styles of architecture employed by different species of birds in the construction of their *nests*, the different materials used, and the different locations and positions selected, have been greatly admired. No two species construct their nests of precisely the same material. Some use mud or clay; some sticks, grass, hair, moss, feathers, or bones cemented together; and no two build in the same place. Some choose the cavities of trees, or the branch, or some slender twig of a tree, or the trunk of the tree; others select the cleft of a rock, or build in some sheltered place on the ground, or attach their nests to a wall or chimney, or the rafter of a barn, or the cross-piece of a bridge. The kingly eagle selects the lone peak of some lofty mountain, constructs a substantial platform, designed to last for years, of sticks of five or six feet long, supported at each end by a rock or tree, and covered with successive layers of heath and rushes. The surface which contains the eggs is flat, not hollow like the nests of other birds. Quite in contrast to this, the magpie and the titmouse build nests which are not only hollow like the nests of most birds, but are protected by a curiously-wrought dome, and

entered by an opening in the side. "Some form their pensile nests in the form of a purse, deep, and open at the top; others, with a hole in the side; and others, still more cautious, with an entrance at the very bottom, forming their lodge near the summit." The tailor-bird, not willing to trust its nest even at the extremity of a twig, fixes it to a leaf. It picks a dead leaf, and with its bill for a needle and some fine fibres for thread, sews it to a living leaf, which, lined with feathers, gossamer and down, serves as a nest.

The mason-bee constructs its cells and covers them with a rough, substantial mortar, composed of sand and a secretion from its own body. The bee called the wood-piercer perforates a dry or decayed tree, first in the direction of the heart, and then extending twelve or fifteen inches at right angles upwards. These long holes are subdivided by partitions composed of particles of wood cemented by a secretion from the animal's mouth. In each compartment an egg is deposited, together with the necessary provision for the young one when hatched. Another species of these "solitary bees" construct cells somewhat similar under ground, and having in like manner provided for their future offspring, leave them, as in the case above, to take care of themselves.

Most people are aware of the ingenious devices by which various kinds of *wasps* construct their habitations, build their cells, and provide for their young; all, however, are surpassed by the skill and sagacity of the *honey-bee*. The various species of *ants* have each a style of architecture, and use a species of building material peculiar to itself. Some construct a habitation below the surface of the earth; some drill holes in trees and form their nests there; others build on the trunks or branches of trees; while others still, as the *termites*, erect palaces, partly below ground, yet extending above the surface twelve or fifteen feet. These "ant-hills," met in tropical regions, are built with an astonishing degree of skill and labour. They contain a great variety of apartments, and, as seen from a distance, might be taken for the huts of the natives.

As nearly related to the above, we have the various modes in which different animals nourish or provide for their offspring. The *mammalia* nourish theirs from their own body. The

domestic fowl *scratches* for hers. Most birds bring food to their young in their bills. Bees and wasps of different kinds provide stores for their young beforehand. The wood-piercer, to which I have referred, builds the cell and fills it with provision for the young ones, deposits her eggs, and exercises no further regard for either eggs or young ones. The young of some species are from the very first capable of providing for themselves.

Again, we discover among animals a curious variety in modes of procuring their food. Some seek it, labour hard for it, and prepare it at great expense; others have it brought to them all prepared, without any care or trouble to themselves. The *toad* patiently waits till the heedless fly comes within the influence of its *suction*, when it is drawn in and devoured. The chicken, with his delicate nippers, picks up the seed or bug it has disinterred with its claws. The domestic animals depend for their supplies on the care of man. The tenants of the forest and the birds of the air procure their daily supplies in all sorts of ways and by all sorts of means.

And there is also as great a diversity in modes of appropriating food or bringing it to the mouth. Most animals have no other prehensile organ but the mouth itself, whether it be a bill, or jaws, or snout, or proboscis. A few, as the squirrel and monkey, can bring their food to their mouth by their fore-paws acting as hands. Some animals, by means of their claws and bill or teeth, first tear their food and separate it into small portions, and then convey it to the mouth; others can appropriate nothing except what they can swallow whole: some are supplied with a spoon, or a knife, or a fork, or a hook; others, as the elephant, with a flexible arm. The woodpecker darts his long tongue into a crevice of the wood, and thence extracts his food. Some tribes of animals, as vinegar eels, having no mouth, seem to take their food by absorption.

There is also a like variety in *modes of vision*. Some see through eyes, some without them. And there is no stereotyped fashion in the matter of eyes. In few things has Nature's love of variety been more capriciously displayed. Most animals have eyes which are so numerously supplied with delicate muscles that they may fix on almost an infinite number of points in more than half a hemisphere, without

changing the position of the head. Some have eyes in different parts of the body. One species of butterfly, and that by no means among the largest, is reported by the wise men of the microscope to have "nearly 35,000,000 eyes." These are distributed over every part of the body, and thus, whatever may be the position of the insect, "no danger can approach unperceived, as a sentinel keeps watch in every quarter."

Other insects, as the beetle, the silk-worm, and several kinds of flies, have two *fixed* eyes or protuberances, which are supplied, some with two, some with eight, some with a hundred or a thousand *lenses*, which are capable of seeing in every direction. The whole surface of these protuberances, as seen in the fly, is covered with a multitude of small hemispheres, placed with the utmost regularity in rows, crossing each other in a kind of lattice-work. These little hemispheres have each of them a minute transparent convex lens in the middle, each of which has a distinct branch of the optic nerve ministering to it; so that the different lenses may be considered as so many distinct eyes. Mr. Lewenhoeck counted 6,236 in the two eyes of a silk-worm when in its fly state; 3,180 in each eye of the beetle; 8,000 in the two eyes of a *common fly*. Mr. Hook reckoned 14,000 in the eyes of a *drone-fly*, and in one of the eyes of a *dragon-fly* there have been reckoned 13,500 of these lenses; in both eyes 27,000; every one of which is capable of forming a distinct image of any object, in the same manner as a common convex glass. There are 27,000 images formed on the retina of this little animal.* Mr Lewenhoeck, having prepared the eye of a fly for the purpose, and so adjusted it in respect to his microscope that he could look through both, in the manner of a telescope, looked at the steeple of a church, which was 299 feet high, and 750 distant. He could plainly see through every little lens the whole steeple inverted, though not larger than the point of a needle. When he directed it to a neighbouring house, he saw not only the front, but the doors and the windows; and could discern whether the windows were open or shut. "Such an exquisite piece of Divine mechanism transcends all human comprehension."

Similar remarks might be made in respect to the *teeth*, ears,

* Dick's Christian Philosopher, pp. 80 81.

noses, and snouts or bills of animals. Some have teeth both on the upper and lower jaw; others only on the lower. In some each stands separate; in others they stand continuous and united. Some teeth are straight, others hooked; some slender and pointed for tearing, biting, or holding only; others firm and blunt, for chewing and grinding. The palate of some fishes is nothing else than a bony plate studded with points which perform the office of teeth.

And more curiously varied yet would be the portraits of the *ears* and *noses* of every species of animal. But to pass that singular appendage called the ear, wondering how it were possible there could be *so many distinct patterns* of one and the same thing, we will pause a moment at that anterior extremity of the animal called the nose, snout, or bill. And what an endless variety in shape, structure, and use! There is the proboscis of the elephant; the snout of a certain fish; the *rooter* of the swine; the peculiar bill of the stork; the *spoon* of one bird and the *drill* of another. And so we might go through the whole catalogue of beasts, birds, fish, and insects: we should recognize in this curious variety, the wise and benevolent provisions by which every species of animal is fitted to its place and mode of life.

The same benevolent arrangement appears again in the diversified predilections of different animals for different kinds of food and different modes of life. Perhaps there is not a substance, either vegetable or animal, dead or alive, which does not serve as food for some species of animals. Every kind of flesh, fish, fowl, and insect, is peculiarly adapted to the taste of some animal. Even what is poison to one is food for another. What is avoided and rejected by one is sought and eagerly devoured by another. Some carnivorous animals will feed on nothing but dead carcasses; others select some particular part of the fresh carcass; others will appropriate no part but the blood. Infinitely diversified as are the productions of vegetable nature, there is probably not a grain, fruit, leaf, grass or plant, which is not adapted to meet some animal want. And so we may say of all kinds of flesh. There is no such thing as a *useless* order of beings, whether herb, insect, or larger animal. Each has its place and use in the great system of life and activity, though it be the most

noisome insect or the bitterest herb. Strike one from existence and you have not only mutilated the great machine, but you have annihilated a whole order of beings by annihilating its means of subsistence. And the annihilated order, serving, as it did, as the sustenance of another order, that is in turn annihilated; and so on from order to order, till the whole vast series would at length disappear.

Open the volume where you will, the wonders of Philosophy afford profuse examples of a character such as are adduced above. I quote the following: "The polypus, like the fabled hydra, receives new life from the knife which is lifted to destroy it. There are 4,041 muscles in a caterpillar. Hook discovered 14,000 mirrors in the eyes of a drone; and to effect the respiration of a carp, 13,300 arteries, vessels, veins, and bones, &c., are necessary. The body of every spider contains four little masses pierced with a multitude of imperceptible holes, each hole permitting the passage of a single thread; all the threads, to the amount of a thousand to each mass, join together when they come out, and make the single thread with which the spider spins his web; so that what we call a spider's thread consists of more than 4,000 united. Lewenhoeck, by means of microscopes, observed spiders no bigger than a grain of sand, which spun thread so fine that it took 4,000 of them to equal in magnitude a single hair."

Again, we discover, as we allow the eye to pass over Nature's great menagerie, curious varieties in modes of *locomotion*. Some walk upright, some on two, four or more feet, some hop, some crawl. Others move by continued contortions of the body and spinal motions, propelling the body forward, as the serpent; some move by elevating the centre of the body, drawing up the hinder part, and then protruding the forward part of the body. Some are rowed by fins; others soar on their wings, as borne on the air. Some roll as a wheel. Others, as the nautilus and the argonaut, are able to raise a sail, and make the wind their locomotive power. Or the apparatus that at one time serves as a sail, may be gathered up and used as an oar.

Dr. Nordmann, in his curious examinations of animalculæ, speaks of one species which he discovered in the intestinal

canal of a very singular little insect that infests the *eye* of the perch, as possessed of a very unique locomotive power. When separated from the membrane which enclosed them, they immediately turned round on their axis with great velocity, and then jumped a certain distance in a straight line, when they again revolved, and again took a second leap.

The oyster, till recently supposed to be without the power of locomotion, manages to change locality, though at a very indifferent speed, by squirting water from his shell, by which means he agitates the water about him, and thus propels himself forward. Another bivalve, the mussel, moves itself by a sort of *tongue*, capable of contraction and elongation, and serves as an arm and a foot. The *snail*, with his house on his back, moves on at a pace and in a manner peculiarly his own.

And the *organs* of locomotion exhibit an equally interesting variety: legs of every shape and structure, and in all numbers; fins of every conceivable pattern; and wings from the mere extension of the skin of the bat, or the flying-squirrel, to the long, perfect wings of the swallow, or of the noble eagle. Some animals are furnished with two legs, some with four, some with twenty, a hundred or a thousand. And some wend their way over the earth with great swiftness without legs. Some, as I have said, move over the face of the water by means of *sails*.

There is a single instance of a species of insects, called Molluscans, which have but *one* leg. But this one leg serves the purpose, too, of a hand; which, at one time, spins the fine silken thread by which it is attached to the rock, or it serves as an auger to bore the rock and prepare its lodgment there, or it is used for certain purposes as a trowel. Some animals are prepared with organs for climbing, others for burrowing, others for perforating trees for food or a habitation, or for ensnaring an enemy, or tearing to pieces a victim.

The varied structures, uses, and adaptations of *legs*, is a curious affair. The legs of insects that swim are peculiarly fitted to it, either by being expanded somewhat like an oar, or by having a dense fringe of hair upon them. The water-boatman swims on his back by means of singularly formed legs. The little whirligig swims by the help of his legs

which are paddle-shaped. Some insects, by means, it may be, of some peculiar secretion which repels water, are able to walk on its surface as readily as upon a solid substance. Another class have legs of so peculiar a structure that they can fold them upon each other, and pack them into a very small surface. This is particularly the case in a species of wood-louse, which rolls itself up into a ball precisely resembling a bead or a pill. But the delusion is easily detected, as the girl learned, when having found in the garden, as she supposed, a large number of round, black, shining beads, streaked with white, undertook to form them into a necklace. The point of her needle soon brought out a protruding head, which quite spoiled the rotundity of the bead.

Indeed, we can scarcely contemplate a subject of more pleasing interest than the *motions* of animals—by what organs performed and to what end—and how varied. Now we see various species of living beings, hugely great and beautifully small, gliding through the waters, with an ease, rapidity, and grace quite astonishing. Then we behold the bird of every wing, with equal ease and grace, sailing through the air; ascending above the clouds, or diving to the earth, or poising itself in mid-heaven—to say nothing of all the endlessly varied motions of all that creep or walk or run upon the face of the earth, or under the earth.

But our wonder is vastly increased when we attempt to enter the interior of one of these living machines, and examine the singularly varied arrangements and provisions by which these endlessly diversified motions of sentient beings are produced. Every motion of every hand, foot, finger, joint, eye, or tongue—of every fin, wing, paddle, or sail—is produced by its own peculiar set of joints, muscles, and tendons, according to the species of the animal and the character of the action to be produced. Hundreds of muscles are employed in the motions of the eye alone. In moving it up or down, or to either side—in dilating or contracting the pupil, or adjusting the eye for a near or remote vision—different sets of muscles are employed: and so in all the various and peculiar motions of the fingers and wrists of the human body, or in the more delicate (and sometimes involuntary) motions of breathing, *tasting, and smelling*. Every distinct motion has its peculiar

organs. What forethought, contrivance, and skill are displayed in this matter of vital activity! What nice calculations as to bones, nerves, muscles, tendons, joints, and all the varied apparatus which secure or directly produce motion! We admire the genius that contrives, builds, and successfully sets and keeps in motion a great and complicated piece of machinery. How many wheels, and bands, and wires; cogs, coils, screws, pins, loops, and all sorts of appurtenances of all forms, sizes, and uses, are combined to secure the successful working of the whole machine!

But what is this compared to the mechanism of an animal body, which secures, with perfect ease, and oftentimes by contrivances inconceivably delicate, the ten thousand motions of the living machine? It is a "harp of a thousand strings." Strange that it keeps in tune so long.

Again, as we look over the great arena of animal existence we discover a variety none the less interesting in modes and instruments of *attack* and *defence*. Among the more obvious and powerful weapons of warfare with which nature has furnished its creatures, we see horns, hoofs, antlers, teeth, and claws. Bees, wasps, and some other insects, are armed with a sting. The king of the feathered tribes smites his enemy with his *wing*. The monarch of the deep strikes with his *tail*. With this mighty weapon he might sink a ship. The king of the woods awes into obedience the tenants of the forest, or executes vengeance on his enemies, or seizes and tears his victims of prey, by means of claws and teeth. One kind of fish, called the sword-fish, is furnished with a weapon of defence or attack in a long sword-like snout. The cuttle-fish eludes the pursuit of his enemy, by enveloping himself with a black fluid which he has the power to emit from his mouth. Cattle, when attacked by a bear or other rapacious beasts, will form a close phalanx, and show a formidable array of horns. Under similar circumstances, horses will form a close line and give an enemy a broadside of heels.

Some animals, as the porcupine and hedgehog, are defended by a singular coat of armour. They are armed on their sides and back with spines or quills, which prove formidable to dogs, wolves, or any animal that should attempt to capture them. These animals, too, have the power to roll themselves

up like a ball, and in this form they present a phalanx of spears which no animal will knowingly attack.

The defence and security of some animals lie in their strength; of others, in their swiftness; of others, as the fox, in their cunning. Many seek protection by burrowing in the earth. Oysters, clams, and all the various species of shell-fish, are furnished with a hard, calcareous covering, within which they have the power to ensconce themselves and remain secure from every attack. The spider ingeniously weaves his web, and not only sits in the centre secure from harm, but entraps his unwary victim. The ant digs a hole in the sand, and then conceals herself in the bottom till her prey falls in, and she devours it. Other animals have the power of slaying their prey by infusing a poison into their veins and producing almost instant death.

But one of the most singular and effective modes of self-defence remains yet to be mentioned. It is that of the North American *skunk*. This animal, when attacked, or threatened with danger, is able to discharge on its assailants, "an intolerable stifling stench," which is quite sure to give the assailant the worst of the battle. Perfectly confident in the potency of his munitions of war, and feeling quite safe behind his intrenchments, the skunk is one of the most fearless animals to be met. So unsuspecting is he of danger, that he seems to invite attack; but woe to the assailant, man or beast, who dares to encounter the artillery of such a foe. Sometimes an inexperienced dog is seen to attempt to seize this formidable foe; he finds himself utterly discomfited, and runs away howling, and endeavouring to thrust his nose into the ground.

I had designed to make a more special reference to the *feathered tribes*. This department of Natural History is everywhere rich in beautiful varieties. You may trace them up, through a most charming succession, all the way from the exquisite little humming-bird to the heaven-daring eagle—note the songsters of the morning, not only as to size, form, and plumage, but as to the diversified character and sweetness of their notes, as in the compass of their music they pass through two, and sometimes three octaves. And how they differ in sprightliness, beauty, and a thousand distinctive characteristics. You may traverse, and search every meadow,

river, island, and shore, till you have seen every bird of every wing, and you will but find Nature's love for variety yet more and more beautifully illustrated.

"The feathered tribes form one of the most beautiful and striking features of creation. Their varied and often brilliant plumage, and infinite diversity of form and size and colour, with their peculiar powers of flight, often accompanied with the precious gift of song, combine with their habits, instincts, and endearing associations, to render them objects of special interest."

CHAPTER VIII.

THE ANIMAL KINGDOM.—The Microscopic World : Variety of Temperament—Sagacity—Activity—Precocity—Productiveness—Migration of Animals—Fishes.

WE have no need to stop at the boundary beyond which the unassisted eye cannot reach. We may plunge deep as we will into that world of wonderful workmanship which the microscope alone reveals, and survey its boundless domains of animal life, and we shall find that our principle will hold to the uttermost verge of microscopic vision. The same never-failing variety pervades all this exquisitely delicate workmanship.

In the brief survey already made in the field of animated existence, we have had occasion to admire, not only the "multitudinous races" that people every element and clime, and all the ever-changing, ever-varied forms and natures which meet the eye in every region of animal life, but we had occasion to admire no less profoundly the endless *profusion* of living beings with which every object teems. Earth, air, water, are instinct with life. Vegetables, flowers, and animals themselves, both dead and alive, supply habitations and food for their various tribes of living beings. "What profusion of being is displayed in the wide expanse of the ocean, through which are scattered such various and such unknown multitudes of animals!" And in the yet broader and deeper expanse of the atmosphere, what a boundless field of animal existence; and how varied and multitudinous, from the kingly eagle down through every imaginable diversity of form, size, habits, character, and pursuits, to the minutest living speck that floats in the air! And if we traverse every region of the globe,

"from the scorching sands of the equator to the icy realms of the poles, or from the lofty mountain summits to the dark abysses of the deep; if we penetrate into the shades of the forest, or into the caverns and secret recesses of the earth; nay, if we take up the minutest portion of stagnant water, we still meet with life in some new and unexpected form, yet ever adapted to the circumstances of its situation. Wherever life can be sustained, we find life produced. It would almost seem as if Nature had been thus lavish and sportive in her productions with the intent to demonstrate to man the fertility of her resources, and the inexhaustible fund from which she has so prodigally supplied the means requisite for the maintenance of all these diversified combinations, for their repetition in endless perpetuity, and for their subordination to one harmonious scheme of general good."*

But the moment we pass the line which divides the visible from the invisible, and enter the domains of life revealed by the microscope, we find ourselves amid worlds before unknown. And nothing more astonishes us at the first discovery than the strange *profusion* of life that now meets us at every turn. The microscope has here revealed worlds of wonders which a century ago were not suspected to exist. It is found that all things teem with life. "These less than the least of all the creatures" that are visible to the unassisted eye, inhabit the water, float in the air, are found in the blood and fluids of the body, in the tartar of the teeth, in animal and in vegetable substances, in vinegar and in paste, in fruits, grain, seeds, and flowers, in the dry sand, and on every green leaf.

And not only are tribes of living beings found in the blood, the brain, and the intestines of larger animals, but other tribes have been discovered to inhabit the *eyes* of different animals and the gills of fishes. Quadrupeds, birds, reptiles, and fishes have each their *eye-worms*. Dr. Nordmann, the German naturalist already quoted, has made some very curious observations here—more especially his discoveries in the eyes of different species of a *perch*. In the single eye of this fish he sometimes discovered as many as 360 of these animalculæ. So numerous a family feed, revel, and rest in the single eye of

* Roget's Bridgewater Treatise. Vol. i., p. 25.

a little fish. Other tribes make their habitations on the *gills* of fishes. The little minute specks of life which the Doctor discovered on the gills of the *bream* were not the less remarkable in respect to number and size, but more wonderful in relation to form and structure. Among the varieties of shapes, colours, and structures of these *minim* hosts, he mentions a very singular one, to which he gives the name of Diplozoon, or *double animal*. Unlike the *compound* insects, which have several mouths protruding from one stem or body, giving it the appearance of a vegetable growth (another connecting link), these double animals, like the Siamese twins, are formed of two distinct bodies, united in the middle, so as to present the appearance of a St. Andrew's cross, each half of the animal containing precisely the same organs.

Nor does the series of life in this singular locality stop here. The same indefatigable observer has discovered that "these little pests, small as they are, have parasites of their own." He observed "little brown dots or capsules" attached to the intestinal canal, which, when opened, there issued forth living animalculæ, which not only presented unique forms and structures, but were singularly curious in their modes of *locomotion*. As already noticed, when speaking of the *motions* of animals, they, on being set at liberty from the membrane that contains them, immediately turn round on their axis, then jump a certain distance in a straight line, when they again revolve and again take a leap.

So replete indeed is everything with this animalcule life as to have given rise to the theory that, in like manner as the earth and every inanimate thing is formed of an endless number of infinitely minute particles, so every animal organization is constituted of living atoms; so minute indeed that millions might graze on a single leaf, or revel in a drop of water.

But, as is known in reference to the *magnitude* of creation that no increased power of the telescope approaches any limit of creation in that direction, so, in relation to the other extreme, as, with microscope in hand, we plunge into the regions of invisible minuteness, no investigations have indicated any limit of creative power here. As the astronomer, with every new power of his instrument, finds himself introduced into new fields of ether, all resplendent with worlds, and sees evi-

dence that illimitable fields lie beyond the reach of every increased power of his telescope, equally, no doubt, the habitations of worlds as mighty and resplendent as those within the range of his vision, so the practical naturalist informs us, that with every improvement of his microscope he is introduced into new fields of life, and discovers new wonders of living minuteness; and still "those that defy all present methods of assisting the sight, and consequently remain undetected, may far exceed those we know." And the same writer supposes these *minim* animals outnumber, "beyond all statement of numbers," the whole aggregate of all the other animals that people the globe—that they "probably enter into us, circulate in our blood, nestle between our teeth, are everywhere busy," but they remained hidden from all human observation till the invention of the microscope raised the veil and introduced us to these new worlds of wonders.

But we are not at present so much concerned with either the *profusion* of created things, or with the minuteness and the exquisitely beautiful workmanship of the Divine hand, as we are with the *strangely diversified* character of these works. Of this we seem to have illustrations more and more profuse and beautiful as we descend from the less to the more minute. The enthusiasm of naturalists, as they enter these enchanting fields, would lead us to suppose that all we have seen of variety in the larger types of animal life, as already referred to, afford at best but meagre specimens, compared with those furnished by the teeming millions of *insects* and *animalculæ* which inhabit the crust of the earth, or by the *creeping things* of the ocean. These present a variety surpassing all our powers of conception, if regard be had only to colour, size, and form. But if all the marked diversities of adaptations, uses of parts, dispositions, and activities be admitted into the account, the field is vastly widened. Astonishing discoveries have been made among the innumerable worlds of *animalculæ* and ephemeral insects. Thousands have been discovered in a single drop of water, and tens of thousands on a single leaf. Each is a *world* teeming with its own population. But what more excites our admiration is, that all its puny tribes are distinguished by even a greater variety, if possible, than characterizes all other material things.

An ingenious naturalist gives the following result of his examination of a single strawberry plant: "The insects which I observed were all *distinguishable* from each other by their colour, their forms, and their motions. Some of them shone like gold, others were of the colour of silver or brass. Some were spotted, some striped; they were blue, green, brown and chestnut. The heads of some were round like a turban; those of others were drawn out in the figure of a cone; here it was dark as a tuft of black velvet, there it sparkled like a ruby." The wings of some, he says, were "long and brilliant, like transparent plates of mother-of-pearl:" others, "short and broad, resembling net-work of the gauze."

Such may be taken as a specimen of the variegated inhabitants of those diminutive worlds, which, on account of their extreme minuteness, elude the naked vision of man.

Another ingenious observer, as he contemplates "the amazing varieties" of the microscopic world, says of the strangely diminutive forms of life which pass within the vision of his instrument: "One is a long and slender line; another, an eel or a serpent; some are circular, elliptical or triangular; one is a thin, flat plate; another, like a number of reticulated seeds; several have a long tail, almost invisible, or their posterior part is terminated by two robust horns; one is like a funnel; another like a bell, or cannot be referred to any object familiar to our senses." Other singular peculiarities are also described. Some of these *minims* of life possess the most wonderful control over their own size and forms. Some can change their figure at pleasure. They may extend themselves to an immoderate length, and then contract to almost nothing. Now they are seen curved like a leech, then coiled like a serpent; now inflated much beyond its usual bulk, then flaccid and almost vanished. Some are opaque, while others are so transparent as to be scarcely visible.

And the *motions* of these wonderful tribes present varieties not the less interesting. Some are said to swim with the velocity of an arrow; others drag their bodies with seeming difficulty, and some seem to exist in perfect rest. One is seen to revolve on its centre, or the exterior part of its head; others move "by undulations, leaps, oscillations or successive gyra-

tions." Indeed, it is affirmed that there is no kind of animal motion or mode of progression that is not practised by animalculæ.

We may indulge a moment's glance at another of these invisible worlds of beauty and variety—a world circumscribed within the limits of a single carnation, as laid open by the microscope, and described by the pen of Sir John Hill. Distending the lower part of the flower, and, under a full light, adapting his microscope to take in at one view the whole base of the flower, he discovered "troops of little insects frisking with wild jollity among the narrow pedestals that supported its leaves, and the little threads that occupied its centre. The base of the flower had become a vast plain; the slender stems of leaves become trunks of so many stately cedars; the threads in the middle seemed columns of massy structure, supporting, at their top, their several ornaments; and the narrow spaces between were enlarged into walks, parterres, and terraces. On the polished bottoms of these, brighter than Parian marble, walked in pairs alone, or in larger companies, the winged inhabitants. These, from little dusky flies (as seen by the naked eye), were raised to glorious, glittering animals, stained with living purple, and with a glossy gold that would have made all the labours of the loom contemptible in the comparison. "I could, at leisure, admire their limbs, their velvet shoulders, and their silver wings; their backs vying with the empyreal in its blue; and their eyes, each formed of a thousand others, out-glittering the little planes on a brilliant, above description, and almost too great for admiration."

Such pictures, to those not accustomed to look into those worlds of wonder through the microscope, may seem overdrawn. We are assured, however, by those who are in the habit of making such investigations, that the vegetable and animal world are full of just such scenes. And as world after world of these microscopic wonders pass in review before us, we know not which the most profoundly to admire, the power, skill, and wisdom engaged in the creation, arrangement, and control of the numberless and immense worlds that fill boundless space, or the beauty and exquisitely delicate workmanship of the infinitesimal tribes that inhabit the microscopic worlds.

We may institute no comparison between the most finished and delicate works of art and the common works of nature. No hand can paint like the hand Divine—no colours are so brilliant and indelible—no texture so fine—no workmanship so exquisite. As we descend the scale into those wonderful worlds revealed by the microscope, we seem impressed with the idea that the God of nature has undertaken to exhaust his skill and power in the production of an endless number and variety of infinitely small creations. As in point of duration God is from everlasting to everlasting, so in reference to power, wisdom and skill in workmanship, he works from infinite to infinite—the vastness of the material universe on the one hand stands over against the infinite variety and the endless profusion and the infinitesimal minuteness of his works on the other.

The moment we descend to details we are, in this respect, astonished at the investigations of the naturalist. There appears an exuberance of skill and workmanship which we were not prepared for. In confirmation of this we can scarcely quote the annals of natural history amiss. We may take the following :—In the body of an insect about an inch in length, a French naturalist is said to have enumerated 306 plates composing the structure only of the outer envelop; 494 muscles for putting them in motion; 24 pairs of nerves and 48 pairs of breathing organs. On a single wing of a butterfly have been found 100,000 scales. So thin are the wings of many insects, that 50,000 placed over each other would only be a quarter of an inch thick; and yet, thin as they are, each is double. The house-fly's wing has a power of 600 strokes in a second, which can propel it 35 feet, while the speed of a race-horse is but 90 feet a second. We well know what an exquisite piece of mechanism the *eye* is; and as two eyes seem quite sufficient for all the necessary purposes of vision, we are quite astonished to meet with small and insignificant insects with thousands of eyes, or rather, the protuberances called their eyes are found to contain thousands of lenses, every one of which is capable of producing a distinct image of as many objects at the same time. Why should the silk-worm, the beetle, and the common fly have their six or eight thousand eyes; and the drone, the dragon, and the butterfly more than

twice as many?—why but for the love of infinite skill and power to extend itself? As in the works of grace, so in the works of nature there is a strange outflowing and overflowing of the Divine goodness.

We are amazed at the exuberance of the skill of workmanship displayed in some of these specks of life. But we have no need to dwell on the minute, nor to confine our remarks to variety in form, size, or structure. There is among animals a no less striking variety of *temperament, sagacity, activity, precocity, and productiveness*. How varied the natural dispositions of animals. Compare the tiger and the lamb; the vulture and the dove; the serpent and the fish. No two animals are *tempered* alike—not to say animals of *different species*, but individuals of the *same species*. How kind and pacific are some; how restive, fierce, and refractory are others! But the distinction is more prominently marked in the creature *man*—at least it is more observable in him. Here no two are attempered alike. Some seem to have a similar disposition in some particulars, while in other respects they are totally unlike. They run parallel to a certain point, whence they diverge and perhaps do not meet again.

Animals differ no less remarkably in respect to *intelligence, sagacity, ingenuity, and skill*. From the lowest grade of zoophytes or vegetable animals to the highest in the scale of intelligence there is every imaginable variety. It will serve our purpose quite as well to refer only to some of the higher orders, and those more familiar to the common reader.

What varied skill and ingenuity are employed by different species of birds in the construction of their nests, and by different animals in forming their habitations! No two species of animals, birds, or insects construct their nests or build their habitations of the same material, or in the same form, or after the same order of architecture. Though all mechanics of some craft, no two species are of the same craft. Some play the carpenter, some the mason or the woodcutter, miner or common labourer. The *wasp* is both a papermaker and a mason, and, at the same time, like the honey-bee, an excellent geometrician and builder. Thin and frail as the paper layer of the wasp's nest is, it is constructed in a manner and of a material to make it water-proof.

But more remarkable still is the architectural skill and power of some kinds of ants, especially those called termites or *white ants*. These diminutive insects erect habitations which for dimensions and internal structure are quite wonderful. They show themselves well skilled in masonry—understand the construction of the arch, and know how to form a cement or mortar which is perfectly secure against all injury by water.

The ant-hill is a pyramid, often ten or twelve feet high, the external covering consisting of a dome, “with a smooth surface of rich clay, excessively hard and well built.” The interior of the building, which is fitted up with great labour and skill, is divided “with wonderful artifice and regularity into a vast number of apartments”—labyrinths, galleries, and subterraneous passages. In the centre and under the grand dome are the royal apartments, and about these nurseries, magazines for provisions, and various chambers for the accommodation of their gentry, soldiers, and different sorts of labourers.

Some one has pleasantly illustrated the various skill and aptitudes of different animals by characterising their trades and mechanical operations somewhat as follows :

“Beasts, birds, and insects are good *mechanics*, skilled in business and building operations ; and what they do is done with despatch and neatness. The caterpillar is a silk-spinner, far excelling any other in his line of business. Indeed, we could by no skill or art of ours supply the place of this wonderfully-endowed creature. The honey-bee is a professor of geometry. He constructs his cell so scientifically that the least possible amount of material is formed into the largest spaces with the least waste of room. Not all the mathematicians of Cambridge could improve the construction of his cells. Nor can the best hermetical sealers preserve provisions so well.

“The mole tunnels like a skilful engineer. The nautilus is a navigator, hoisting or taking in sail as he goes, or casting anchor at pleasure. The glow-worm is a lamplighter. The beaver is a wood-cutter, or builder, and a mason ; and a good workman at all these trades. He fells trees with his teeth, and, having built his house skilfully, plasters it with his tail-trowel. The swallow is a fly-catcher—singing birds are ama-

teur musicians, excelling in harmony ; and the otter and heron are fishermen, though they use neither line nor net. The otter we seldom see, for he works his traps mostly under the water ; but the heron may be often seen standing with his long, thin legs in the shallow part of the stream, suddenly plunging his long bill below the surface and bringing up a fish. The marmot is a civil engineer. He does not only build houses, but constructs aqueducts and drains to keep them dry. The ant maintains a regular standing army. Wasps are paper manufacturers. Caterpillars are silk-spinners. The squirrel is a ferryman. With a chip or piece of bark for a boat, and his tail for a sail, he crosses a stream. Dogs, wolves, jackals, and many others, are hunters. The black bear and heron are fishermen. The ants are day-labourers. The monkey is a rope-dancer.

“ The fox is a dealer in poultry, and sometimes a wholesale dealer ; as the farmers and farmers’ wives know to their cost. Not satisfied with chickens and ducklings, he must needs push on his trade among the full-grown cocks and hens ; and many a good fat goose is carried to his meat-cellar.

‘ A wily trader in his way
Is Reynard, both by night and dry.’ ”

Other classes of animals show much sagacity in the precautions they use against danger. Among these are the marmot, the monkey of Brazil, and the wild horse. When grazing, or sleeping, or engaged in pastimes, they are known to place a sentinel to watch and give alarm against approaching danger. When the marmot sentinel perceives a man, an eagle, a dog, or any other foe near, he alarms his companions by a loud whistle, and is himself the last that enters the hole. Brazil monkeys are said quietly to sleep on the trees after having stationed one of their number as a sentinel to warn them of the approach of the tiger, or other rapacious animal ; and if this sentinel is found sleeping, his companions instantly tear him in pieces for his neglect of duty. And the same precautions are taken by troops of wild horses when sleeping. One of their number remains awake, and gives notice of any approaching danger.

We must be content with a single instance of the many we

would like to quote, of the peculiar sagacity used by some classes of animals to entrap their prey. In Kamtschatka, an animal called the *glotton* employs a singular stratagem for killing the fallow-deer. He climbs up a tree, carrying with him a quantity of that species of moss of which the deer are very fond. When a deer approaches near the tree, the glotton throws down the moss. If the deer stops to eat the moss the glotton instantly darts upon his back, and after fixing himself firmly between the horns, tears out its eyes, which so torments the animal, that, either to put an end to its torment or to get rid of its cruel enemy, it strikes its head against the trees till it falls down dead. The glottons on the river Lena sometimes kill horses in the same manner.*

The honey-bee is in many respects particularly a clever little animal. Both her social and civil relations abundantly imply this. Bees preserve a very perfect community, and maintain a no less remarkable form of government. And the skill with which they conduct their labours is proverbial. But nothing is more remarkable than the sagacity they show in discerning any approaching change of the weather. "More surely than the instruments of science" they descry the shower at hand, and hasten to the shelter of their home.

No animal, perhaps, has been awarded more credit for sagacity than the dog. He is capable of almost any training, and sometimes seems to dispute the province of rationality with man. To the many clever feats which are constantly detailed of this sagacious animal, the following, which recently came to my notice, may be added: Mr. Meriam, the celebrated meteorologist of Brooklyn, recently lost a valuable dog by death which he had taught to watch the striking of the clock at night, and wake him every hour for the purpose of making his hourly registrations of the barometer and thermometer.

Again, we discover in the *quantity of life* or activity of different species of animals, or animals of the same species, another pleasant variety. The lowest animal matter is scarcely distinguishable from a vegetable mass. And after ascending several grades you still meet with animals of perfect organization, yet with scarcely vital energy or the principle of life

* Smellie's Philosophy of Natural History, p. 239.

enough to enable them to move from place to place. With little nerve or muscle, strength or activity, and capable of very little pleasure or pain, they have scarcely more than a vegetable existence; while sporting about them, in all the smiling exuberance of vitality, are other tribes of animals, which *live more* in twenty-four hours than their sluggish, torpid neighbours do in a month. They use so much more nerve and muscle—enjoy or suffer so much more—burn in the lamp of life so much more of the oil of vitality. How much more of life is there about a tiger than a turtle—a humming-bird than a snail! M. Delisle tells us that he observed a fly, not larger than a grain of sand, which ran three inches in half a second, and in that space made the enormous number of 540 steps. If a man were able to walk as fast in proportion to his size—i. e., able to take as many steps of two feet long in the same time, he would in the course of a minute run more than twenty miles, leaving express railroad engines far in his rear. The locust, the grasshopper, and the flea can leap 200 times their length; the frog hops 250 times his length. Some spiders can leap upon their prey two feet. Were a man of six feet in length to leap in proportion to the grasshopper, he might be seen striding over the earth at the rate of 400 yards at a stride.

Similar remarks apply to individuals of the same grade or species. What different degree of vital energy in two animals of the same class! One is so sluggish as to feel it a task to gather his own food; the other abounds in vitality, and leaps about spontaneously for no other reason than the pleasure of distending and contracting his own muscles.

Man, however, supplies the happiest illustration of this sort, for he is a mental and moral, as well as a physical being. Some persons have so little *life* about them as to be scarcely capable of self-preservation. When they have put forth the utmost stretch of their vitality, they can with difficulty perform acts which rank them among the *living*. This is one extreme, between which and the other there are many gradations or varieties, some putting forth more activity, accomplishing more labour—physical, mental, or moral—in one day than others do in six. The mental energy of some men and the bodily vigour of others is prodigious, while the current of the vital energy

runs so sluggishly in others that nothing moves them but compulsion, and this only while the coercive force is operative. Perhaps in nothing do men differ more than in the *quantity of life* which they possess.

The *diversified condition* of animal life, in its *infancy*, is worthy of remark. In some instances, as in the young of the robin, the sparrow, or the human infant, there is scarcely more than life in the abstract, vigour, activity, and intelligence being scarcely at all developed, and these are not all capable of self-preservation. Of this extreme, naturalists furnish more striking illustrations than I have yet adduced. The American opossum is said often to produce sixteen young ones in one litter, which, when first born, do not weigh more than a *grain* each. Blind and almost shapeless, and perfectly helpless, they are now snugly stored away by the mother in a sort of *pouch* provided by nature for the purpose, where they are nourished till they attain the size of a mouse, which does not take place till they are fifty days old, when they begin to see. And it is some time after this before they wholly leave the pouch. The *hangaroo*, and the *koula* of New Holland, nourish their young in the same way.

On the other hand, we meet the young partridge, the offspring of the domestic fowl, and the foal of the horse, with their instincts and activities almost perfectly developed at a day old. The young partridge will not wait to divest itself of the incumbent shell before it seeks safety by flight, at the approach of danger.

Again, there is a striking difference in *the productiveness*, and in *the length of life*, of different species of animals. Indeed, productiveness is somewhat in proportion to length of life and to size. The elephant may live 200, 300, or 400 years. Other tribes of animals are *ephemeral*, others flit through life in one hour, perhaps in a few moments.

In six years a pair of elephants might double their number, a pair of sheep become 64, and a pair of pigs 119, 160. The power of production in some of the smaller animals, especially of the finny tribe, verges on the incredulous. Naturalists tell us of the tench, the codfish, the shad, the house-fly, producing their hundred thousands, some their millions, yearly.

So prodigiously prolific are *herring*, *pilchard*, and some

other kinds of fish, that they are taken by the millions of millions annually, without the least sensible diminution of the supply. Twenty millions have been known to be taken at a single fishing. At a fishing-ground in Norway (Gottenburg), 700,000,000 have been taken in a single year. And this is but an item in the amount taken by the English, Dutch, and other European nations.

But why such endless variety in animal life—why such exhaustless abundance? It is the provision which a benevolent Father has made for his creatures—especially for his creature man. What varied and superabundant provision for his food, his clothing, and for every possible want! But man would fail to realize the richness and fulness of these provisions, if his own skill and power, together with the instincts of certain animals, were not engaged to bring the various bounties of Providence to every man's door. But for commerce on the one hand, and the migrations of certain animals and fishes on the other, our supplies would still be comparatively limited. As an example of the latter, take the *herring*, the *shad*, and various kinds of fishes, to say nothing of migrating birds and beasts, which, at certain seasons of the year, feel an irrepressible prompting to take up their line of march and to pass over large portions of country, everywhere made a prey, to minister to the wants of man and beast.

Our most abundant and valuable fish are the cod, the mackerel, the herring, the shad, and haddock. These are all migratory fish. Impelled by a singular instinct, they are made to move forward in countless numbers, visiting the shores of various islands and continents, and offering themselves, as it were, in vast holocausts to the appetite of man. By means of this singular providential arrangement, immense quantities of food, delightfully variegating our bill of fare, are, at different seasons of the year, poured into our markets and introduced to our tables, which ordinary commerce could never bring. One of these vast migrating bodies after another pass along our coasts or ascend our rivers, linger for days, for weeks perhaps, till they have regaled us with a pleasant variety, if not satiated our appetites; then they move on, unconsciously but liberally, to serve the equally rapacious *appetites* of some other shore.

The migrating shoals of herring “consist of millions of myriads, and are many leagues in width, many fathoms in thickness, and so dense that the fishes touch each other.”

How truly wonderful are these great migratory expeditions, when contemplated simply as a providential device for distributing the bounties of Heaven to the different portions of his great family, not only supplying their wants, but spreading their tables with new and choice varieties.

CHAPTER IX.

MAN—His Physical Varieties—External Form—Colour of Skin—Mechanism—The Eye—Organs for Breathing; Digestion; Secretion; Nerves, Blood-vessels—Voice—Upright Position—The Wrist and Hand—Jenny Lind’s Voice.

WE are now brought to a portion of our illustration which is both more familiar, and of higher interest. Man is not an exception to the universal variety which pervades all nature besides. While we meet no lack of diversified workmanship or varied development in the lower grades of animal life, we may be sure of meeting more numerous and interesting varieties in the species, man. We have not found our interest decrease as we have descended from the larger and better-known specimens of creative power and skill, to the most minute and the less known. The great monarch of the deep, whose play-ground is the ocean, is not more perfectly formed than the animalcule whose ocean is a drop of water. And the huge elephant does not exhibit a mechanism more highly wrought and admirable than the little tenant that sports unseen in the tiny flower.

As we pass into the domains of man we shall meet with illustrations yet more to be admired. For, of all animals, man is the most extraordinary, and furnishes the happiest illustrations of our theme.

In proportion as the endowments of man exceed those of any other animal, and his relations are more extensive, and his duties more varied, and his moral wants and destinies of higher order, and as his needful training for his future state of being, implies exercises on his part and dispensations on the part of Providence very different from anything known among th

inferior races, in the same proportion we shall find man's history to be vastly more diversified in all its developments.

Man has not only a *physical* nature, more curious and complicated and variegated than any other animal, but he has an intellectual and a moral nature, which presents varieties of structure and endowments yet more interesting.

We shall take occasion to make each of these aspects of humanity topics of illustration. The first and most obvious view we can take is to consider man as a *physical* being. The most superficial glance is enough to indicate the field of illustration here open before us. What disparity in stature, in muscular development, and in bodily organization! What variety in colour, in tones of voice, in the contour of the face, and the expression of the countenance! and how varied the general appearance, the gait and movements!

I spoke of colour: the hue of the skin varies very nearly according to position on the globe; climate, elevation, soil, winds, temperature, and exposure to heat (natural or artificial), food, habits, employments, have great influence in determining the colour of the skin. Natural causes, of themselves, if given a sufficient time to act, seem quite adequate to produce the difference which exists. Widely as the African differs in his character from the European, we can conceive, from what we know of similar changes produced in other races of men, when subjected to similar influences, during comparatively short periods of time, of differences quite as striking as we meet here. Portuguese and Jews are found on the Malabar coast of India quite as black as the native Hindoos, though the former have been residents there scarcely more than three centuries. They have neither the thick lips, nor the crisped hair, nor the facial contour of the negro; yet these peculiarities of the negro, did the field admit of the needful investigation, would probably be found to be no more than legitimate effects of peculiarities of an African climate, soil, temperature, and productions.

How unlike in a thousand respects are the different races of man! The Caucasian from the Malay or Chinese—the African from the European! Place by the side of the giant Patagonian the dwarf of Terra del Fuego, or the fair Briton by the side of the crisp-haired and thick-lipped African.

But we shall find our subject amply illustrated if we confine ourselves to the *same* race. We can scarcely select examples amiss.

We will first look for a moment at the framework—the machine itself—of the wonderful structure of the human body. In many of its leading features it does not essentially differ from the organization of other species of animals. Like them it has flesh, bones and joints, and systems of nerves and blood-vessels. There is in all the properly-formed animals the most ingenious specimens of machinery: bones have their joints and hinges; blood-vessels their valves; the heart its forcing-pump; the eyes their pulleys. It cannot but excite our amazement that a framework of so small dimensions as that of the human body should contain so much machinery; that so many different sorts of apparatus should, in so small a compass, be able to produce so many different ends. We not only meet with hinges, joints, valves, the forcing-pump and the pulley, but in the same frame we discover a most ingeniously contrived and constructed system of blood-vessels, and another system of nerves, and a third of secretive organs, all in the same body; then a complete and ingeniously contrived digestive and nutritive apparatus; then a no less wonderful apparatus for respiration; and finally, the yet more mysterious and delicate organs and capabilities of seeing, tasting, smelling, touching and feeling; all of which systems presuppose different sets of muscles, nerves, and other appliances, more delicate and skilful than we can possibly conceive.

“How complicate, how wonderful is man!”

And what in these respects is true of man, is found to be true of an insect a thousand times less than man.

We cannot too profoundly admire these wise arrangements of our beneficent Creator. A mere glance at a few well-known anatomical facts will serve further to illustrate the varied skill, the diversified workmanship, and the profuse benevolence which appear in the mechanism of the human frame. The support of this framework consists of 245 bones, of various forms and uses, and all adapted to their respective purposes. Each bone has not less than forty distinct scopes or intentions. Various attached to these bones are 446 muscles,

by which the numberless motions of the body are produced: the same muscle, by means of its several intentions, producing as many different motions; and each standing ready every moment to receive the mandates of the will and to execute its appropriate function. "Every breath we draw, whether we be in motion or at rest, asleep or awake, a hundred muscles, at least, are in constant action. In the act of breathing we respire at least twenty times every minute; the heart exerts its muscular force in propelling the blood into the arteries sixty times every minute; the stomach and abdominal muscles are every moment in action; and the curious little bones of the ear are ever ready to convey sensations of the softest whisper to the brain. So that, without a hyperbole, or the least extravagance of expression, it may truly and literally be said, that we enjoy *a thousand blessings every minute*, and consequently sixty thousand every hour, and one million four hundred and forty thousand every day."*

Contemplated, simply as a complicated and delicate piece of machinery, the corporeal part of man is a matter of ceaseless wonder. The contrivance of the whole; the forethought and calculations needful to the construction of such a machine; the multiplicity and variety of the parts; all made so beautifully to fit and harmonize as to subserve purposes equally numerous and varied; and the exceeding delicacy of some of the parts, exhibiting a skill and niceness of finish which as far transcends all human skill as the infinite is removed from the finite: these are some of the wonders which appear in man's earthly tabernacle.

What we are accustomed to call the human system is a series of distinct systems, each one perfect and independent in itself, yet acting in such perfect harmony with every other as to seem but a unit. At the same instant we find ourselves, almost without an effort, exercising all the complicated and varied organs needful to produce sight, hearing, smelling, the sensations of taste and touch, breathing, and I know not how many more interesting and curious functions. And so skillfully contrived and collocated are the multiplicity of bones, muscles, nerves, tendons, and membranes, requisite to the per-

* Dick's *Philosophy of Religion*, p. 43, Am. edition.

formance of these functions, that they are constantly performed, and many, and sometimes all of them at the instant, without the slightest confusion ; and the whole may pass as the most commonplace occurrence, without a thought, or even consciousness on our part. But the moment attention is directed to the apparatus and the *modus operandi*, the means and the manner of either of these very common operations, we are not a little amazed at the ingenuity and benevolence therein displayed.

Before the image of a simple object can be painted on the retina of the eye, and the object be seen, what a singular piece of machinery has to be constructed, and then by how many ingenious contrivances it is made to perform its office !

The eye has been justly esteemed the master-piece of mechanical skill. It is a little ball lying easily in its soft, oily bed, and safely ensconced in its bony cavity, so supported by muscles as readily to retain its position, yet to turn in every direction. It is composed of different coats, humours, and lenses, and supplied with an endless number of minute nerves, veins, and arteries, lymphatics, glands, and other delicate contrivances—all so formed and adjusted as to admit, through a small aperture called the pupil, the countless millions of rays of light which proceed from the object viewed. So perfect is this little piece of machinery, that the rays of light from every point of every object in a landscape, miles in extent, enter the pupil of the eye all at precisely the same instant—are refracted by the humours—converge on the retina (which is but an expansion of the optic nerve) where the image is formed, and all at the selfsame instant a picture of the object thus is conveyed to the brain ; that is, an act of seeing is performed.

And so perfect is the machinery that the eye passes from one object to another—from one broad landscape to another, and instantaneously, and without the least perceptible effort—except simply moving the eye—excludes the existing image on the retina and the millions of rays which form it, and admit as many more from the new series of objects, and by the same interesting process, paints a new picture.

But the most extraordinary part of the whole is the mechanical arrangement—so subtle indeed as to elude the sight of the keenest research—by which the eye can instantly

change from the sight of a distant object to that of one near. In other words, how the eye instantly adjusts itself to act as a telescope or as a microscope. This is probably effected by some exquisitely delicate machinery, which renders more or less convex the cornea of the eye, as a near or remote object is to be viewed. Yet the moment we attempt to gain a conception of the apparatus by which such an optical phenomenon can be produced, we find ourselves at our wit's end.

Wonderful as is the act, and as complicated and exquisitely nice as is the machinery which produces vision, this is but one of the many mechanical processes which are constantly, and at the same instant, going on in the human frame. The exercise of the other four senses, the act of breathing, of digestion, of nutrition, the process of secretion, the circulation of the blood, and the mysterious workings of the nervous energy, all have a distinct series of apparatus, and their independent operations. And the greater portion of the machinery by which each of these operations is carried on is too minute and subtle to come within the cognizance of the acutest human skill. We can form no adequate conception of the profuse and varied workmanship involved.

And not only so, but there are other provisions and adaptations equally wonderful, before one of these results can be realized. An ear, no matter how curiously wrought, not adapted to catch the sound from the vibrations of the external air, or an apparatus for breathing not fitted to inhale and receive the same atmosphere, or an eye not adapted to the light, or the delicate organs of smell without the corresponding odour, would be of no account. What varied wisdom and skill were engaged in all those external contrivances, adaptations, and provisions necessary to secure results so common as to seem to us but our own spontaneous acts!

But the design of this chapter was rather to treat of varieties of a more obvious character, illustrating not the less strikingly the manifold wisdom of the Creator.

In three particulars man differs in his structure from all other animals. These are his *upright position*, the *organs of speech*, and the peculiar structure of the *wrist and hand*: and these are the three things which give man the pre-eminence

and dominion over the brute creation, and give him control over the mineral and vegetable kingdoms.

Nearly all animals have the power to emit sounds as expressive of internal emotions, if not of thoughts: and this faculty is exercised by organs strikingly analogous to those by which speech is produced by man. It might puzzle the anatomist to discover, by any examination he is able to make, why the cat, the dog, or the horse may not articulate as well as man. He detects no organ wanting, yet the brute cannot articulate.

Speech, whether it be of man, or its imitation by the brute, is produced by a wind-instrument called the trachea, or wind-pipe, in connection with the act of respiration. It is a beautiful Eolian harp: its exquisitely delicate machinery is so adjusted in the aperture through which passes the vital breath, that it emits sounds more varied, more harmonious, and of a more living significancy than the most perfect human instrument. It discourses sweet music, or speaks in tones of joy or sorrow, in accents of manly eloquence, or scathing satire, or honeyed persuasion, or burning rebuke.

So delicately wrought and so readily modulated is this wonderful piece of mechanism, that it is fitted to express not only the greatest variety of *sounds*, but the greatest variety of thoughts and emotions; and so self-adjusting is some of the exceedingly delicate machinery attached to it, that it can almost instantaneously pass from the solemn to the gay—from anger to hilarity—it can express every imaginable shade of like or dislike, of pleasure or pain, of love or hate. Compared with this, what is the most perfect specimen of human skill? Man constructs an instrument, which, by means of a great variety of stops, keys, screws, and various other ingenious appliances, produces a great variety of sounds, notes, high and low, gay and plaintive. But how inferior this to the production of the Divine Hand, which is so formed as instantly, by a self-adjustment, to produce such a variety of sounds!

The entire machinery employed to produce articulate sounds is very various and complicated. The tongue, the lips, the jaws and teeth, the palate, the nose and throat, together with a great variety of muscles, bones, nerves, blood-vessels, and secretions, and some of them more exquisitely delicate

than it is possible for us to conceive, all lend their aid and beautifully blend their actions to produce the wonderful phenomenon. The difference in this respect between man and many kinds of animals seems to be, not that animals are destitute of organs of speech—for some of them do speak—but that man possesses these organs in greater perfection. There is in the one case a finish in the workmanship, a perfection of skill, which is wanting in the other. The one is a musical instrument with every key, screw, chord, and string exquisitely formed and combined by a master's skill, and which, like a thing of life, utters the language of the soul; the other is an instrument of the same form and parts, yet of coarser finish, and so differently combined as to utter no intelligent sound.

We do not here forget that man has an intelligent soul, and that language is the utterance of *thought*. We speak now only of the *physical structure*, which we see admirably adapted, though at an infinite expense of skill and workmanship, to the great and benevolent end for which speech was given. Had we the exquisitely nice perception to discern the thousand little contrivances and adjustments in the form of muscles, nerves, bones, and tendons, which are so exactly adapted to the throat, the lips, the hollow of the mouth, the nose, and all the parts which combine to form the human voice, and to produce articulate sounds of every conceivable variety, and were we able to compare these with the corresponding and less perfect organs of the inferior animals, we should gain some appreciation of the exuberant skill displayed in this part of the physical structure of man.

A similar line of remark might have been pursued in relation to the machinery by which other functions are performed; as the touch, taste, smell or hearing, breathing, digestion, nutrition, or any other function of the body. In vain do we essay to scan the wonderful apparatus by which offices so complicated and curious are performed. Such mechanism equally transcends all human conception of mechanical skill. Not less than 100 muscles are employed in the simple act of breathing.

Man's *erect posture* and the upright position of his face is another peculiarity of his structure, to which we need but to

allude. The advantages we possess on this account are abundantly obvious.

Other physical distinctions peculiar to man, and which give him the advantage over all other animals, is the structure of his *legs* and *feet*; and more especially of the *hand* and *wrist*. The leg and foot are composed of bones, muscles, and ligaments, so put together as to form just the requisite support to an erect body, and to give the ease and facility of action which the erect body requires, and secure variety and elasticity to all his movements.

The leg of no other animal is to be compared to that of man for the universality and diversity of its actions. But we design no more than simply to direct attention to this point.

I named one other peculiarity of the physical man—the mechanism of *the wrist and hand*. Without this peculiarity, man might have the reason of an angel, yet his reason would be of no great practical benefit to him. He might possess wisdom and skill tenfold more than he now does, and, with only the hoof of the horse, or the claw of the eagle, or with the hand of the monkey, he could never rise above the condition of a better sort of brute.

The anatomy of the hand and wrist (and a similar though less perfect structure of the ankle and foot) has not failed to attract admiration. The chief peculiarity of structure here is met in the fact that each finger is formed of three bones instead of two; is furnished with a *nail* instead of a claw, and that each is so placed in relation to the thumb that it freely acts with the thumb. On this simple arrangement, apparently so simple, yet secured only by consummate skill and contrivance, depends the peculiar flexibility of all the motions of the fingers. It is only by this means that we can grasp an object—that we can lay hold of even the smallest object—that we can hold the pen, ply the needle, grasp the sword, use the mechanical instruments, strike the musical key, or cultivate any one of the useful or ornamental arts of life.

But this beautiful design, benevolent as it is, would be quite frustrated were there not a like peculiar formation of the *wrist*. We need here only say that the bones are articulated, or connected together by two kinds of joints, the one called a hinge-joint, as the joint that enables us to move the hand up

wards and downwards; and the other, the socket-joint, formed by the insertion of the head of one bone in a socket of another. This joint is seen more perfectly in the wrist. It is this which allows us to move the hand from side to side, and to turn the palm upwards. The combination of these two kinds of joints in the one at the wrist, and a like combination at the shoulder, give all that variety and ease of motion to the arm, hand, and fingers, which so happily distinguishes man from every other living animal, and, as an obedient and fit instrument, makes man lord of this lower creation.

Could we minutely inspect all the bones, joints, ligaments, and articulations—all the mechanical powers and contrivances which make the human hand the organ it is, we should see reason as never before to admire the workmanship of the Divine hand. It is a most perfect specimen of mechanical skill.

But there is another class of varieties not to be overlooked here; more obvious than any we have named, yet not the less interesting, I refer to external features, organs, and developments.

I have spoken of the marked variety which characterises *the human voice*. Articulation is produced by the same organic structure; yet you never heard two voices which did not differ. There is such a perceptible difference in the tone, the modulation, the quantity or quality of the voice, or in some indescribable something about the utterance or the mode of utterance, that it is oftentimes a more sure criterion by which to distinguish a person than his form or features. And if I mistake not, a little attention to sounds, as uttered by *the brute animals*, would convince one that no two birds, even of the same species, sing alike, or two cocks crow alike, or two dogs bark, or two horses neigh, in precisely the same tone of voice. And not only the voices of no two members of the human family are alike, but probably the voices of no two that ever lived were precisely alike. Of such variety we can form no conception, yet it seems but analogous with the order of the Divine workmanship, as far as we are acquainted with it.

Before dismissing the subject of the human voice, I had *designed* to refer to a familiar and very extraordinary instance

of its mechanism. The voice of *Jenny Lind*, considered simply as a piece of mechanical skill, was a very extraordinary production. We may take it as an intimation in one line of the capabilities of humanity, its capabilities of *song*—a premature development of the music of the upper Paradise—a development analogous to the extraordinary productions occasionally met in the vegetable world, and as rarely met in other departments of the animal world.

The following curious and interesting article on the "*Mechanism of JENNY LIND'S Voice*," is copied from a late English paper, but originally appeared in the *New York Tribune*:—

"The voice of this great *cantatrice* is one of those wonderful natural gifts which Providence occasionally vouchsafes to a favourite mortal. Jenny Lind possesses what may be termed a *double voice*, the natural voice from grave to the acute, a range over three octaves; and she has the power and faculty of producing a *recurrent*, or backward voice into the lungs, upon the upper and lower notes in singing, which is purely ventriloquious, of which faculty her 'echo' song is a perfect illustration. Thus she is able to control her voice on the most difficult vibrations of the vocal chords, to be perfect in her intervals, and which renders her so surprising in the perfection of her intonations, that they ring upon the ear with an effect and a charm so indescribable and puzzling to the hearer. The peculiarity is, this ventriloquious power; and the wonderful part of her vocalization is, that her organization enables her to use those recurrent sounds the same as a person whistling executes sounds by the recurrent action or drawing in the breath while inspiring. This faculty Jenny Lind controls and manages with an ease, a grace, and with such masterly and artistic skill as almost to defy detection by the most refined and critical ear. By this recurrent or ventriloquial action, she has the command of the epiglottis and its parts, (the valve closing the laryngeal chamber when in the act of swallowing)—vibrating plates, similar to the plates forming the bronchial fissure of the larynx, which I have stated is the natural passage for the air forming the voice.

"In addition to the command over her vocal faculties, she sings from the larynx, while she throws the vocal force from the lungs and diaphragm, giving to it the strength, the fulness, the roundness, and the steadiness and endurance of the *grave*, or 'chest voice.' By this immensity of vocal power, by the contraction and diminution of the vocal chamber, she is enabled to trill and revel high into *alto*, without any detection from her hearers of any stop or of any change in her voice. Thus her intonations and modulations, by this peculiar organization, are rendered perfect, and her upper and lower notes are given with a flexibility and softness of which her dying-away 'echo' tone is a practical illustration--

'Linked sweetness long drawn out,'

as are also each cadenza, 'run,' 'shake,' and 'trill,' made upon her tones with

a decision, flexibility, purity, and correctness that are only surpassed by the delicate yet magnificent swell and chaste *diminuendo* of her middle and lower tones, which has established that 'indescribable peculiarity' in her voice, and emphatically secured to her the euphonious title of 'the Nightingale.' Nor are these all. In her thrilling notes, she has the faculty of using the accessory recurrent notes. It is our opinion, that the exercising of these notes, and this ventriloquious faculty, by overtasking her powers, lost to Jenny Lind her voice for a period. These accessory notes, although dissimilar, are rendered artistically correct, and at once strike the mind and awaken attention and wonderment, both as to the cause and their execution. It is all-sufficient, however, that a pleasing charm of an exquisite novelty excites the admiration, and calls forth the spontaneous bursts of enthusiasm from her audiences, who have placed the great cantatrice, for these peculiarities, upon the pinnacle of fame, where she stands herself—alone—Jenny Lind."

Superficial observation pronounces a thousand things to be like, which a little discrimination finds to be so unlike that the wayfaring man, though a fool, might have discovered it.

The *face*, the *form*, and *general movements* of man furnish other examples. Nothing is more distinctive than the *human countenance*, yet nothing which exhibits more uniformity. It is rare, and indeed horrifying, to meet with a countenance which is wanting in any of the parts which go to make up the human face. Though alike in this respect, yet nothing is more unlike. Of all the vast population of the globe no two faces are precisely the same: probably the remark may be extended to all that have or shall live on the face of the earth. There is, even in cases of the nearest approximation, a diversity sufficiently marked for all the purposes of distinction. I have seen twin sisters, as nearly alike as two peas, yet in the family circle, and among their intimate friends, the distinction was abundantly obvious to prevent all mistakes. Nor do we stop here: the countenance may be unseen, the voice unheard, yet there is in the *form* those infallible marks of *distinction* or *variety* which enable us, almost without mistake, to recognise our friends. The same may be said of *general deportment*. The maxim is extensively true, *that every one has a way of his own*. *This way of his own* is a universal variety, characterising the entire race.

And I am by no means certain that the same principle will not hold respecting variety in the countenance, form, and general carriage of *brutes*—less striking, perhaps, though not the *less real*. A flock of sheep or a herd of cattle, look alike, on

the same principle that an assemblage of *Chinese* or *Africans* appear alike to a person unaccustomed to see men of their national peculiarities. The attention is, at first, fixed only on the *general likeness*. The thick lips and the curly hair of the one, and the long straight hair and the high cheek bones of the other, are, perhaps, the only features contemplated. These every member of the same class has in common. But the moment we look beyond these marks of uniformity we find as distinct marks of *variety* as in men of our own colour and clime. So, no doubt, we should find it in reference to all those *animals* with whom we have not a familiar acquaintance.

Bodily organization affords further varieties: such as the greater or less predominance of the solids or fluids; the strength of the passions, the vigour of the nerves, and the greater or less acuteness of the senses.

And so it is with our *susceptibilities*. Some are susceptible of high pleasure or pain from objects which give none to others—not to mention all the intermediate degrees. Some have a high sense of honour, or shame, or propriety, where others are almost wholly destitute of it.

We select individual organs or features: the eyes, the nose, the ears; the colour of the skin and the hair; the size, shape, and expression of the mouth; the form of the lips and the contour of the forehead, the eyebrows, the eyelashes, or whatever feature you please; and as you compare those of any number of individuals composing an assemblage ever so immense, you will find no two alike. Compare noses, a thousand, or a thousand myriads if you will; and though all are in general alike, yet every one is a distinct variety. Not only do you meet the Roman nose, the Grecian nose, the truly orthodox Jewish nose, the broad, flat nose, the pug nose, the evil-omened sharp nose, but noses of the most approved patterns. Noses neither fantastically queer or ominously pointed, but seemingly run in the same sensible mould, are nevertheless as diversified as the faces to which they are attached are numerous. Every man has his own nose, and no other man of the universal family has a nose like him.

A clever Quarterly discourses thus learnedly on the form and philosophy of noses:—

"A first division of noses includes all that are in proportion to the face too small, *i. e.*, all such as are decidedly less than one-third of the length of the face, or less long than the forehead is deep. The varieties of these are numerous in the snub, flat, retroussé, and upturned or celestial noses. The natural types to which they are generally referable are either the little noses of children, or the flat broad noses of negroes; and it is consistent with this that in men of civilized races all such noses indicate defective intellectual power; and do so with a certainty of symbolism which nothing but excellence in the form of the head, as in the case of Socrates, can neutralize. They tell of an unfinished intellectual development; and the lower and flatter, and more snub they are, the more certainly do they indicate feebleness and meanness of intellect, and of a mind in which bad temper more than good judgment will have sway.

"It is not quite so with women. In them the whole organization, in its gradual development, diverges less than that of men does from the almost similar form which they both have in early childhood. The retention, therefore, of the little child-like nose implies no such grave defect in the woman's mind. If her head be well formed, such a nose may express *naïveté*, or perhaps smartness of wit and dexterous intelligence. But even in women such noses need to be associated with good features. If they are not, they add much to the expression of insignificance or even coarseness. The thicker and larger forms of snub nose in either sex commonly indicate the predominance of the material sensuous character; and a turn-up nose with wide obvious nostrils is an open declaration (so far as nose can make one,) of an empty and inflated mind; of a mind in which there is but the spurious imitation of that strength and loftier pride which the wide nostrils in a well-formed nose might indicate.

"Large noses, in men, are generally good signs; especially, they add emphasis to the good indication of a well-formed head; but they must not be too fleshy or too lean. If they are long, (yet short of being snout-like,) they mark, as prolongations of the forehead, the intelligent, observant, and productive nature of the refined mind. If Roman, arched high and strong, they are generally associated with a less developed forehead and a larger hind-head; and they disclose strength of will and energy, rather than intellectual power; they show also the want of that refinement which is indicated by the straighter nose. The Jewish or hawk-nose commonly signifies shrewdness in worldly matters; it adds force to the meaning of the narrow concentrative forehead, symbolical of singleness of object: and its usually narrow nostrils wear the unfailing sign of caution and timidity. The Greek straight nose, 'indicates refinement of character, love for the fine arts and *belles lettres*, astuteness, craft, and preference for indirect rather than direct action. Perpendicular noses—that is such as approach this form, suppose a mind capable of acting and suffering with calmness and energy.'

"A nose slightly bifid at its end, extends and corroborates the indication of the analytic forehead. Such noses, large and broad pointed, are frequent in men with acute practical knowledge of the world. The same bifid end is often seen in the cogitative or wide-nostrilled nose, wide at the end, thick and broad, indicating a mind that has strong powers of thought, and is given to close and *serious meditation*. With these symbols, Lavoisier's *dicta* fall in: 'A nose

whose ridge is broad, no matter whether straight or curved, always announces superior faculties. But this form is very rare.' And again, 'A small nostril is the certain sign of a timid spirit.' In a woman a large nose is of more uncertain augury; for it is apt to extend into caricature. If it be well formed and finely modelled, a rather large nose, and especially one which is nearly straight, or slightly arched, is, in a woman, often characteristic of excellent mental power. But any of the more peculiarly male forms of nose, if large and coarsely formed in woman, denote a too masculine character; and those that are of ill omen in man, are much worse in woman; since the evil of being inappropriate is added to that of malformation."

And so it is of eyes, ears, and every other feature named. The general form, size, and structure of the eye in every human head are strikingly alike; yet when the eyes of any assemblage of people, however large, is examined with a little attention, every eye of every individual is found to have its distinctive variety. In colour, form, expression, in something, every eye differs from every other eye. In form, size, and general structure, nothing would seem to present more uniformity than the human ear. Yet when you may be sitting behind an immense concourse of people, you would be amused to allow the eye to take a glance of the array of ears before you—all alike—yet no two of the whole alike.

The eye affords as prolific as it does a beautiful illustration of our thought. Not only in form, size, colour, and general structure, does the eye present most interesting varieties, but still more in its *expression*. Some modern writer has furnished us a beautiful illustration in his delineation of a woman's eye. What strange emotions, what thoughts, do we discover in this little mirror of the soul! There is the "glance, the stare, the sneer, the invitation, the defiance, the denial, the look of love, the flash of rage, the sparkling of hope, the languishment of softness, the squint of suspicion, the fire of jealousy, and the lustre of pleasure:" all but a mere specimen of the endlessly varied expressions of what the human eye is capable. There is probably not a thought, not an emotion of the soul, which it may not mirror forth.

And in similar phrase we might speak of the form of the face, the general expression of countenance, the shape, size, and expression of the mouth, and indeed every feature of the human face; and each class would present varieties perhaps not less numerous than we have seen in respect to the eye.

Nor is such endless variety a mere freak of nature—not simply to display the consummate skill of the architect. It is a matter of great practical utility. It displays a rich exuberance of the Divine wisdom and benevolence. But for these distinctions, trifling as they may at first appear, men would lose their individuality—we should often be unable to distinguish our friends from strangers—the innocent would be arraigned and condemned instead of the guilty—instead of an absent child we might receive back a stranger, who should happen to have a nose of the same form and size, or an eye of the same colour or expression, the only marks of recognition which after a long absence, and the obliterating processes of time, might be supposed to remain. But a kind Providence has left us to no such confusion and chagrin. No two individuals of all the human race are allowed to have the same distinctive marks.

But what an idea does this give us again of the manifold wisdom of God!—of his exhaustless skill—of his “thoughts”—the wonderful contrivances—the infinite designs in the Divine Mind! It was when contemplating the wonderful workmanship of the Divine Hand something after this sort that David exclaimed, “O Lord, how great are thy works; and thy thoughts”—the contrivances and ideas of all existing things made or to be made—“are very deep!” How precious thy thoughts unto me, O God; how great is the sum of them! If I should count them, they are more in number than the sand! Not a thing so minute is formed—not the colour of a hair, or the form of an eyebrow, or the most trifling expression of a single feature of the face; no, not the shape, size, and colour of the tiniest flower, the conception of which is not an eternal idea or thought in the Divine Mind.

CHAPTER X.

Human Skill and Workmanship.

BEFORE proceeding in our survey of the department marked “Man and his varieties,” we may turn aside a few moments to contemplate some specimens of the skill and workmanship of man. The digression may be more seeming than real. I have had occasion frequently to allude to the exquisite skill

and workmanship of the Divine Hand as surpassing all wonder and comprehension. We may not compare the human with the Divine. We may not speak of the one as more than the remotest imitation of the other; yet there is something in the aspirations of the human mind to excel in skilful workmanship which cannot fail to excite our profoundest admiration—something which is divine. We trace these aspirations to a divine origin. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

I do not now refer so much to the thousand ingenious and useful inventions and discoveries, which are the proud realizations of the human intellect, as to certain skilful executions of an extraordinary character. While some of these involve a high degree of mental acumen, they are more the objects of admiration as specimens of the extreme delicacy of workmanship, and in this respect bear a more striking resemblance to the works of the Supreme Architect. The resemblance, however striking, sadly diminishes as each is subjected to a near inspection. The extremest microscopic view does but enhance, in the same proportion, the beauty of the executions of Nature; while the same close inspection quite mars the beauty and converts to roughness the most perfect work of human skill. Viewed "through the microscope, the finest and most costly fabric of the loom which has tasked the utmost reach of human skill, becomes hideous ropes and rags, while the beauty, grace, and exquisite finish of the lily is infinitely magnified."

I shall quote but a few examples: most of which display more of the folly than of the wisdom of man, yet they exhibit a singular mechanical skill, and are worthy of notice as specimens of the diversified talent of man.

"The emperor Charles V. after his abdication of the throne, amused himself in his later years by automata of various kinds.

"It was his custom, after dinner, to introduce upon the tables figures of armed men and horses. Some beat drums, some played upon flutes, while others attacked each other with spears. Sometimes he let fly wooden sparrows, which flew back again to their nest. He also exhibited corn mills, so small that they could be concealed in a glove.

"The next piece of mechanism of the kind worthy of much

notice, was constructed by M. Camus for the amusement of Louis XIV. when a child. It consisted of a small coach which was drawn by two horses, and which contained the figure of a lady within, with a footman and page behind. The machine was placed on a table at one extremity, when the coachman smacked his whip, and the horses set off, moving their legs in a natural manner, drawing the coach after them. When the coach reached the opposite edge of the table it turned sharply round at a right angle and proceeded along the adjacent edge. As soon as it reached the place opposite where the king sat, it stopped, the page descended and opened the coach-door; the lady alighted, and with a courtesy presented a petition, which she held in her hand, to the king. After waiting some time, she again courtesied and re-entered the carriage. The page closed the door, and resuming his seat behind, the coachman whipped his horses and drove on. The footman, who had previously alighted, ran after the carriage and jumped up behind into his former place.

"The automaton peacock of Gen. Degennes, a French officer of the 17th century, probably suggested to Vaucanson the idea of constructing his celebrated duck, which excited so much interest throughout Europe, and which was perhaps the most wonderful piece of mechanism ever made. This duck exactly resembled the living one in size and appearance. It executed accurately all its movements and gestures—it ate and drank with avidity, performed all the quick motions of the head and throat peculiar to the living animal, and like it muddled the water it drank with its bill. It produced the sound of quacking in the most natural manner. Every bone in the real duck had its representative in the automaton, and its wings were anatomically exact. When corn was thrown down before it, it reached out its neck to pick it up. It swallowed it, digested it, and discharged it. The digestion was accomplished by a chemical solution, after which it was conveyed away by tubes. Beckmann, who saw it long after, informs us that its ribs were of wire, and that the motion was communicated through the feet by means of a cylinder and fine chains like that of a watch."

"A microscopic photograph was recently exhibited at *Manchester*, England, of the size of a pin's head, which, when

magnified several hundred times, was seen to contain a group of seven portraits, the likenesses being admirably distinct. Another of less size represented a tablet erected to the memory of a citizen of Manchester: it covered one nine-hundredth part of a superficial inch, and contained 680 letters, every one of which could be distinctly seen by the aid of the microscope.

"In the olden times, people's fancies ran into queer extremes, and set their ingenuity to work in odd veins, as useless as curious. For instance, there is a cherry-stone at the Salem (Mass.) Museum, which contains one dozen silver spoons. The stone, itself, is of the ordinary size, but the spoons are so small that their shape and finish can only be well distinguished by the microscope. Here is the result of immense labour, for no decidedly useful purpose; and there are thousands of other objects in the world, fashioned by ingenuity, the value of which, in a utilitarian sense, may be quite as indifferent. Dr. Oliver gives an account in his *Philosophical Transactions*, by the way, of a cherry-stone, on which were carved one hundred and twenty-four heads, so distinctly that the naked eye could distinguish those belonging to popes and kings, by their mitres and crowns. It was bought in Prussia for 1,500 dollars, and thence conveyed to England, where it was considered an object of so much value, that its possession was disputed, and became the object of a suit in chancery. This stone Dr. O. saw in 1687.

"In more remote times still, an account is given of an ivory chariot, constructed by Mermecides, which was so small that a fly could cover it with its wing; also a ship of the same material, which could be hidden with the wings of a bee! Pliny, too, tells that Homer's *Iliad*, which is fifteen thousand verses, was written in so small a space as to be contained in a nutshell; while Elio mentions an artist who wrote a distich in letters of gold, and enclosed it in the rind of a kernel of corn. But the Harren MS. mentions a greater curiosity than any of the above; it being nothing more or less than the Bible written by one Petre Bales—a chancery clerk—in so small a book that it could be enclosed within the shell of an English walnut. D'Israeli gives an account of many other similar exploits to that of Bales.

"There is a drawing of the head of Charles II., in the

library of St. John's College, Oxford, wholly composed of minute written characters, which, at a small distance, resemble the lines of an engraving. The head and the ruff are said to contain the book of Psalms, the Creed, and the Lord's Prayer. Again, in the British Museum, is a portrait of Queen Anne, not much bigger than the hand. On this drawing are a number of lines and scratches, which, it is asserted, include the entire contents of a thin folio."

Such illustrations of genius and industry are scarcely more than melancholy tokens of perverted skill and assiduity. In modern days human genius has sought out a more excellent way for its development. Once it scarcely aspired to a higher honour or office than to amuse the curious, or to cater to the gratification of the great. Now it becomes the minister of human profit and of human progress. It enters into the very business of life—gives wings to commerce—teaches how to extract the metal and the useful mineral from the earth, and to fashion them into implements and agencies of profit to man—it gives power and skill to the mechanic, and ministers essential and timely aid to the farmer. Human skill, no longer satisfied to fill the office of a mere inventor and fabricator of toys, has become the handmaid of human improvement.

It is indeed singular how many "men have literally devoted the energies of their minds to perfecting toys, which, although displaying wonderful inventive powers, yet have never conferred any benefit on mankind, nor ever been even used for any other purpose than as a piece of amusement—the childish exhibition of masculine mind, the fame of foolery, and foolery of fame.

"Thus Jerome Faba, an Italian priest, and a native of Calabria, exercised himself in a species of industry, wonderful from its difficulty. He finished a work of box-wood, which represented all the mysteries of the Passion, and which might be put in the shell of a walnut. To him was attributed a coach, the size of a grain of wheat, within which there were to be seen a man and a woman, a coachman who drove it, and horses that drew it. These were presented to Francis I. and Charles the Fifth.

"In China, the tomb of Confucius has been made in small *miniature*, no larger than a nut, but wonderfully composed of

precious metals, and adorned with a profusion of gems ; but its value consists of the labour expended on its execution. Its landscapes, dragons, angels, animals, and human figures, would require several pages of description, which would, after all, without a view of the model, prove tedious and unintelligible.

“ Charles V., of Spain, had a watch which was confined in the jewel of his ring ; and a watchmaker in London presented George III. with one set in the same manner. Its size was something less than a silver two-pence, and it contained one hundred and twenty-five different parts, and weighed altogether no more than five pennyweights and seven grains.

“ The tomb of Raphael, executed by an Italian named Raccavalva, is indeed a wonder. It is only twelve inches in height, and from an inch to four inches in diameter. It is adorned with various architectural ornaments, in the richest style of Gothic, and also figures of the Virgin and Child. The work is said to be of unrivalled merit and beauty. The model is contained in a case of wrought gold, and is itself of box-wood. The general design may be regarded as architectural, embellished with several compartments of sculpture, or of carving, consisting of various groups of figures. These display different events in the life of Christ. Some of the figures are less than a quarter of an inch in height, but, though thus minute, are all finished with the greatest precision and skill ; and what renders this execution still more curious and admirable, is the delicacy and beauty with which the back and distant figures are executed.

“ A Polish gentleman in New York has transcribed the Holy Bible on a surface of about the size of a mantel pier-glass, presenting at first view the appearance of a beautiful temple, but on close examination every part of the elevation, each window and doorway, and everything about the picture, is found to be distinct and regular handwriting, not one word of the Bible being omitted, no sentence transposed, and the chapters following each other in proper order. The work required two years and seven months of constant labour. When he commenced, he was entirely ignorant of the English language.”

The *Birmingham Journal* says, “ An extraordinary in-

stance of industry in an humble way has recently come under our notice. A working tailor, named George Watts, residing at West Bromwich, has just completed a piece of fancy needlework, consisting of upwards of four thousand pieces of cloth, sewed together with different-coloured silk. There are three hundred figures formed by pieces of cloth upon this cover; amongst which are scenes illustrative of Paradise, the Death of Abel, the Crucifixion, &c.; animals, flowers, ships, bridges, and fortresses. The whole is the work of his hand, and occupied him for five years and nine months, from two to three days in the week having been devoted to its completion. It is valued at 300*l*."

Or we might quote a no less extraordinary instance of ingenious mechanical execution, from another English paper. "A person," says the *Bradford Observer*, "brought to our office the other day a polished hazel nut mounted with silver, and made to open on hinges, and close with a spring. On opening this diminutive casket, there lay upon crimson silk a silver tea-kettle, with hinged lid, all of the neatest and most perfect finish. This fairy apparatus, we were informed, was made from a fourpenny piece, by a working jeweller, named Burton, in the employ of Messrs. Wilson & Fairbank, of this town."

We are justly amazed at the revelations of the microscope. It displays a minuteness and delicacy of workmanship in Nature's architecture often surpassing all credence. Yet we occasionally meet with imitations in art which scarcely amaze us less. The following, in which we find the two species of workmanship coupled together, may be taken as a specimen of each. There is a shell, which, when examined with a microscope, displays a surface dotted over with minute protuberances, regularly arranged in rows, and lying so closely together that it would require 8,000,000 of them to fill the space of a sixteenth of an inch square. It is stated that a Mr. Nobert has succeeded in ruling a set of parallel lines occupying 112,603 to the inch. By crossing such lines with another set of equal fineness, the surface of one-sixteenth of an inch square would be divided into 49,000,000 of parts! These lines are not only invisible to the naked eye, but the best microscope will scarcely discern them.

We are astonished at the ingenuity which can carve hundreds of heads, or thousands of letters, on the surface of a cherry-stone. Yet how remote an imitation is this of Nature's painting! Every mountain, hill, dale, river, tree, plant, flower—every object in a landscape of miles in extent, is painted at the same moment on the retina of the eye. Yea, the whole broad concave of the heavens is reflected in a single dew-drop.

We may be indulged in adding one more specimen of the curious ingenuity of man. We select that of a wonderful clock. Toward the close of the sixteenth century, Jaquet Doros, a Swiss clockmaker, carried to Ferdinand the Catholic, king of Spain, a clock, which was the wonder of all Europe. The king paid the large sum of 500 louis (about 2,200 dollars) for it; and when it arrived, he gathered his most illustrious noblemen to look at its marvellous works. The clock represented a landscape, and when it struck the hour, a shepherd issued from behind some rocks, and played six different tunes upon his flute, while his dog very naturally fawned upon him; and to the king the dog was faithful as well as affectionate. Doros told him to touch the fruit in the basket by the side of the shepherd. The king laid hold of an apple, and the dog at once sprung at his hand, barking so naturally that a spaniel in the room replied with great ferocity, and showed signs of fight. At this all the court left, crying out "Sorcery!" and there was only left the king and the minister of the navy. The king asked the shepherd what time it was? The clockmaker told him that he did not understand Spanish, but if he would ask him in French he would reply. The king then put his question in French, when the shepherd instantly replied. This was too much for the minister of the navy, and he instantly ran away. The poor clockmaker was in danger of being burnt for a sorcerer; but he explained the wonder to the grand inquisitor, who was convinced that instead of being the work of evil spirits, it was only the result of great ingenuity.

But human skill and power are not the less worthy of notice, as they are employed in the control of the more potent agencies of nature, subjecting them to the use of man. While man, on the one hand, is capable of employing a skill which is almost divine, he is, on the other, allowed the control of powers

or physical forces not the less extraordinary. The winds obey his behests, and bear his ships over oceans wide and boisterous. His mechanical skill, and the power which he is able to call to his aid, constructs vessels which can breast the most tempestuous seas. Steam, wild and untangible, and obstreperous as the whirlwind, is tamed and made a docile locomotive power. Water, fire, the vivid lightning, are made subservient messengers and obedient agents to execute the varied purposes of man. As man wills, and calls into action the powers at his command, he achieves ends which as far transcend the powers of the wisest and most powerful irrational animals, as angels excel in wisdom and power the wisest and mightiest of mortals.

The following facts will serve to give some further hints as to the capabilities of man, in relation to the *expert use of the hand*. Man is distinguished from all other animals by the singular structure of the hand, and its capabilities of serving so many useful purposes; yet its higher capabilities are but seldom developed. In type-founding, for example, when the melted metal has been poured into the moulds, the workman by a peculiar turn of his hand, or rather jerk, causes the metal to be shaken into all the minute interstices of the mould.

The heads of certain kinds of pins are formed by a coil or two of fine wire placed at one end. This is cut off from a long coil fixed in a lathe: the workman cuts off one or two turns of the coil, guided entirely by his eye, and such is the manual dexterity displayed in the operation, that a workman will cut off 20,000 or 30,000 heads without making a single mistake as to the number of turns in each. An expert workman can fasten on from 10,000 to 15,000 of these heads in a day.

The reader will frequently have seen the papers in which pins are stuck for sale; children can paper from 30,000 to 40,000 in a day, although each pin involves a separate and distinct operation.

In stamping the grooves in the heads of needles, the operative can finish 8,000 in an hour, although he has to adjust each separate wire at every blow. In punching the eye-holes of needles by hand, children, who are the operators, acquire such dexterity as to be able to punch one human hair and thread in with another, for the amusement of visitors.

In finally "papering" needles for sale, the females can count and paper 3,000 in an hour.

Nor is the following unworthy of notice as a specimen of a somewhat singular ingenuity: "We were shown, this morning," says the *Buffalo Commercial*, "a curious specimen of chirography—the Lord's Prayer written in a single line, one inch and three quarters in length. The entire number of words is sixty-three, and the number of letters two hundred and forty-seven. The average number of letters to an inch is one hundred and forty, and the average number of words thirty-six. It adds to the wonder of this performance in penmanship, that it was written by a gentleman of this city, in the sixty ninth year of his age, who, as he approaches the limit of three-score years and ten, is anxious to prove that his eye is not dimmed nor the cunning of his hand abated. The aid of a lens is required to read it."

Rev. Dr. Kirk, in a letter from Manchester, England, says: "I had, in the oldest factory of the town, a striking exhibition of the value of human art and labour. A pound of cotton was pointed out as worth a pound of gold. Its cost as crude cotton may have been eight cents. And, as a curiosity of art, I was shown a pound of cotton spun into a thread that would go round our globe at the equator, and tie in a good large knot of many hundred miles in length."

CHAPTER XI.

MAN:—All sorts of Men to make a World—Characteristics and Idiosyncracies.

BUT we propose to take a more practical view of man. We shall then see him in a yet stranger variety. Man appears before us in every possible condition of life, high and low, rich and poor, wise and ignorant, depressed and afflicted, prosperous and happy; he has mental aptitudes and endowments in the most varied measure and in the strangest variety, and we find him endowed with personal characteristics and idiosyncrasies as strangely diversified. The latter classes of varieties will abundantly serve our purpose in the present chapter.

It is an old adage that "it takes all sorts of men to make a

world." We shall not venture to call in question the truth of this time-honoured proverb, but shall rather undertake to verify its truth as a matter of fact, and as an arrangement of a wise and beneficent Providence. No one indeed who has had the opportunity for much observation doubts the fact, that the world *is* made up of men and women of every conceivable sort, kind, and caste, of every possible shade and character, temper and disposition, taste and aptitude; of every intellectual grade; and men in every imaginable condition of life. But the wisdom and the *uses* of such providential arrangements are not always so obvious.

We should find no end were we to attempt to point out all the varieties to be met in the character and condition of man—all his diversities of gifts, graces, talents, accomplishments, capabilities, aptitudes, and susceptibilities. In form and shape of body; colour of skin; contour and expression of countenance; in colour of eyes and hair; tones of voice; in the shape of the nose, ears, chin, or any other feature of the face; as well as in the general address and gait or movements of the locomotive members; or in all his intellectual qualities, acquirements, and habits, and in moral and religious characteristics—we meet no two alike. I shall, however, at present, limit myself to three classes of varieties:—

1st. Some obvious distinctions of general character, which I shall place under the head of *all sorts of folks*. 2nd. Intellectual varieties and their *uses* and benefits; and, 3rd. Varieties in conditions and social positions of men.

The limits of this chapter will allow us to characterize only a few of the first class; the "all sorts of folks" who go to make up a world. We meet men in all the varied conditions of life—in every possible aspect of intellectual and moral culture, in every social position, and in all the distinctions made by wealth, business, office, rank. Yet this is not precisely what we mean by our motto. There are other obvious distinctions of a general character—not easily defined, and with difficulty classified, yet easily recognized, which may be ranged under the above head. We shall try to find something unto which to liken them.

And, first, there's your *iron* man; firm, determined, harder than the granite—unless you get him *heated*. Right or wrong,

you may hammer at him as long as you please ; it is no use, if he only keep cool. Yet stern, frigid, unattractive as he may appear, he is your generally and most permanently useful man. The world might as well expect to get on without the use of iron as without this hardy, industrious, weighty class of men. Only engage their tenacity and hardness on the right side, and they are the best men in the world.

Then there's your men of *steel* : possessing all the intrinsically excellent qualities of hardness and tenacity, and durability and general usefulness, of the class just named, and over and above these, they are fitted to serve some purposes which the iron man does not. They are more *elastic*, more delicate and flexible, yet abate not an iota of the tenacity and hardness of the man of iron (which they inherit as a birthright). The truth is, they are the same in stamina and material, only *tempered* and *refined*, and made more pliable and useful in certain departments of life's business. They take a higher polish ; and, like steel, that can be worked up into a great variety of utensils, vessels, tools, weapons of defence, and be used extensively for mechanical and for ornamental purposes, where iron would not do, this class of men fill a place and exert an influence in human enterprise and progress where the rougher virtues of the other class do not reach. Where, in human activities, *sharp-edged* tools are needed ; where keener perceptions and more delicate sensibilities are required ; and yet nerves not the less firm, and resolutions not the less determined, men of steel are much better than your iron men. Both possess the same general substratum or basis of character ; the one is the more generally useful and indispensably necessary, and the other the most highly useful in the particular sphere to which their activities are more especially adapted.

We have, too, our *silver* men : very useful in their way, because they occupy positions which make them useful. Silver is of little intrinsic value in itself. The commercial world have given it an importance by agreeing to use it to represent property as a circulating medium. And it is extensively and conveniently used for mechanical purposes and for ornament. But differently from iron and steel, its use might be dispensed with, and other metals used in its

stead. So our *silver* men and women are convenient, and often ornamental, and, from position, often very useful, but not, like our iron and steel men, indispensable. Their value is fictitious rather than real. We should esteem them because of the value we have agreed they shall represent, and the useful purposes to which we have assented to devote them. There would be left a great chasm in society if their places were vacated.

Claiming, and sometimes seeming, to belong to the same class, are your *silver-coated*, *silver-washed*, and *silver-plated* men. This kind of gentry are *alloys*, with a thin coating of a better metal; yet not wholly worthless. Though their outside *shine* is the least of their worth, yet there is there a substratum of the baser metals, of some worth. To this class belongs the first layer of those interesting personages called *apers* and pretenders. They frequently pass for more than they are worth till the silver-coating begins to wear off, and then you *see what they are*.

Next comes your *gold* men: pure, genuine men of sterling worth. They have position, wealth, influence, and they know how to use them for the real good of society. Refined and intelligent, the heart right and in the right place, they are the pure gold of the earth. Though like gold scarce, yet like gold of high value. In all the practical purposes of life; in all philanthropical enterprises, and in whatever goes to promote the real advancement of man, they are worth their weight in gold. But there are the *would-be's* of this class, too—*gold-fringed* men, gilt men; men and women of *glitter* and *gold tinsel*, and all the sickly silken sons and daughters of fashion and pleasure; no more like the real men of gold than the slightest possible *gilding* is like a lump of gold.

Then there are the men of *tin*: thin-lipped, sharp-nosed—neither very close-mouthed nor safe-mouthed—a little tart, and not overburdened with the milk of human kindness or troubled with common sense; and withal a little *pretentious*, if not *contentious*; and, like tin when well scoured, making pretensions to be of the *silver gentry*.

Again, we meet a class that we can only liken to *lead*: heavy, dull; body, brains, arms, and legs, made about of the *same* material; mind, heart, pluck, made of the same dead,

dull, dark, crocky, muddy substance ; no more life or elasticity than a dead lump of lead.

As remotely akin to these are men of *stone* : rough, cold-hearted, hard-faced ; and, like stones you tumble over in the street, or find troublesome in the field, you wish there were less of them ; yet when you have succeeded in quarrying and cutting and polishing, they turn out sometimes useful and ornamental blocks.

In complete contrast to the two last, we have our *india-rubber* men : all elasticity. You may turn them, twist them, bend them, any way you please ; mould them into any shape ; put them to any use ; make *any* thing of them, or nothing, as you will ; make a *foot-ball* of them, which you may kick as you choose ; make a ball that will roll as well one way as another—all side and no side ; a ball that you throw, or toss, or make bound up or down. They are men of any opinion or principle, or of no opinion or principle, and as little scrupulous of any practice ; as pliable as their very elastic prototype. And in nothing does the resemblance appear more striking than in the *elasticity of their consciences*. They can stretch their conscience before it will give any compunctious signs of violence, as far as you can draw out a piece of india-rubber. They are all things in general and nothing in particular.

In contrast again with the last are your *men of glass* : open, frank, transparent sort of men—easy, good-natured bodies, without craft or disguise, whose thoughts lie outside—you can see right through them. They are quite at odds with the crafty and designing, and can present but a feeble resistance to the pressure of life's evils, and of course are but poorly fitted to meet the rough-and-tumble of the world. One good crash of adversity is enough to break them into a thousand pieces. They are very good sort of men, and fill many useful places, yet they are made rather for the sunshine of prosperity than for the hailstorm of adversity.

Other men that it takes to make a world we may denominate *brass men* and *pewter men*. These are both compounds. Not exactly one thing or the other, but some of both. The first class, like brass, its prototype, has some claims to be considered a finer metal. But people of this stamp generally put

forward their claims with so much effrontery, if not arrogance that their claims are resisted or grudgingly allowed. This class is distinguished for little else than their self-conceit and impudence. They have too much *brass*. The *pewter* men are half *lead* and half *tin*, no fixed character: sometimes as dead as lead, and under other circumstances as biting and rasping as the rough edge of a sheet of tin.

Then comes, by way of contrast, your *wish-a-washy*, *linsey-woolsey*, *tow-string* men, all belonging to the same genus—half vegetable, half animal, yet neither so well developed that you are quite positive where to classify them. The head of each betrays a decided affinity to a vegetate nature, especially to that of the squash species; while in other parts the animal decidedly predominates. This species is not generally *vicious*, or *rabid*, or *mischievous*, for the very good reason that they are not capable of putting forth any such positive symptoms of vitality.

Then we have men of *mercury*—quick, mercurial. These are your *quicksilvers*—*shiny*, *showy*—generally good metal—next to gold—though not quite so tangible—a little too slippery and rather fiery. These *quicksilvers* quite as often figure in female attire and rightfully belong to the sex. Though sometimes a little feared, and their currency occasionally questioned, yet they may be depended on as the *genuine coin*. Care must be taken, however, to distinguish this class from the *gunpowder* and other *explosive* classes. The latter are never safe to bring about your domestic hearths, especially if you have a little too much *fire* there of your own.

Then, again, for variety's sake, we have our *gas* men, or *gaseous* men, who are inflated like an air balloon; the one with gas, the other with vanity. They occupy considerable space during the inflation; but cut the film that holds the gas and they vanish into desert air. These men's heads are as hollow as their hearts are corrupt. Under the same genus we may class men of *froth* and *effervescence*, and all empty *wind* men.

Some men are rough, uncouth, growling, grumbling, like the bear; others are *lion-like*, or *tiger-like*, or *wolfish*, or *fox-like*. Some are timid as the deer, or gentle as the lamb, or possessed of the strength, beauty, and alertness of the leopard.

Others are morose and surly like the mastiff, or arrogant and overbearing like the bull-dog, or snarling and snapping like the cur, for ever barking, but never having the courage to bite.

So much in harmony with our present mode of illustration are the following paragraphs taken from Dickens' *Household Words*, that I hesitate not to appropriate them. It would seem not improbable that it takes as many sorts of *women* to make a world as it does men. If "female faces" exhibit so singular, and sometimes so grotesque a variety, we might expect to meet as prolific display of variety in other features and female peculiarities. "I know a woman," says Dickens, in *Household Words*, "who might have been the ancestress of all the rabbits in the hutches of England. A soft, downy-looking, fair-faced woman with long hair, lopping-like ears, and an innocent face of mingled timidity and surprise. She is a sweet-tempered thing, always eating or sleeping, who breathes hard when she goes up stairs, and who has as few brains in working order as a human being can get on with. She is just such a human rabbit and nothing more—and she looks like one. We all know the setter-woman—the best of the types—graceful, animated, well-formed, intelligent, with large eyes and wavy hair, who walks with a firm tread, but a light one, and who can turn her hand to anything. The true setter-woman is always married; she is the real woman of the world. Then there is the Blenheim spaniel, who covers up her face in her ringlets, and holds down her head when she talks, and she is shy and timid. And there is the greyhound-woman, with lantern jaws and braided hair, and her large knuckles generally rather distorted. There is the cat-woman, too; elegant, stealthy, clever, caressing, who walks without noise, and is great in the way of endearment. No limbs are so supple as hers, no back bone so wonderfully pliant, no voice so sweet, no manner so endearing. She extracts your secrets from you before you know that you have spoken, and half an hour's conversation with that graceful, purring woman has revealed to her every most dangerous fact it has been your life's study to hide. The cat-woman is a dangerous woman. She has claws hidden in that velvet paw, and she can draw blood when she unsheathes them. Then there is a cow-faced woman, generally of phlegmatic disposition, given to pious books and teetotalism. And

there is the lurcher woman, the strong-visaged, strong-minded female, who wears rough coats, with men's pockets and large bone buttons, and whose bonnet flings a spiteful defiance at both beauty and fashion.

"I have never seen a true lion-headed woman, excepting in that black Egyptian figure sitting with her hands on her knees, and grinning grimly on the Museum world, as Bubastis, the lion-headed goddess of the Nile."

There remains one other class of men which ought not to be passed unnoticed. It is a sort of hybrid race, mongrel, heterogeneous, anomalous, which we are at a loss where to classify. We refer to your *exquisites*, your *fancy gentlemen*, *gentlemen loafers*, and their yet *more exquisite counterparts* of the other sex. These notables are not simple substances, but compounds—compositions—cosmetics of exquisite mixture—bitter, sweet, oily, odoriferous—rare and exquisite specimens of humanity. While we cannot form them into a *distinct* class, we cannot arrange them in any one class already named. They belong rightfully to at least three of the above specified classes. They belonged to the *silver-coats*—or are of the *gold-fringed* caste—gilt men—the gilding often as thin as the most delicate foil, and covering a mass of the basest sort of metal. Again, these *exquisites* show strong affinities to the class we denominated *gaseous*. Just perforate these bags of wind and discharge their *gas*, and they would collapse, and not *much* would be left of them. And another portion of this class bear quite as near an affinity to your *wish-a-washy*, dough-brained gentry.

But we need carry our comparisons no further. We see that if it were the design of Providence to make up the world with all conceivable specimens of humanity, it has doubtless been done. And if it were the design that the great family of man should exist in such an endless variety of character as to develop every passion of the human heart, good or bad ; to exemplify every grace and virtue of life ; to present every phase of human character ; to illustrate every faculty of the mind ; to do every duty and to meet every want of man ; and to fill every supposable station in this present life, we see how, in the present diversified character of man, it has been done.

If, then, life is a great stage on which man is to *act himself*

out, and to develop all there is *in* him and of him—to form character and to develop character; and all this in reference to a final accountability, and a future state of yet higher development, we need not wonder that human nature should be allowed its developments in every imaginable variety of individual character. It is not, therefore, an *accident* that all sorts of people *do* make up a world; but it is an essential part of the plan of the great and wise Architect, that human character and human conduct, good and bad, should be brought out and illustrated in every possible trait and feature.

Though we have not attempted to do more than to present, as specimens, a few of the endlessly varied characteristics of man, we have, doubtless, left the impression, at least, that in the rearing of the great and fair fabric of humanity there are worked in a great many very queer, odd, shapeless, and hopeless blocks: and it is more than we can explain how such varied, confused, and heterogeneous materials are fitted and shaped, compacted and cemented, so as to make one great, beautiful, and well-ordered structure: all fitted and formed one to another, and each to its place—some huge, rough, unwieldy blocks lie concealed in the foundation, main supports of the whole, yet unseen and unadmired; others, cut and polished, adorn the comely front, admired of all. Some fill up the chinks or form the back walls; others are carved into ornaments, and serve both to strengthen and beautify the whole. Each fills its destined place, and each is needful to the completeness of the great whole.

CHAPTER XII.

VARIETIES INTELLECTUAL:—Many Men of many Minds, or all sorts of Minds make a World.

SIMILAR ends are answered in the general economy of the great human family by the singular *intellectual varieties* which exist among men. There is originally, no doubt, every imaginable variety in the intellects of men. Educate any two minds precisely the same—submit them to the same discipline, and store them equally with knowledge, and each will show its own peculiar idiosyncrasy. The reasonings of the two

from the same facts, and their conclusions from the same premises, would in no two cases be the same. There is as great a diversity of talents, taste, and genius, as there are individual minds.

It would be quite impossible to enumerate the various capacities and capabilities of the human mind, even in its *original* state, before we come to the yet more remarkable diversities which have been produced by education, habit, and society. To describe the latter would be to enumerate all the endlessly varied attributes and proclivities of all the minds of the entire race—all their various capacities, dispositions, and capabilities.

While all human minds are essentially alike, each presents its specific varieties, which we may call its taste, talents, or proclivities. One has a talent for the acquisition and correct use of *language*. An inaccuracy in grammar would disturb such a one more than a deficiency of sense. Another has a *logical* mind—is argumentative, nice and accurate in its definitions and distinctions, and given to reasoning, and takes nothing for granted. One mind delights in *research*—is always digging—searching after things abstruse or hidden—tracing all things back to their origin, and never satisfied even with the fairest fabric unless it can see the lowest, rudest foundation stone. Another takes in things as it were by absorption—gathers facts as by intuition, and jumps at conclusions as if premises were of nothing worth. One takes the sober, serious, matter-of-fact view of things, and contemplates them in reference to their utility : another, at first view, seizes intuitively only on the *ludicrous* aspects of a subject, and contemplates it at first only in its fitness to administer to his *amusement* or immediate gratification ; only on second thought do its utilities and more substantial qualities appear.

Again, we meet with the huge, solid, cubic, *mathematical* mind, where all must be demonstrated by *figures*. Squares, cubes, triangles, right lines and equations, are as essential to the existence and health of such a mind as brick and mortar, wood and stone, are to the master builder. With him nothing is right, either in reason or in fact, if it be not mathematically right. Contrasted with this is the *poetic* mind, and all those intellectual tribes that write, read, and live in the great world

of fiction and romance. To the one, reason and reality are everything. To the other, the world and all that is therein are *ideal*. They live in a world that has no existence; they move about among beings that are but the creatures of their own fancy. They laugh at their own spectres; weep over sorrows that never were; rejoice and sympathise with friends and hate enemies which belong to a world that nowhere is.

Some minds are so constructed that they first see, and longest contemplate only the dark side of an object, or of life: others seize, as by intuition, on the bright features; laugh when and where they can, and leave the dark features to lower and brew the storm, till some propitious sun arise and chase away the darkness, and all become light together. Some minds are naturally *aspiring*, grasping after great things, and possessed of an immense scope of comprehension. They aspire to a knowledge of all sciences. They grasp to know all in this world, and fain would compass in their knowledge all things in all the worlds that sparkle in the vast universe. Other minds are as naturally drivelling and grovelling. Low, vulgar things and thoughts are the congenial occupants of such a soil.

Some minds, again, are naturally *philosophical*. They are for ever searching into the properties of bodies, and the causes of events, and the reasons of things. They take nothing on trust, and scarcely know whether *any* thing is what it *appears* to be. They must know its *nature*, not only its nature as a compound, but they are not content till they have traced each component part down to its infinitesimal atoms, or primordial particles, a million of which are said not to be larger than a grain of sand. Others never feel any promptings to go beyond the surface of things, and never care to know whether an effect *has* a cause, or a compound any component parts.

In contrast with this, *taste*, graceful inmate of the human breast, is beautifully prolific of illustrations to our purpose. Variety in taste itself is proverbial. Love of variety is one of the strongest as well as the most common elements of the human mind. The fact is too obvious to require comment—the field too broad for illustration. Yet we may allude to the singular productiveness of this variety-loving taste. The strong innate passion is constantly and infinitely embodying

itself in some way in nature; thus multiplying variety beyond all conception. It originates variety in food, dress, pursuits, enjoyments. How it variegate the fabrics which cover and adorn our persons—which load our tables, and minister to our ten thousand gratifications.

As a singular illustration of the numberless instances which may occur to the curious mind, I may allude to one where we should scarcely expect taste, with her most delicate tread, to intrude. It is taste in the *colour of mourning dress*. In Western Europe and America *black* only accords with the sombre, lugubrious feeling of the lacerated heart. The Chinese, the Japanese, the Siamese, select *white* for the same purpose; the Turks, *blue* and *violet*; the Ethiopians, *grey*; the Peruvians, *mouse colour*; the Persians, *brown*; the Egyptians, *yellow*.

Other varieties of mental structure and furniture appear in connection with *memory*, *imagination*, *self-reliance*, trust and suspicion, belief and scepticism. Memory is a curious commodity, and perhaps no faculty of the mind presents more interesting diversities in its exercise. Not only is there every variety as to strength and retentiveness of memory—from the memory that almost literally retains everything that was ever committed to it, to the memory that almost as literally retains nothing—but there is a variety in *quality* quite striking. Some have a remarkable memory for names; others for figures, dates, and dry statistics. These latter may forget their own children's names, yet give you correctly the year and day on which Tom Thumb was born, or the year and day on which their grandfather sold the old horse: while others can scarcely remember an isolated fact at all, yet can call up almost anything by association.

Some men are naturally *self-reliant*, expecting aid only through their own resources and exertions. They are the bold, the industrious, enterprising, and the finally successful. Others are as naturally timid, distrustful of self, and dependent on others. In like manner, one class is trustful, confiding, easy to believe—perhaps credulous. Such are neither capricious nor suspicious. Another has a strange proclivity to question, cavil, suspect, and to slide—if not to plunge—into scepticism and final infidelity.

Or we might refer to *aptitudes* of mind and diversities of *genius*, and we should have illustrations in point. Here we meet a *mechanical genius*—there a talent for *business*, or an aptitude to *teach*—or “a musical talent” and taste. Then there are minds that are always on the wing of *adventure*, never satisfied to be circumscribed within the boundaries of the known, but for ever prying and plunging into the unknown—lovers of travel, discovery, and invention—seekers for, or inventors of some new thing.

We have minds that lead, and minds that must be led; minds that creep and minds that soar; minds that plunge into the dark and carry their own light with them; and minds that can flourish only in the light of others: all sorts of minds; and none so low or small that is not filling some nook or corner, or chink, or crevice in the great world of thought and activity; and none so high and comprehensive that it does not find a field of action fitted to its scope and magnitude, and which is not subserving the great ends of humanity.

We would not here omit a reference at least to one other class of mental varieties. It is the “universal genius,” or the man of such a versatility of talent, and accumulation of acquisitions, as to give a sort of universality to his genius. Such a mind is a rare variety in itself, and especially because it is a beautiful blending into one of a great number of other varieties.

We have spoken chiefly of *original* diversities of mind. If we here bring into the account, *culture*, *habit*, the *state* of *society*, and the influence on mind of *human progress*, we shall find the number of diversities multiplied almost indefinitely—diversities of knowledge, of capacity, and of every conceivable development of mental resources. But we trench our next thought, viz. :—

The *use* of such variety in the world of mind—the practical benefits which accrue to human affairs from such a singular arrangement.

By means of the present diversified character of the human intellect every science is prosecuted, and every department of knowledge cultivated; every calling, trade, or profession is brought into being, and its duties discharged; and every station in life filled. The resources of the earth are by this me

developed, and every want of man met. The sciences are the legitimate fruits of these different proclivities of the human mind ; and the arts are but the natural offspring of the sciences.

Theology, music, logic, rhetoric, furnish prolific illustrations to our purpose. We call to mind such men as Whitfield, Edwards, Handel, and Sir Isaac Newton. But for such master-minds as Edwards and Chalmers, who would have so ably unfolded and defended the doctrines of natural and revealed religion, and shown the rock on which they stand ? And while Edwards, by the exercise of a masterly intellect, was digging deep, and laying the foundations of modern theological science, Whitfield, and others mighty to speak and act, brought the living, burning truth home to the heart, and fixed it on the conscience. We may not say, who do the Church the greater service—her scholars, her orators, or her writers ? She can dispense with neither, and yet prosper. The one defend her from the attacks of the enemy, and rear her bulwarks high and strong. Others record her triumphs, and stereotype on the enduring page every fresh memorial of her covenant God. Others, in all the tenderness of love, and in all the pathos of sacred eloquence, urge her claims on the attention of dying men ; or, in the harsh thunders of Sinai, denounce the curse on the unbelieving.

Or we discover the same diversity of gifts by a reference to Whitfield and Handel. The one was in eloquence what the other was in sacred song ; the one appealing, through the understanding to the heart and conscience, calling on men everywhere to repent and turn to God ; the other drawing out and bearing upward, as a sweet incense before the altar of the upper sanctuary, the devout aspirations of the new-born soul. There was an "air, a soul, a *movement* in the oratory of Whitfield," which created indescribable emotions in his vast assemblies. Handel equally electrified the multitudes in Westminster Abbey. His power of song, while he performed the Messiah, raised them to their feet. And yet greater wonders did Whitfield, when preaching the Messiah to the scores of thousands in Moorfields.

And here it will not be out of place to add, that Whitfield, in another respect, furnishes a remarkable illustration of our

theme. I refer now to a singular variety in the mode of presenting and enforcing the same Divine truth. Whitfield is said to have preached eighteen thousand sermons. "These," says his biographer, "were but so many variations on two key-notes: man guilty, and may obtain forgiveness; and man immortal, and must ripen here for endless weal or woe hereafter." Or, to reduce the whole to two words, it is *SIN* and *SALVATION*—guilt and condemnation under the law, and pardon through Christ, and heaven through his righteousness.

And what does not science and general literature owe to the same diversity of intellectual gifts and endowments? A Newton is propelled on, as by an irrepressible proclivity, to devote his days and nights for a long course of years to the higher branches of mathematics, and then to apply his vast attainments to his wonderful astronomical investigations and discoveries. Ehrenberg, by a proclivity not less to be admired, plies his microscope, and lays open to view a universe of animalculæ, not the less the wonder of the world. Franklin tames the lightning, and brings it harmless to the ground; while Morse, inspired with the true spirit of modern science—the spirit to make all science practical and the real handmaid of art and human progress—made Franklin's tamed lightning the winged messenger to carry with lightning-speed intelligence around the world.

And while one class of men is thus impelled, as by a divine impulse, to labour indefatigably and unceasingly to lay open to the gaze of man the boundless expanse of the heavens; and another, to reveal the wonders of the microscopic universe; and others, most enthusiastically to devote their untiring energies to the useful handicrafts of life,—a Milton, a Pollok, a Byron, create worlds of their own, and invite us to traverse lands which exist only in the airy dreams of fancy, and to view landscapes, and to visit great and gorgeous cities, and to converse with men who only move, and act, and speak in the imagination of the poet.

Variety, then, is something more than the "spice of life." It is the very gist and essence of all practical life. But for the diversities of gifts, genius, and talent, all but one of all the professions, trades, callings, and pursuits of life, would be at once annihilated. We might in such a case have philosop

but no poets ; historians without mathematicians, or more than one kind of scholars. If all had a genius or talent for the same mechanical craft, or for the same sort of business, or the same profession ; if all had a talent or taste for commerce, or agriculture, or manufacturing, where would be the scope for their enterprise—where a market for their products ? They must themselves be their only customers. Could we succeed, as some would wish, in bringing all minds to the same level, and in shaping them in the same mould, so that all men should be of the *same mind*, all think alike, all have the same opinions, aptitudes, and tastes, and the same degree of cultivation and improvement, we should, instead of a good, have produced an evil. We should at once destroy the whole web of human society, arrest all human progress, and bring all human affairs to a dead stand. It would be impossible then that men should advance beyond the rudest state of barbarism. Suppose every man's genius should lead him to pursue the business of the agriculturalist ; indispensable as this calling is, what then would be the condition of the world ? Without the designing mind and the skilful execution of the mechanic and the artist, what sort of houses (if houses they would be) should we live in ? What sort of furniture would adorn our houses and subserve our comfort and convenience ? What sort of utensils should we work with, and what sort of machinery would minister to the supply of our wants ? Who would build our ships, construct our railways, invent our telegraphs, smelt our iron, and mould, shape, and hammer it into every conceivable form of utility ? Where would be commerce, the great exchange trade of the world ; and what would be the navigation of the world, beyond that of paddling a log canoe ?

Indeed, were all men possessed of the same powers and aptitudes of mind, all the present beautiful diversity of character and pursuit which constitutes the main spring of society and civilization, would be almost entirely wanting. But happily there is, corresponding to the endless variety of services to be performed and avocations to be pursued, a like diversity in the talents and tastes of men, developing a most beautiful adaptation “between the objects of human knowledge and the powers of human knowledge.” And we cannot here but gratefully admire, as a beneficent, providential arrangement, the

strong predilections which men show for their own callings or pursuits; and their propensities to *magnify*, every man his own "office." Such predilections and propensities may often savour, disagreeably, of personal vanity; but their existence and exercise are most salutary and essential to the well-being of society. Without this partiality of every man for his own profession or calling, no class of men would excel in any particular department of labour; most departments would not be pursued at all—the idea of a division of labour would soon be lost, and society would cease to advance, and soon return to its normal state.

But by the singular distribution of her gifts among her children, and by men's equally singular proclivities, nature has provided for the highest welfare of man, by making them mutually dependent and mutually helpful.

This singular versatility of talent and genius, indeed, bears on it the stamp of divinity. So beautifully and aptly are all things provided and adjusted to meet all the varied wants of man, that we are in danger of overlooking the Divine wisdom in such arrangements—how one man is endowed with an extraordinary inventive genius, another with as extraordinary capabilities of execution, and a third with a spirit of daring enterprise. Of the two former we have a striking and well-known illustration in the case of a famous artificer mentioned in the chronicles of the house of Israel during their wanderings in the Desert of Arabia.* It has been a matter of much speculation how such a structure as the Tabernacle, and such furniture and ornaments, could have been fabricated under such circumstances. There was displayed in the structure itself, and in the utensils to be used in it, and the vestments and ornaments, a perfection of artistic skill which quite astonishes us.

Recurring to the account given of that extraordinary work, it will be seen at once that almost every ingenious art was brought into requisition—carving in wood and stone—the working of every sort of metal—the compounding of metals and forming alloys and amalgams—the cutting and setting of precious stones—gilding, washing, plating—"overlaying with

* Bezaleel, the son of Uri, the son of Hur.—Ex. xxxi. 2-6.

gold." Then there was the construction of the most delicate and elegant fabrics, as silks and fine linen, for vestments, curtains, veils, fringes, loops, tassels; and the preparation of skins for useful and ornamental purposes; and the art of dyeing the most beautiful and permanent colours—blue, purple, scarlet. Indeed, every curious art seems to have found a place for its display in this (in that age and place) wonderful structure, and its more wonderful appurtenances.

But whence such skill? Whence that "spirit in man" to devise and execute such workmanship at the particular time when it was needed? It was the "inspiration of the Almighty." The mind of the individual referred to was endowed with the taste and talent for just such works: and then his mind was stirred up to devise and execute them, and to instruct others in the same arts.

The account we have of this matter is in these words: "See, the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put it into his heart that he may teach (others). Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, and in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work."

I do not suppose that Bezaleel's mechanical inspiration, if the term be allowed, and his call to his work differed essentially in kind, though it might in degree, from the various tastes and endowments which in every age fit certain classes of men to pursue, and which become the impelling causes to their pursuing such handicrafts as the wants of the respective ages in which they live require. The instance serves to illustrate the Divine control over all the springs of human action, and such a wise direction of all the varied activities of man as to bring about all the multifarious purposes of the Divine wisdom and benevolence.

We do not wish that every man should *think* and *act* as we do, and *be* as we are. We have an interest that he should *differ* from us. We would not have all to be of one craft, or calling or occupation; or all possessed of the like ingenuity and skill. We wish not only the privilege to do our own thinking in our own way, but we wish to think for *others*, and to have others think for us. We wish to carry on an exchange trade in thought; and if all were producing the *same* intellectual commodities as ourselves, we should find but a meagre market for our productions. And as we wish in return to avail ourselves of the intellectual productions of others, it would be no trifling calamity to find that others had none to dispose of, except such as our own storehouse is crammed with. All literary and scientific barter would be at an end, as we should have no occasion to buy, and could not sell: and of the "making of books there would finally be an end."

And if our mechanical skill or aptitude for any particular business or station were only that of our neighbour, and his of his neighbour, the world over, we should again be in a plight quite as hopeless. Should we invent, or produce some rare or useful article, we want a world about us, who, not possessed of the inventive skill and able to produce the same, will patronize us and be profited by our invention, and, in their turn, invent or produce something which we need. It is the very life of the world that one is what another is not, and can do what another cannot do.

"There is a strong disposition in men of opposite minds to despise each other. A grave man cannot conceive what is the use of wit in society; a person who takes a strong common-sense view of the subject, is for pushing out by the head and shoulders an ingenious theorist, who catches at the slightest and faintest analogies; and another man, who scents the ridiculous from afar, will hold no commerce with him who tests exquisitely the fine feeling of the heart, and is alive to nothing else; whereas talent is talent, and mind is mind, in all its branches! Wit gives to life one of its best flavours; common sense leads to immediate action, and gives society its daily motion; large and comprehensive views cause its annual rotation; ridicule chastises folly and impudence, and keeps men in their proper sphere; subtilty seizes hold of the fine

threads of truth; analogy darts away in the most sublime discoveries; feeling paints all the exquisite passions of man's soul, and rewards him, by a thousand inward visitations, for the sorrows that come from without. God made it all! It is all good! We must despise no sort of talent; they all have their separate duties and uses—all the happiness of man for their object; they all improve, exalt, and gladden life."

We shall here be excused for transcribing from the *Philadelphia Ledger*, the following very apposite remarks, on the "value of scientific men." And in like manner we might speak of other classes of men.

"To many, the scientific men of a nation seem but drones, without practical utility, trying all sorts of impracticable experiments in their laboratories, mixing acids and alkalies, and talking learnedly on the subjects far removed from practical life, but *doing* nothing for mankind. Solomon tells us, too, of a poor wise man who delivered a city, yet no man remembered him.

"If there is one sign of these times more hopeful than another, it is that scientific men are, as a class, more honoured than at any former period of the world's history. James Watt, who discovered the steam-engine, has enabled England, with a population of 25,000,000, to do work that as many hundred millions of men could not have done without. It is thus that science has created the fabulous wealth of that monarchy. She is doing the same at this moment for our own country. Who can tell the value to this nation of the life of such a man as Fulton, with his steam-boats, or even above him, our own glorious old Franklin, who wrested the lightning from heaven, and the sword from the hands of tyrants? Doubtless many a man, who boasted of his own great practical business powers, smiled, if in passing he marked him, with kite and key, demonstrating, in this, our own city, the identity of lightning and electricity, and laying the foundation thus for those electrical telegraphs now ready to convey tidings from continent to continent round the globe in an instant. Who can calculate the value of such a man as Professor Morse to the country and to the world?

"The scientific man, then, is of value to the community just in proportion to the amount of labour he saves to other

men while producing similar results. Liebig has increased the production of all the farms in England, by applying the principles of analytic chemistry to soils, manures, and agricultural results generally; he has been worth millions of bushels of wheat already to Europe. The scientific medical men of that country have lengthened the average of life several years. The same is true of mental science. He who has a better knowledge of those laws which enable a man at once to distinguish truth from error, can write a book which will save thousands from some popular mistake, or from years of laborious thought, enabling men to form just conclusions without delay. His empire is over the mind of man."

Without *inventive* genius and the love of adventure, and research, and discovery, who would enlarge the boundaries of knowledge; who search out the dormant properties of substances, and bring to light, and introduce to the notice of man, the long-hidden resources of nature, and make them to subserve the purposes of his comfort or improvement? As in the progress of the world human affairs advance towards their grand climacteric, and the wants of the race are vastly multiplied, the diversified mental resources of man are found, at every step of this progress, to be quite adequate to the demand. Not a new article of food or clothing is needed by man; not a new product; not a new element of power is wanted, but some one is found to have the sagacity to discover it, or the ingenuity to produce it. By means of this extraordinary versatility of talent, every department of human improvement is advanced, and all the wants of man promptly met. Some navigate unknown seas and discover lands before unknown; others ransack nature for new substances, or form for use new compounds from substances already known.

But for these "diversities of gifts" who would write our books, edit our papers and journals; who print, bind, and circulate them? Who would be our statesmen; who search into the intricacies of law and be able to dispense justice and defend human rights; who study the healing art, investigate the laws of health and life, acquaint themselves with the nature and history of diseases, and search out remedies? And who would delve into the mine of sacred truth and search out its rich stores, and, in season and out of season, impart to every

one as he have need? Who would unfold the beauties and excellences of the world, elucidate its doctrines, enforce its precepts, and administer its consolations to them that mourn, impart knowledge to the ignorant, and proclaim pardon to the guilty?

And but for the peculiar mental proclivities which create the taste and furnish the needed qualifications, who would occupy the eminently useful and responsible position of teachers of our youth? Many a man may build a ship, or navigate a boisterous ocean, or write a learned treatise on philosophy or mathematics, who cannot "teach the young idea how to shoot." This is, like every other department in the great business of life, a profession or calling that requires its peculiar aptitudes and qualifications.

But our idea needs no farther illustration. Yet we may be excused if we pause a short moment to draw an *inference*—viz. : that it is a matter of superlative importance that every man should be able to *find his place*, and then in his own appropriate, fitting place *do his duty*. Every man *has* a place, a business, a calling, for which he is better fitted than for any other; and his own success and comfort, as well as the good of the whole, depends on his keeping his place and doing his duty there.

And we might deduce another inference, which is, that the position or calling of an individual is of itself a matter of vastly less consequence than the *manner* in which the duties of the position are performed. All the callings and positions of life are but links in the same great chain. We may not, therefore, make comparisons of their relative or real importance. All are important to the integrity of the chain, and to the securing of the great ends.

"From Nature's chain whatever link you strike,
Tenth, or ten-thousandth, breaks the chain alike."

The only fortunate position, the position to be coveted, is that in which *the right man finds the right place*. And the only honourable position is that in which the right man *in* his right place patiently, perseveringly, and honestly discharges the *duties* of his place. But we tread on the confines of our next topic.

CHAPTER XIII.

Man and his Varieties, in his endlessly-diversified Conditions of Life.

AGAIN, we may say, it takes all *grades, castes, and conditions* of men to make a world. We need take but a cursory glance over the face of society to see that there are very great *inequalities* in their *temporal condition*; and not only *inequalities* in condition, but diversities the strangest in respect to social, civil, domestic, and religious habits and usages. The diversified character of the earth's surface, its varied climates, soils, productions, do but correspond to an equally diversified character and condition of the nations and tribes which are nourished by them. Never is human sagacity more completely nonplussed than in its attempts to account, on any natural principles, for the singularly-diversified conditions of human life. You may select, for an example, a score of young men, and suppose them to start out in life with equal fortune, talents, opportunities, and prospects of success, and their future life will scarcely admit of comparison—only of contrast. The path of life of each from the other will be a divergence almost from the outset. With the same facilities of success no two will succeed alike. Under the very circumstances in which one prospers, another will meet disaster and downfall. It is not in man that walketh to direct his steps. The lot is cast into the lap, but the directing it is of the Lord.

Hence we need not be surprised at the singular disparities among men. There will be the high and the low, the rich and poor, the wise and the ignorant, the industrious and thriving, the idle and beggarly. There are perhaps no two of the whole human family whose temporal condition is precisely the same. Some have more than heart can wish, and know not when sorrow cometh; others are poor and cast down and afflicted, strangers to light and joy. The singular disparity in the conditions of men has been a subject of profound perplexity, especially to those towards whom Providence has seemed to be less propitious.

The causes of these disparities may be providential, or such as we cannot control, and for which we are not responsible; or they may be personal, and matters of praise or dispraise on

our part. Yet whichever it may be, a little reflection will show that all these inequalities and varieties of man's condition here are permitted and wisely directed, and made to contribute to the greatest good of the whole.

The great Heavenly Parent, who in all his arrangements is working out a great system, and who forms and executes all his designs in reference to the great end to be attained, is doubtless the Author of these endlessly-diversified conditions of man. No other system would fully develop every trait of human character, every capability, capacity, and susceptibility, both physical, mental, and moral; and no other plan would have secured the great ends of the present economy of things; that is, provided for every necessity of man, and secured the discharge of every conceivable duty, and the doing of every needful work, and the filling of every station on the broad field of life, and the pursuit of every science and every department of knowledge which tends to the consummation of the one great plan. But for these varied conditions of man, many a useful pursuit and necessary calling would be left unprovided for.

"Order is Heaven's first law; and this confess,
Some are, and must be, greater than the rest,
More rich, more wise; but who infers from hence
That such are happier, shocks all common sense."

Our idea may, at least imperfectly, be illustrated thus: the proprietor of some great business concern—say a great manufacturing establishment—is engaged to realize from it every legitimate advantage. In order to secure the end, work of every conceivable kind is to be done; and, of course, men of a correspondingly varied skill and capacity must be employed, from the intelligent superintendent or head agent, the man of address, position, and influence, to the scullion and sweeper. Men of all sorts of skill and ingenuity are brought in requisition—from him who can invent the most ingenious machinery and form the most delicate portions of it, to him who can only hammer out a plain piece of iron, or lay a rude stone in the foundation of the building. How many cunning artificers in wood, and iron, and stone, and brass, and copper, and almost every metal, before the buildings and their machinery are ready for the work of the manufacturer—and then what varied skill

and talent, and power of muscle, each characterizing a respective grade and position in life—are needful to the carrying out of the proprietor's main and final end! How much business, talent, and financiering; how much mathematical accuracy and philosophical research in reference to the materials, the structure and the fitting up of the machinery; and what different degrees of intelligence and what variety of character are engaged in the daily operation of this machinery, and in all the details of planning the fabrics to be made, directing every individual workman and marketing the products. It is a miniature world, and it gives employment to a few thousand men, scarcely two of whom hold precisely the same position, or are fitted to do precisely the same work.

The world over which our great Proprietor presides is a great and complicated piece of machinery, and the end to be gained is of infinite worth. The carrying out of its details involves the necessity of instruments and agents of every possible grade, from him who sits on the pinnacle of political power, as ruler or king, or him who rules in the world of letters or of science, or of financial and mechanical skill, to the delver in the mine, or the diver in the ocean, or the drainer of the swamp, or the sweeper of the chimney. An infinite variety of positions are to be filled, each important, each essential to the completeness of the great plan.

"All are but parts of one stupendous whole."

The harmony, then, of this great whole, the good to be accomplished by its working—the good to the individual and the good to the entire race as a whole—depend not on the rivalries and strifes and struggles of men to get out of the position for which they are fitted and evidently destined, but on the fact that each man should faithfully and contentedly do his duty there.

"What if the foot ordained the dust to tread,
Or hand to toil, aspired to be the head?
What if the head, the eye, the ear repined
To serve mere engines to the ruling mind.
Just as absurd for any part to claim
To be another in this general frame."

We do not mean that a man may not aspire to better his condition, or change his position for one for which he is better

fitted, and where his [^]power of body and of mind may be more available in the great arena of life. The very aspirations which may and often ought to fill the soul of the young man to make more of himself than he is at present, may be taken as the intimations of Providence that he is not now occupying the position for which he is the best fitted, where he may use his capabilities to the best advantage.

I have intimated that the causes and the reasons of the singularly varied conditions of men are to be found in the disposings of a wise Providence. Yet there are proximate causes of these conditions which should not be overlooked. Man is, in an important sense, the framer of his own fortune, and if he is *out of position*, he generally has himself to thank for it; or, if he is successful, he is, under God, the author of his good fortune. The truth is, men, by their different degrees of industry, enterprise, and cultivation of mind, and by the application of the various resources given them, and the improvement of opportunities, indefinitely diversify their own conditions, and then Providence uses them *in* these diversified conditions, to carry out his equally diversified purposes. Men are furnished by Providence with the *raw material*, whether it be of mind or muscle, of skill or opportunity, and then the working up of this material is left very much to their own forethought and application; or Providence, in other words, furnishes the foundation plot, and the inherent skill and power, and time and opportunity, and materials; then leaves man to construct the edifice, to work out his own fortune, to form his own condition in life.

But however originated, whether as an arrangement of Providence, or the creations of man, there can be no doubt that all these diversities of fortune and station are essential to the greatest good. It is a wise and gracious appointment of Providence. "Were there no diversity of wealth and station, we should be deprived of many of the comforts, conveniences, and assistances which we now enjoy. Every one would be obliged to provide for himself food, drink, clothing, furniture, shelter, medicines, and recreations; and, in seasons of sickness, danger, and distress, he would have few or none to alleviate his affliction and contribute to his comfort." But by means of the *present* arrangement, all the several capacities and en-

dowments of mankind are beautifully brought into play, and all "in those lines of active exertion," for which they are fitted best to subserve the interests of general society. "One is preparing the leather, another is making for us the shoe; one is tending the sheep on mountains, another is weaving the carpet, or preparing the cloth for our clothing. Some are delving in the mine, or smelting the ore, or tempering the steel, and forming the ten thousand implements of use among men; others are buffeting the waves on unknown seas to bring us the luxuries of other lands. Some are wearying their brains by day and by night in writing for us; others are exercising skill and ingenuity in printing what they write. Some are preparing grammars, dictionaries, and all sorts of elementary books for learners; others are contributing their quota to the common weal as teachers; and so, through every class and grade, each supplying the lack of the other, and each contributing something of his own to the general stock."*

Hence it is, the whole human family are strangely constituted in a state of dependence one on another. *No man liveth to himself*. There is a mutual dependence—not among men only of the same condition in life, but scarcely less among men of different conditions. I do not know that the poor are more dependent on the rich than the rich are on the poor. The king is nothing without his subjects. The rich man would soon be without his purple and fine linens, and sumptuous fare, but for the untiring toils of the humble labourer; and the man who blesses the world with his valuable mental attainments, looks in his turn that he may share in the benefits of every other handicraft of industry. There is through all the varied ranks of society this mutual and necessary dependence. And the beauty and perfection of life consists very much in a suitable adjustment of all its mutual relations, the prompt and cheerful discharge of mutual duties, and the free exercise of all those feelings of benevolence on the one hand, and of gratitude on the other, which the right discharge of duty secures.

The merit of life, then, consists not in being able to *extinguish all distinctions* in society, and to bring all to one

* Dr. Thomas Dick.

level, but in the harmonious working of the great machine of human activity, as the great Disposer has arranged it. The bringing the mortar and the laying the brick are quite as essential to the existence of the mansion to be erected as the skill of the architect or the ingenious devices of the carver and the glazier. He that honestly fulfils the duties of a low condition is vastly more to be honoured than he that neglects or badly performs the duties of a high position. The one should be ashamed of himself, and the other should *not* be ashamed of his position.

"Honour and shame from no condition rise ;
Act well your part ; there all the honour lies."

The evil lies not in the *distinctions* themselves, but in the discontent, and restiveness, and pride, and spirit of insubordination, which are all the time attempting to subvert the wise ordinations of Providence. But for the emulations and strifes, the pride and ambition, which disturb the harmonious working of the great machine in all its ten thousand parts, all would move delightfully and harmoniously forward, and "every station and rank would contribute, in its sphere, to the prosperity and happiness of another. For the poor cannot do without the rich, nor the rich without the poor, the prince without his subjects, nor subjects without wise and enlightened rulers and equitable laws. All are linked together by innumerable ties ; and the recognition of these ties and the practice of the reciprocal duties which arise out of them, form the source of individual happiness and the bonds of social enjoyment."

Numerous and endlessly varied as human wants are, and multifarious as are the positions to be occupied, yet as numerous and correspondingly varied are the resources and endowments of men, qualifying them to fill them all.

There is, then, more truth than triteness in the maxim—*It takes all sorts of men to make a world* : all ranks, castes, and conditions ; men of all sorts of dispositions and idiosyncrasies —of all kinds of habits, aptitudes and appetencies ; the high, the low, the rich, the poor ; the yielding and the uncompromising ; the stern, the unbending, the marble-cheeked and the iron-sided, to breast the assaults of savagery, and to hold with *a strong arm* the lawless and disobedient, the wicked and un-

reasonable. There are needed, too, the skilful and inventive, the shrewd and shiftless—the ruler and the leader, and those *to be ruled and led*.

All have their uses; some directly promote human happiness and improvement and the great ends of life, and some indirectly. Some directly generate, cherish and mature the graces and virtues of life, others are but the indirect *occasions* of such results. Some have much to do in the formation of our characters; others are chiefly useful in *trying* these characters. They give, for example, *patience* her *perfect work*.

Hence the singular *variety of condition* which we meet among men. But we quite mistake if we circumscribe the skill, influence, and the final uses of all these singularly varied conditions to the present life. They are designed by a Beneficent Providence to be the occasions of rearing an infinite variety of plants for the Garden above. In due time the great Vinedresser will transplant them into the Celestial Paradise, where they will flourish all the better for their short wintering process amidst the rude blasts or the parching draughts of an earthly atmosphere.

We may therefore rest assured that, in spite of all attempts to equalize the condition of man—the tendency of good laws and human institutions to protect and bless the humble and to raise them to a better condition—it remains a matter of fact (and is likely to), that the condition of man is almost as varied as men are numerous. The difference may be of moral worth, of mental acquisition, of the possession of earthly pelf, or of honour or office—of accident or the result of hard applied industry; it may be of praise or of blame, for immediate good or for evil, a righteous dispensation of Providence, or a result of human pride or folly. We speak of the fact, and may be indulged in a closing thought as to the design.

The virtue of life consists in living in the world on *suitable terms with all*. In this are developed all the varied excellencies of our natures, and all the diversified graces of our religion. Here, by the way, is discovered a threefold variety: a variety in our moral constitution, fitting us for the exercise of all the sympathies which the varied conditions of life about us require; a variety of religious qualifications suited to the

same demands ; and a corresponding variety in the wants of men.

Were there no disparity in the conditions of men—were all on a level as to mind, morals, skill and ingenuity in turning their bodily and mental powers to useful purposes, as to education, health, earthly possessions, influence and power, sorrow and joy, prosperity and adversity—where would be the room for the exercise of our varied graces, and the varied susceptibilities of our natures? Were there no poor to be relieved, no ignorant to be instructed, no abandoned to be reclaimed, no sin to be rebuked, no pain to be assuaged, no affliction or distress to draw out the tear of sympathy, or solicit the hand of relief,—there would be no play for the generous workings of benevolence, no kindness or condescension, no self-denial or sympathy. Or, were there none who *could* act as angels of mercy, there would be no such thing as gratitude, or the feeling of obligation and dependence which does so much to bind the human family into one great brotherhood.

We need, therefore, indulge no painful concern that there are too many sorts of people in the world. The only concern we need have is, that we do our duties, each in the place and position which, in the kind orderings of Providence, have been assigned us.

That man deserves the most of his country, and of the Church, and of the whole family of man, who acts best his part in the sphere in which God has placed him. The fact that one duty or one sphere of action obviously devolves on a given individual, and that he has aptitudes and capacities and likings for that particular field of activity, is the best possible indication which another individual, differently capacitated, can have that he should look for his sphere of duty elsewhere. If every man did but understand his own aptitudes and capacities, and were satisfied to act in his own obviously destined sphere, there could be no clashings of interests, no invasions of others' rights, no intrusions into other men's departments of activity.

And we decide quite at random when we undertake to pronounce on the greater importance of one post of duty, or one sphere of action over another. One may represent the tenth, *another the ten-thousandth* link in the chain of the great

whole, yet strike out either and the chain is alike broken. With the great Sovereign Ruler there is neither great nor small; everything, as he made and arranged it, is important—nothing non-essential, nothing indifferent.

CHAPTER XIV.

ASTRONOMICAL VARIETIES :—No two Worlds alike—Differ in Form, Bulk, Motion—Inhabitants—Moral Varieties among Worlds—Redemption the grand Moral Variety of our World.

WE have no need to confine our researches to man, or to this pitiable speck of earth. Other worlds and other beings afford equally fit illustrations of our theme. We may, therefore, for the present quit the footstool of the Great King, to gaze on the magnificent dome of the great Palace. We shall find, pervading the ten thousand sparkling worlds that bestud the concave of the heavens, the same principle of endless diversity. Variety undoubtedly characterises every world that shines.

No two suns, planets, or satellites are alike. In shape, motion and distances; in velocity, diversity, and bulk; in lengths of days, years, and vicissitudes of seasons; in climate, productions, and inhabitants; in the scenery on their respective surfaces—especially in their celestial scenery, and in the different appendages attached to them, as moons, rings, or belts—they present the most wonderful exhibition of the wisdom and benevolence of God, in so *variegating* his works as to meet not only the *necessities* of his creatures, but to gratify their varying tastes, to please their senses and make them happy.

No two systems or clusters of systems are alike. They differ in form, magnitude, number of revolving bodies, and in the mode of their government. One is ruled by a magnificent body in the centre, which dispenses light and heat to the whole; another has two, three, or more centres, revolving, each with its respective system, about another.

All the heavenly bodies, as far as we are acquainted, present a general uniformity of appearance and character. All are spherical, turn on their axes, and revolve about a central body. They resemble one another in so many respects, that

we do not hesitate, speaking in general terms, to call them alike. And it is from their striking analogies that we deduce inferences as to the probability of their being inhabited, and governed by an internal economy similar to our own. But we shall find here too, amidst this general uniformity, an endless variety.

We need not, at first, go beyond our own solar system. Indeed, if our proposition be established here—if this first family of the starry worlds be variegated, in the same interesting manner as we have seen among terrestrial objects, it will go far to establish a strong probability that the same principle runs through all the magnificent systems which God has made.

The following, borrowed from Sir John Herschel, may be taken as a just illustration of the comparative dimensions, and the relative distances, of the several bodies which constitute our solar system: "Suppose a well-levell'd field or bowling-green a mile or two in extent and free from all obstructions. In the centre of this place is a globe of two feet in diameter. This represents the sun. At a distance from this of 82 feet, *i. e.*, on the circumference of a circle of 164 feet in diameter, place a grain of mustard seed. This represents the planet *Mercury*. Place a pea for *Venus* on a circle of 284 feet diameter; also a pea for this, our earth, on a circle of 430 feet diameter; a large pin's head on a circle of 654 feet diameter, for *Mars*; grains of sand in orbits of 1,000 to 1,200 feet for *Juno*, *Ceres*, *Vesta*, and *Pallas*. To represent Jupiter, place a moderate sized orange in a circle nearly half a mile across; *Saturn*, a small orange on a circle four-fifths of a mile; and *Uranus*, a full-sized cherry or a small plum on the circumference of a circle more than a mile and a half in diameter."

This, at a mere glance, develops a pleasing variety throughout; yet a few details will throw over the whole an additional interest. We begin with the sun.

This differs from every other individual of the system, in its enormous dimensions—it being 1,000 times larger than Jupiter, the largest planet—1,300,000 times larger than our earth, and more than 500 times larger than all the planets, satellites, and comets belonging to our system; in its density—it being

scarcely more than the specific gravity of water ; and in its being the luminous and illuminating body for the whole system. But for this peculiar feature, the whole system would be shrouded in midnight darkness. And yet what makes this variety the more remarkable is, that the sun, after all (as confirmed by later discoveries), is not a *luminous* body, but an opaque globe like the one we inhabit, the brilliancy of its appearance and its illuminating properties, accompanied with heat, being produced by its peculiar atmosphere.

From the sun, as the grand centre, we direct our steps to the first planet in the system, called MERCURY. Though still on a ball that turns on its axis, and performs its annual revolution, is enlightened by the same sun, and cheered by the light of the same planets by night, as your native earth, yet you would find yourself on a strange ball, differing from all others which revolve within the vast domains of our sun, and probably from any that shine in all the vast immensity of the heavens. The sun would thence present a surface seven times as large as he does to us, and shine with a sevenfold brightness, and, other things equal, pour forth a sevenfold intensity of heat. The earth would appear as a large star, and Venus as a small moon, six or seven times larger than our morning and evening star, giving to their nights the mild radiance of moonlight. You would, too, find yourself on a globe as dense as *lead*—flying round its centre with a velocity greater than any other planet—100,000 miles per hour—and in a more eccentric orbit. Every object on its surface—every tree, shrub, flower, mountain, river, landscape, would, from the profusion of the sun's radiance, appear in sevenfold splendour—on which *our* eyes might not for a moment gaze. The *inhabitants* of this unique planet, too, must form a distinct variety. Physical constitutions like ours could not exist—or, if exist, could not exercise their functions in such an atmosphere—could not see in such light or derive a subsistence from such a soil.

But come with me again and I will show you another star differing from this in glory. It is the beautiful and blushing VENUS, a brilliant lamp amidst the lesser orbs of night—sweet harbinger of the morn, or the usher in of the soft evening twilight. She turns on her axis like any other planet, and rolls on in her majestic orbit at a distance 68,000,000 of miles

from the sun, yet as you alight on her surface you will find she adds another *variety* to the countless gems which bedeck the heavens. Venus is distinguished by the exceeding brilliancy and beauty of her splendour. Her light (twice that of the earth) is so intense as to be distinctly seen by the telescope in the day-time, and "during the night the eye is so overpowered by its brilliancy as to prevent its surface and margin from being distinctly perceived." This is not fully accounted for, but on the supposition that a great proportion of the objects on its surface are fitted to reflect the sun's rays with peculiar splendour. Now, add to this the fact (ascertained by telescopic observations) that this planet presents a most romantic diversity of surface, some of its mountains rising to the enormous elevation of twenty miles; and the whole, illuminated by such a solar radiance, exhibiting a scenery diversified and grand beyond any adequate conception, and you have a *variety* worthy of admiration.

The next in order is our EARTH: opening your eyes on its celestial scenery, the first peculiarity you discover is, that her nights are beautifully illuminated by a *moon*, accompanying her in all her annual rounds, and adding another to the *variety* which everywhere characterizes the countless bodies which move through the heavens. The next characteristic peculiarity is the *vast disproportion of land and water*—three-fourths of the terraqueous globe being covered with water. Its surface, when viewed as a whole, is divided into four vast irregular belts or bands, extending north and south, the two broadest of which are water. Though, perhaps, not of original structure, but a result of the Deluge and a consequence of sin, yet this peculiarity distinguishes our planet from every other. No planet presents so *variegated* a surface—none so completely intersected, and cut up into continents, islands, oceans, seas, lakes, rivers, mountains, plains. And, aside from many original peculiarities of structure, the earth has been marred and mutilated by the ravages of sin, presenting, we hope, the melancholy pre-eminence of being the *only* world groaning under the malediction of its benevolent Author.

The same may be said of *the vicissitudes of the seasons*. In their existing state they produce an almost endless variety

of beauty, and also of disaster and deformity. The horrors of winter; the scorchings of heat; desolating tornadoes; appalling thunder storms, come in the revolutions of the seasons, as well as the beauty and fragrance of the spring, or the luxuriance of summer, or the bounties of autumn. Those desolating *evils* are, again, the sad peculiarities of the physical and moral derangement of *our* world, and probably of no other.

One stride more, of 50,000,000 of miles from the orbit of the earth, and you stand on fiery MARS. Its surface is diversified with land and water; its seasons similar to ours, though more strongly marked, and nearly twice as long; yet if you will look a little further you may see how Mars *differs* from our ball, and from all the shining spheres that bespangle the skies. She is in *size* but half as *large*, and in *density* considerably less than the earth. An extensive and strangely dense atmosphere surrounds her, producing the red and fiery appearance which she exhibits, like the rising or setting sun when seen through vapours. Only about one-third of her surface is water. She receives from the sun not more than half the quantity of light enjoyed by the earth, and no moon (yet discovered) enlightens her dreary nights.

But we must hasten our ethereal journey. We next meet, amidst the flying balls of ether, a singular variety. Having traversed 80,000,000 of miles from Mars, we meet, within the distance of the next 41,000,000 of miles, *four* very small planets, called *asteroids*, and named *Vesta*, *Juno*, *Ceres*, and *Pallas*. Their diminutive size, their proximity to one another, and their vast distance from the sun, form an interesting *variety* in the garniture of the heavens. Their orbits are more eccentric and more inclined to the ecliptic than the other *planets*, and their seasons, of course, more strongly marked. And what is more singular, their *orbits cross one another*, the orbit of *Vesta* even crossing those of the other three, rendering it possible that in their annual rounds they may come in collision, with an embrace that shall shatter them into a thousand atoms. In many respects this dwarfish family of worlds presents anomalies exceedingly interesting to our present subject.

Next in order comes mighty JUPITER, rolling on in magni-

ficent grandeur at the immense distance of 495,000,000 of miles from the sun, and occupying twelve of our years in completing one circuit. In vain you distend your vision to find another like him. A body of such immense magnitude—1400 times larger than the earth; at such an enormous distance from the sun, which holds him in his place; wheeling in his orbit at the rate of 30,000 miles an hour; and turning on his axis in nine hours (the length of his day); carrying along with him *four moons*; and capable of sustaining a population 8700 times greater than our earth—presents a novel spectacle, wonderful and sublime; and affords a most magnificent specimen of the riches and wisdom of Heaven's great Architect.

But Jupiter presents another feature yet more novel and grand, and more peculiarly his own. He is encased in a singular appendage of *belts*, or bands, which surround him at an elevation (it is supposed) of 1000 miles from the planet. These belts are from 5000 to 10,000 miles in breadth, extending quite across the planet. They have been discovered to exchange places, or to move from one position to another in the space of a few hours, producing the most stupendous changes in the celestial scenery of that planet; diversifying the face of their skies in a manner wholly inconceivable to us. This, together with the singular and rapid motions of the heavenly bodies as seen from Jupiter, on account of the inconceivably great velocity with which he turns on his axis (moving further, by 3000 miles, in one hour, than the earth does in twenty-four), must make a nocturnal scene on that planet grand beyond conception. Though so distant that the sun appears scarcely more than a brilliant star, yet Jupiter presents a peculiar splendour, exceeding in brilliancy even *Mars*. This is no doubt owing to other apparatus for the production of light, of which those *belts* may be the principal.

But let us look in upon the next world, and see what variety we may find there. Let imagination traverse 400,000,000 of miles from Jupiter, and you meet, rolling on in the lone grandeur of his velocity, and in the illimitable immensity of space, the most interesting and magnificent body which glows in the heavens. There is nothing like it in the *firmament*. It has *seven moons*—a rare variety. But what

singles out SATURN as so unique in the celestial canopy, and makes him so striking a specimen of variety in the Divine workmanship, is the extraordinary RINGS which surround him. *Belts* too he has, yet differing from Jupiter's in this, that they are regular and immovable; doubtless an integral part of the planet.

But you pass unnoticed all other varieties: his encircling belts; his seven moons, pouring down their silvery floods of light; his huge bulk, and his density not more than that of cork; his immense distance from the sun, so that that luminary appears but as a star, ninety times less than to us; his immense year, equal to more than twenty-nine of ours, and his days of but ten hours—and your whole attention is directed to the strange phenomenon of the *rings*. You see stretching from horizon to horizon across the whole arch of the firmament large semicircles of light, occupying one-fourth or one-fifth of the visible sky. They vary in brilliancy according to the time when viewed, or the position from which seen. At night they appear as resplendent as the moon, in the day-time dim like a cloudy arch.

To enhance the beauty and sublimity of the scene, and to add to all an enchanting *variety*, these immense rings (200,000 miles in diameter, and one 20,000 in breadth) roll round the planet at the distance of 30,000 miles, in the short space of ten hours, presenting their diversified brilliancy. And what still enhances the grandeur of the scene, the two rings do not revolve in the same space of time, giving to the whole a yet greater *variety* of *motion*, as well as a constant succession of scenery. What variety, then, in the celestial scenery of Saturn! Two immense luminous arches, diversified by their own motions, and at night more diversified by carrying stamped upon them the shadow of Saturn; the various aspects of seven moons, some rising, some setting, some at their meridian, some appearing as crescents, half-moons or full enlightened hemispheres, some eclipsed, others emerging from their dark beds, and all moving with tremendous velocity, give to this planet a character of its own.

We must not stop to speculate on the *use* of these things. They not only contribute a magnificent *variety* to the crown jewels of the Great King, but afford a stupendous theatre for

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We must not stop to speculate on the *use* of these things. They not only contribute a magnificent *variety* to the crown jewels of the Great King, but afford a stupendous theatre for

the existence and development of a countless number of intelligent beings. The whole amount of surface on the different sides of the rings is more than twenty-eight billions of square miles, or 588 times the area of the whole habitable portion of the earth. Now if we suppose these immense celestial territories to be inhabited (a very probable supposition, for who would surmise that such a palace would be fitted up for waste and desolation?), they could accommodate a population of eight billions, or 10,000 times the present population of our globe.

A word concerning URANUS, and our survey of the solar system is completed. On the orbit of Saturn, though at the distance of 900,000,000 miles from our starting point, the sun, yet we had completed but one half of our journey to Uranus, the exterior ball of our system. Its distance is, of course, 1,800,000,000 miles; a distance, which, if traversed by a steam-carriage moving at the rate of twenty-five miles an hour would occupy 10,000 years. Here the sun has dwindled almost to a point, yet Uranus enjoys a compensation of *six moons*, is eighty times larger than our earth, twenty times larger than all the planets of the solar system, save Jupiter and Saturn; is of a density not greater than water; moving in its inconceivably great orbit more slowly and majestically than any other planet, and occupying in the completion of his year no less than eighty-four of ours.

These circumstances—and others might be discovered did our telescopes reach far enough—are sufficient to insure a great *variety of scenery*, in seasons, animals, inhabitants; in productions and climate; and to distinguish this planet from all others in the system.

I have now taken a bird's-eye view of each of the worlds (the new planets excepted) which compose *our system*. We have found no two alike, but each most skilfully diversified with a beauty, sublimity, and grandeur peculiarly its own. In shape, motion, distance; in velocity, density, and bulk; in length of days, of years, and vicissitudes of seasons; in climate, productions, and inhabitants; in the scenery on their respective surfaces, and more especially in their celestial scenery; and in the singular appendages, useful or ornamental, attached to *most of them*, we have discovered the most wonderful exhibi-

tion of the wisdom and benevolence of God in so variegating the works of his hands as to meet not only the *necessities* of his creatures, but to gratify their ever-varying tastes, to please their senses, and to make them happy in their present state of being.

I am now prepared to invite you to embark on a more adventurous excursion, and, by a legitimate analogy, to extend the principle I am advocating to other systems and other clusters of systems, which constitute the boundless universe.

Look, if you please, through Sir John Herschel's forty-feet telescope, pointed for a survey *beyond* the confines of our planetary system, and tell me what you see.

"I see," says one, "stars of different magnitudes bespangling the whole compass of vision, some exceedingly bright, some but as the twinkling of a single ray of light."

"But what a *variegated* scene!" says another, who applies his eye. "How one star differeth from another in glory! Star after star appears as you steadily gaze, till the whole field of vision becomes a sparkling sheet of worlds!"

"And what," exclaims another who has distended the pupil of his eye a little further than the rest, "what are those little *luminous clouds*, or concentrations of confused light, which lie scattered in rich profusion throughout the entire compass of vision?"

"Indeed!" exclaims another in extasy intense; "do you see that these sparkling luminaries not only differ in dimensions, distances, and motions, but they present an exquisite variety of *colour*? Here is one red like crimson; yonder shines one white as snow. One is yellow, another green; one orange, its neighbour blue; others blending the hues of different colours, produce scenery rich, variegated, and enchanting."

And another, too intent to speak sooner, exclaims in all the enthusiasm of a Newton, "Is it possible that certain stars at which I have been gazing are *not single stars*? I have put on the magnifying power till I can see them to be *double, triple, quadruple, or multiple*."

A world of wonders indeed! But let us go back and examine a little more leisurely, though briefly.

You saw scattered over the field of space an indefinite number of stars. These are suns, accompanied no doubt by their respective systems of planets or worlds; each occupying as

much space in the great field of ether, and giving support and habitation to as great a number of intelligent beings, and affording as great a *variety* of plans, operations, uses, and scenery as the system we have examined. The nearest of these stars or suns is not less, as has been ascertained, than twenty billions of miles; a distance greater than we can conceive. If such be the distance which divides the different solar systems which make up the universe, we here gain some idea, though it is bewildering, of the amplitude of the field on which God has chosen to display his wisdom and the riches of his "manifold works."

An extraordinary development of modern astronomy (and one much to our present purpose), is the resolving of a great number of stars (supposed for centuries to be single) into *two* three, four, or many. So immensely remote are these stars that when viewed by the naked eye, or through an ordinary instrument, their light appears blended, yet when plied by some modern telescopes are found to be separated by a space by no means small. But why I direct attention to these stars is to point out a singular phenomenon—another grand and interesting *variety* in the sidereal heavens. The characteristic of the solar system we found to be that of *one* magnificent body in the *centre*, dispensing light and heat to a great number of other immense bodies over which it has a supreme control to sustain them in their respective orbits. But as we pass on to other suns and systems of worlds, we are agreeably surprised to meet with a different order of arrangement and government. Instead of *one* sun in the centre, about which all are borne in solitary grandeur, we here meet with a *double* system, having *two* suns, each revolving about the other, and bearing with them their respective systems of planets and satellites. Again, *three* suns, with a *triple* system, are seen wending their way around each other, and about a common centre:—or *four*, or more, interweaving their respective orbits, speeding their courses about one another, with motions the most complicated and novel, and conducting in their several trains hundreds of worlds.

This transcends our utmost surmisings on the subject of *motion*. All we have seen in the solar system is but the *simplicity* of a right line compared with the *complexity* of motion

in these *triple*, *quadruple*, and *multiple* systems. A new *mathematical problem*, transcending the vastest powers of human intellect—perhaps of angelic—must be solved before we may do more than wonder, praise, and adore Him who “in the heights of heaven doeth great things past finding out, yea, and wonders without number.” How these several systems, composed of so many different bodies, can be so nicely poised in mid space in relation to another and to the common centre—how their antagonist forces can be so nicely adjusted as to curb every ball in its destined path, and to preserve the safety and harmony of the whole, beggars all human sapience to divine.

Nor is this all: astronomical observations have developed facts in reference to the *velocities* of these suns and systems so surpassing anything of the kind in the solar system as to make it a sublime and terrific peculiarity of these stars. The 60,000 miles an hour by which the earth moves in its orbit, or the 100,000 of Mercury, is but an item in the incredible, inconceivable velocity with which these double and triple stars are found to move about one another.

They have, too, another peculiarity: in almost every instance they vary in *colour*. One is *white*, its companion *red*. One orange or green, its fellow yellow, or blue, ruddy, greenish, or bluish. What an endless, what a beautiful *variety of scenery* must this produce on the surfaces of the different planets which are enlightened by these suns! One hemisphere of a globe illuminated by a *red* star, the other by a *green* one! A sun of a brilliant *white* rising in the east, while another of a ruby hue is sinking below the horizon in the west, each sending up rays of his peculiar colour, and blending hues in the most agreeable and tasteful manner! What beautiful changes, contrasts, and varieties must be produced by the various revolutions, at their different distances and various angles of inclination, of two, three, or four suns, of so many different colours!

I name one other variety under this head. As you looked through the telescope, you saw certain objects, more or less distinct, which appeared like small *luminous clouds*. But on increasing the power of the instrument you found this cloud to be resolvable into *stars*—and *beyond* this, other similar

clouds, which, with a larger telescope would, no doubt, be resolvable in the same manner. Such observations have convinced astronomers that the millions of millions of stars which fill immensity are not scattered at random, or *diffused* in space, but collected into *clusters*. How numerous these clusters are, is beyond the ken of human wisdom to tell. Space seems to be full of them. Or how many myriads on myriads of stars are contained in a single cluster is as yet beyond human calculation. Every new magnifying power introduces us to new clusters—and beyond these there still remain luminous specks, or *star dust*, which, no doubt, a larger instrument would equally resolve.

Here we gain an idea of the amplitude and magnificence—to us, the *infinitude*—of the works of the Almighty hand, which baffles the powers of the most vivid imagination. We think now no more to count the suns or systems—we take no further note of planets like Saturn or Jupiter, but launch our adventurous bark into the interminable ocean of space, and survey and attempt to number only *clusters* of systems, some of which are known to contain many millions of stars.

The first of these magnificent *groups*, demanding attention, is the one to which our solar system belongs, called the *Galaxy* or Milky-Way. It is a broad irregular belt or zone, stretching across the heavens from one end of the firmament to the other—

“A broad and ample road whose dust is gold,
And pavement stars, as stars to us appear;
Seen in the Galaxy, that Milky-Way,
Like to a circling zone powdered with stars.”

To the naked eye it presents little more than a confused light, yet when plied by a large telescope, the confusion vanishes, and its place is filled by thousands of glittering suns. In a field of view, not above the fourth part of the apparent size of the moon, Herschel distinguished more than 500 stars, and during 15 minutes of time, there passed the vision of his telescope no less than 116,000. He estimates the probable number of stars in this cluster to be 20,000,000. Yet does not suppose this to be so large as some others.

The whole field of space which has been traversed by the *best telescopes* is 500 times further than the distance to the

nearest fixed star, or 10,000 billions miles ; a distance which, if passed over by a cannon ball at the rate of 500 miles an hour, would occupy 2,200 millions years. Within this vast area, which may be but the vestibule of the Universe, there have been discovered no less than 3,000 of these nebulæ, or clusters of suns, some apparently more, some less magnificent and extensive than the Milky-Way. Suppose them on an average to be equal, and each to be accompanied by 50 planets, we have enclosed within telescopic vision 3 billions of worlds, a number of which we can form no adequate conception. But it is not so much the surpassing *grandeur* of this scene as the *variety* to which I would guide your attention.

In form, dimensions, motions, and general appearance, no two of these clusters are alike. Many are globular with a concentration of light near the centre. Some are conical, or triangular, or oval ; round, elliptical, annular, or shaped like luminous rings ; and others like an ellipsis with a dark spot in the centre. "Their situation and shape," says Herschel, "as well as their condition, seem to denote the greatest variety imaginable. In another stratum, or perhaps in a different branch of the same, I have seen double and treble nebulæ, variously arranged ; large ones, with small, seemingly attendants ; narrow but much extended lucid nebulæ, or brighter dashes ; some of the shape of a fan, resembling an electric brush, issuing from a lucid point ; others in the shape of a comet, with a seeming nucleus in the centre, or like cloudy stars surrounded with a nebulous atmosphere."

Some appear in strata of great length and breadth, but of little thickness ; others present every irregularity of form that can be imagined. Some have a bright star near the centre ; others have bright stars in other portions of them—and a few appear as a stream of luminous matter, with a brilliant star at each extremity. Indeed there is scarcely an imaginable shape in which you do not find some of these clusters.

What, then, is the conclusion ? Surely that *variety* is a universal characteristic throughout the vast domains of the Eternal King. Take a cursory retrospect of the whole, and you see that the very structure and operation of the vast and complicated machine involve a *perpetual variety* ; moons revolve about planets ; planets about suns ; suns and systems

about suns and systems ; clusters of systems about their common centres ; and then (grand beyond all human conception !) these mighty clusters, rolling on, as one system, with inconceivable grandeur, and in an orbit that beggars all arithmetic to calculate or the loftiest imagination to compass, rolling on, about the great centre of ten thousand centres—about the capital of Jehovah's boundless domains—about the throne of the Eternal Mind. What variety of motions, distances, velocities—what variegated scenery—what diversified results, must such stupendous and varied operations produce !

But we must no longer linger amidst the principalities and powers, the kingdoms and dominions, of the only Potentate. The rich garniture of the heavens affords other illustrations of variety no less interesting than those already given, as *comets, meteors, planetary nebulae, variable stars* ; but time fails.

Again, the countless myriads of *intelligent beings*, who, doubtless, inhabit the unnumbered worlds of Jehovah's empire, afford *another series of varieties* most extensive and interesting. No two worlds, we have seen, are fitted to be the abode of the *same species of beings*. Neither their physical conformation nor their mental constitution can be the same. But this must pass.

Yet I apprehend we differ from the tenants of other worlds in nothing so *conspicuously* as in our *moral condition*. This is our inglorious distinction. Here is the mark which makes us the wonder of angels and the scorn of devils. The *moral apostasy*, together with the mysterious plan of *recovery*, may be the humiliating—the glorious distinction of our world. It may be peculiar to our planet that here alone the subjects of God have rebelled—and here alone is shown the possibility and the practicability of restoring them to the favour of the abused Sovereign. All eyes are turned on us ; now in deep and solemn commiseration over man's ruin ; now in admiration of the scheme of restoration ; and now in praise and adoration at the final consummation of man's redemption. The whole is to be regarded as a *signal display of the Divine perfections*. The scheme *here* filling up for *restoring rebels* is one way which God has selected by which to develop his eternal power and Godhead. In other worlds moral transactions of a character of which we can form no just conception may be tran

spiring, as sublime, as characteristic of the sleepless energies of Omnipotence, as honourable to his moral perfections, and as beneficial to the vast assemblage of his creatures as the plan adopted here for the emancipation of man.

I know not that we have any just ground for the self-gratulating surmise, that the Universal Sovereign has made our insignificant ball, *peculiarly*, a theatre of his marvellous works. That He has, in the scheme of redemption, wrought marvels here, inscrutable by human ken, is past all controversy. Yet that he is not the Author of wonders as profound and magnificent, as unsearchable and glorious, in other worlds, I know not that we may question. Nay, more: the fact that he *is* the Author of such a stupendous transaction in this comparatively insignificant speck of creation, is rather a presumption that he may be the Author of as grand (if possible) and sublime transactions in the mightier, nobler, more majestic worlds and systems, which compose the numberless provinces of his empire. But for our *moral degradation*—our loss of the capabilities and susceptibilities of our state of primeval innocence—we might perhaps be favoured by an acquaintance with the distinguishing moral achievements which characterize the history of other worlds. Other worlds, we know, *are* acquainted with our moral disasters, and with the interposing hand of compassion for our restoration. "Into these things angels desire to look." Beings of other worlds are intently eager to survey and scrutinize this extraordinary transaction. So well do they know the ruin of man's present moral condition, and so well appreciate the blessedness of reconciliation with God, that an acclamation of joy is heard among them when but "one sinner repents." The Apostle Paul, too, represents the mystery of redemption as revealed *to the intent that unto principalities and powers in heavenly places, might be made known by the Church the manifold wisdom of God.*" Our planet was selected as a theatre on which to exhibit to all worlds *the evil of sin*—its origin, its growth, and full development—that the "man of sin be revealed"—be manifested and shown out in all the strength and luxuriance of its native vileness: and, on the other hand, to afford a signal illustration of the perfections of the Divine character, in the atonement made and applied to save man. *Redemption* is, therefore, the grand *moral variety*

which distinguishes our world from all others. Hence it is an object of absorbing interest to the tenants of all other worlds. Yet the annals of other worlds may unfold to our astonished vision transactions as peculiar and grand, and as beautifully and awfully illustrative of the Divine perfections in some other interesting point of view. And, were we possessed of the data which Gabriel may have, we might go on from world to world, and from system to system as we have already done, pointing out as many *moral* varieties in the Divine dispensation as we have seen physical diversities in the manifold works of Nature.

Enough has been adduced in illustration of my principle. Variety is the characteristic of Divine workmanship. Whether you look into the vast and mighty fabrics which roll in clustered grandeur around the Eternal Throne, or to the myriads of animalculæ, which revel in all the luxury of life in a single drop of water, or on a single leaf, you meet a never-ending variety.

But it is time that I close. Yet a few *reflections* rush unbidden upon us.

I. *What an idea does this give us of God!* With but a partial view of the multiplicity, the grandeur, and variety of his works, we can but stand afar off, and in awful astonishment and in overwhelming majesty, cover our face, and with the sweet singer of Israel exclaim, *O Lord my God, thou art very great!* What view so displays the *magnificence* of the Divine Being! We can scarcely comprehend that even Omnipotence could construct *so many* and such *enormous masses* of matter, reduce them to order and govern them. But when we see in what an *endless variety* he has made all things, our admiration of his greatness is raised still higher. It were much that he should clothe the meadow with a carpet of green, and adorn the trees with a verdant foliage; but much more that he should *variegate* this covering in ten thousand different shapes and colours and patterns.

Again, what an idea does our subject give us of the *riches* of God! You call that man *rich*, who has many and large storehouses, filled with everything which can administer to his necessities or his pleasures. But God's storehouses are as *many as there* are worlds in the universe—all filled with ar-

ticles of the most exquisite workmanship, and in such infinite *variety* that you cannot find two insects, or sands, or leaves, or flowers, or worlds alike.

What an idea does it give us of his *goodness*! Why has he filled the universe with his riches—why so garnished the heavens—variegated all nature, and clothed all things in beauty and sweetness, if it be not to display the plenitude of his benevolence and to contribute to the well-being of his creatures? Not only does he open to them inexhaustible fountains of pleasure, but he so diversifies their pleasures that they never tire.

And what an idea too, here, of the *Divine wisdom*! Surveying the manifold works of God, who would not exclaim, “*in wisdom hast thou made them all!*” But numerous and variegated as they are, nothing is useless. All is beautifully adapted to its purpose.

What *skill* in producing and conducting all the operations needful to effect such endless variety!—what inscrutable wisdom and knowledge in so accurately calculating distances, motions, inclinations, positions, weights and bulk,—so nicely to adjust globes of such various dimensions (some inconceivably large and at immense distances, some with strange *appendages* of moons, belts, or rings), and so accurately to poise them as to secure their stability and permanence, and to make them fit habitations for intelligent beings! Were we to contemplate no more than the *mathematical calculations* which must enter into the account, there is indicated a depth and dimensions of intellect of which we can form no conception. Suppose the intellect of some created being to be vast enough accurately to calculate the attracting force of the sun, and the *mutual attraction* of the planets—also to suspend every ball in its proper position, and to adjust all in reference to their compound forces; yet he might find that not a wheel in the great machine would go—every ball drop from its place—worlds dash on worlds, because he had overlooked or found himself wholly unable to calculate the influence which *other* solar systems may have on ours, or other clusters of systems on the one to which ours belongs. For we have no reason to suppose ours an isolated system, independent of all others, but rather *one* of an indefinite number;

and that every distance is fixed, every motion of every planet, satellite, belt, or ring, is determined, in special reference to the connection of our system to the great Whole. That God should be able to calculate all these nice particulars in relation to an infinite number and infinite *variety* of systems, gives us an idea of his greatness, his wisdom and power, more exalted than we may, perhaps, gain in any other way. What *must* that God be, who, on the one hand, could contrive, form, and adjust its endless variety of parts so as to produce perfect harmony; set in motion, and uphold, in spite of all conflicting powers, such a vast machine as the universe; and, on the other hand, so nicely superintend the minutest objects in nature, as the diversifying a landscape, the variegating of flowers, or the gilding the wings of an insect! What *must* that God be, who is so high, so low, so rich, so poor, that he can stand at the helm and guide millions of millions of worlds, and yet take note of the falling sparrow, and watch the lily of the field!

II. *We can no longer marvel at God's tender and unremitting care of our world.* The Infidel looks abroad upon the *vastness of the material universe*, and says that it is absurd that the Author of *so many* worlds, most of them far surpassing ours in magnitude, grandeur, and beauty, should make this earth, this insignificant province of his boundless domains—this speck of creation—an object of his peculiar care. Would he be at so much pains—would he send his only beloved Son to die, to bring succour to man? Would he pour out the bowels of his love, and exhaust his tender mercies on a speck, which bears no more comparison to the entire empire of God, than a grain of sand to the sea-shore, or a single leaf to the forest?

We admit the comparative insignificance of our planet, yet we yield not the point. Insignificant as our earth is, it is *one* of God's *varieties*. Among the exhaustless riches of the Eternal King, there is nothing like it. As a *specimen* of his skill, then, and of workmanship, it is precious as the apple of his eye. The moment it became marred and mutilated by sin—the moment rebellion broke out in this province of his empire—it was befitting that God should put forth a special *effort for its recovery*. For the effects of this insurrection

could not stop here. The warfare entered upon was a war of *principle*. The law violated was the law of the universal empire. The insult offered, an insult to the Majesty of the Universe. It mattered not, then, whether the *battle-field* were great or small—whether it were earth, or Jupiter, or a planetary nebula, millions of times larger than our sun. A *principle was to be settled*. It was to be determined whether sin or holiness should reign—whether Satan or God should sit on the throne of universal empire. Our earth was selected as the scene of conflict. Here sin should take the field, arrayed against holiness. Here the Captain of our salvation should vanquish him who had the power of death.

But while our world has been made the theatre for the adjustment of a question so vital to the interests and happiness of every province in God's kingdom, other worlds may be the appointed arena on which to settle other questions of essential moment to the welfare of the great whole. While it may very justly excite our profoundest wonder that the sleepless eye of God should seem in a special manner to be directed towards our world, and his bountiful hand to be scattering blessings most profusely on his creature man, yet could we get a glance at the Divine economy of other worlds, I doubt not we should meet dispensations which would appear to us quite as special and extraordinary. It only comports with what we know of the infinitely varied character of God's works, to believe that every separate world in the universe has a history, people, climate, and productions peculiar to itself; *and its own peculiar manifestations of the Deity*. His works and ways there, the moral condition of the people, their manners, customs, modes of existence, are all peculiar to themselves. And every separate world will form a distinct and interesting study for God's holy creatures to all eternity.

What we know is, that the Second Person of the Trinity has made a glorious advent to *this our planet*; that he begun, and is still carrying forward, a work of ineffable magnitude and immeasurable interest to us; that having fulfilled his benevolent errand here, "He that maketh the clouds his chariot" bade adieu to this globe, and rode in triumph to some other world, to some *material* world, for he departed with a material body, where he may achieve marvels as wonderful

and perform works as stupendous, and as honourable to God; where he may be carrying forward *other* schemes for the final aggrandizement of the IMPERIAL THRONE, quite as magnificent as he had accomplished on our earth.

There is in the idea that God created and upholds all this vast universe, a sublimity which beggars all conception. By the word of his power, by his almighty fiat, all worlds, systems, clusters of systems and boundless universe, with all its complicated structures, adaptations, motions and uses, emerged from nothing! that nothing is so minute, nothing so mighty, no intelligence so high, none so low, which he does not direct. The surmise of the Christian philosopher here is certainly a very natural one: "The infinite ease," says he, "with which this vast fabric was reared, leads us irresistibly to conclude, that there are powers and energies in the Divine Mind which have never yet been exerted, and which may unfold themselves to intelligent beings in the production of still more astonishing and magnificent effects, during an endless succession of existence."

CHAPTER XV.

How it takes all sorts of Saints to make a Heaven.

"Having gifts differing according to the grace that is given us,"—Rom. xii. 6.

HEAVEN is a paradise, a garden of flowers, into which the great Proprietor has gathered (and where bloom in eternal beauty) flowers of every imaginable hue, fragrance, and variety. Or heaven is a vast repository of jewels, which the great Mediatorial King has gathered, and is still gathering, from amidst the beggarly elements of the apostasy, and fitting and burnishing in every possible variety. While in essential characteristics and intrinsic value all are alike, yet Gabriel in vain would traverse the boundless fields of Paradise to find two of these plants of renown, these trees of righteousness, which do not present some features of interest peculiar to itself. Or, if heaven be a repository of the jewels of the Great King, then each of the great multitude, which no man can number, presents some peculiar beauty and excellence of its own.

Heaven is the assemblage and the full consummation of all

the varied graces which ever flourished on the earth, or among the principalities and powers in heavenly places.

It is in the garden below that all these plants of righteousness are reared and fitted for transplantation to the garden above. And if, as has been intimated, the same universal law of variety pervade the boundless domains of heaven, as we have seen characterize all things on earth, not except man in all his social, intellectual, and physical relations and developments, we must expect to find man in all his *moral* relations, endowments, and trainings, subject to the same law. Not only does it take "all sorts of men to make a world," but it requires "*all sorts of saints* to make a heaven."

Hence all those "diversities of gifts" and spiritual endowments, all those "diversities of operations" and "ministrations" of which the apostle speaks. By his manifold wisdom and grace, God is thus preparing men for heaven, who shall exhibit and illustrate in their characters, virtues and graces of every possible variety.

A late writer, in illustration of this thought, has well said : "A truly righteous act is a good in a double sense. It not only *does* good but itself *is* a good. It adds to the sum total of good in existence. The whole realm of God is the wealthier for it, and the glory of God's administration is so much increased. He, then, who works out one great act of fidelity, showing to the world the beauty and preciousness of that cardinal virtue ; or holds forth one great example of truth ; or one great exhibition of disinterested love ; or one great lesson of Christian patience and constancy, will find these, at its close, substantial products of life, which will bless it as they will enrich the universe for ever. Let it not be supposed that in judging and rewarding the actions of probation, God will have respect only to what was simply *useful*, or the opposite. He will regard also what was beautiful and only in itself good. As an earthly monarch collects in the galleries of his palace the achievements of art, rare works of painting and statuary, and of exquisite mechanical skill, which henceforth remain illustrative of his taste, and wealth, and magnificence, and descend from generation to generation as among the most sacred treasures and ornaments of the nation ; so God, out of all the noble, and beautiful, and pure things which the history

of redemption will have furnished, the virtues, the charities, the high achievements of Christian faith and hope, will, in the day when he 'maketh up his jewels,' fill and embellish the courts of Heaven, and cause them to stand for ever as illustrations to the universe of the highest beauty and worth, and monuments of that wondrous grace which had power to elaborate them from materials once so ruined and lost."

Our subject is *variety in Christian character and experience*. As in the natural world variety is everywhere the controlling order of workmanship, so in the spiritual, all God's spiritual creations bear stamped upon their face the most evident marks of his "manifold wisdom" and his "manifold grace." The fact that the church is made up of all sorts of men; of persons of all sorts of temperaments, habits, positions in life, degrees of mental culture and habits of thought, would seem to furnish a general basis for a corresponding variety in the moral character and religious temperament and experience of its members; and as the church below is the nursery of the church invisible above, we may assume that the perfect state of the blessed in heaven shall not be less richly developed and profusely variegated than in this imperfect state below.

The reflecting mind will not fail to magnify the wisdom and grace of God in the singularly rich displays of this wisdom and grace as seen in the varieties of his spiritual workmanship. While it is the same Spirit, the same Sovereign Agent, that works "all in all"—works all these different graces and virtues in all the different myriads and millions of persons who are the subjects of them—yet every individual case is an individual variety.

Divine grace operates on the human mind as it finds it; and operating, as it does, on all possible varieties of mind and personal peculiarities, without pretending to eradicate or change them, it, of consequence, produces, as great a variety of Christian character. The design is to engender and cherish in the body of Christ, which is the church, every possible Christian grace. The presentation of the same motives, the same truths, and the same providential dealings, would, on this principle, secure a singular variety in the results; and it would seem, as we shall see by-and-by, as if the Divine Mind *were* exhausted in so multiplying and variegating motives,

truths, providential dealings, and all the means of grace, as to secure every conceivable variety in Christian character and experience.

But we are concerned at present rather with the facts: of the uses and reasons of all these diversities of gifts and graces, and the diversified means and agencies by which they are produced, we will speak hereafter. The great fact in the case is that, as in nature so in grace, the Divine wisdom and goodness seem exhausted in an endless variety of workmanship. As we cast the eye over the broad field of Christian experience, could we thoroughly analyse the piety of any given number of Christians, we should undoubtedly find each individual a distinct variety of himself. All true disciples of our one Lord and one Spirit are essentially one. They harmonise in all the great features of Christian character and temper. They are one in Christ. They all bear the same badge of discipleship—all love and serve the same Lord—are baptized into the same Spirit—feed on the same heavenly bread, and drink at the same wells of salvation. Their work, their aim, their hopes are one—their home, their eternal rest, is one. Yet every Christian exhibits peculiarities of Christian character differing from every other Christian.

Our thought is amply illustrated in sacred history. Patriarchs, prophets, apostles, all the saints whose biography we have in the Bible, are beautiful illustrations of it. In one, reverence predominated; in another, hope, or faith, or love, or joy. The religion of one was retiring, self-distrusting, subjective; that of another was bold and aggressive. One exults on the Pisgah of hope, another feels his way through the valley of humiliation. The prophets were all holy men, yet no two of them presented the same phase of piety. Each one illustrated his own peculiar virtues and graces. The apostles were all (Judas excepted, and Paul in his stead), good men, yet how different the features of their piety! What can be more unlike than Peter and John, or Paul and Barnabas? Nor was the type of piety which characterised the other nine scarcely less varied.

The three apostles with whom we are best acquainted, and about whose religious character we know the most, are Paul, Peter, and John. They were all very holy and devoted

men—baptized into the same Spirit, and of one faith, one Lord, and one baptism. Yet how different a type of piety did each manifest! The Sun of righteousness had shone in upon their native darkness from different directions and through different agencies, and more especially had cast his light on certain provinces of that dark empire of sin, the human heart; and consequently as the mind was roused and a conviction produced, in respect to a certain sin or a particular class of sins, pardoning grace, *adapted* itself to the conviction of sin, or of duty, and the virtues and graces implanted thereby would be found to correspond.

The apostles named are examples. They all, though not in the same degree, exhibited faith, zeal, and love. Yet each was remarkable for a particular grace or graces, which strikingly distinguished *his* piety from that of either of the others. "Paul chiefly exhibited the strength of faith; Peter, the power of zeal; and John, the force of love. Paul is most distinguished for that courage and fortitude which faith inspires; Peter, for the ardour and activity which are stimulated by zeal; John, for that melting tenderness and fervent charity which he caught by leaning on the bosom of incarnate Love.

"Yet Paul had zeal as well as Peter, and love as well as John; though in these qualities they respectively excelled him. Peter, too, was strong in faith, as well as Paul, and lovingly and devotedly attached to his Lord as well as John, though excelled by them severally in these particulars. So John was firm in faith as well as Paul, and fervent in action as well as Peter, though they outshone him in these bright graces. Each had what the others had, but each blended these virtues in different proportions. Each, forming a distinct compound of them according to his own natural temperament and his peculiar experience of the grace of God, attained to a historic individuality of his own, which has been recognised in all ages.

"There can hardly be a happier illustration of that diversity in unity, which in religion, as in all the other works of God, present the charm of consistent variety. Such variety is like the parts of a skilful harmony, dissimilar, and yet made for each other, and blending in sweet accord. 'Now there are

diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.'

"By the varied confounding of the same simple elements, a creation is produced where each part relieves, heightens, and sets off the rest. Thus the pleasure of constant novelty, fresh and interesting combinations, and of well-adjusted contrasts, is kept up. It is this which feeds all pleasurable excitement. It is more than 'the spice of life.' It is the food of lasting admiration and enjoyment. Melody is sweet, but it is spiritless and monotonous, and soon surfeits the palled ear. But the harmonious 'concourse of sweet sounds' melting into each other, and blending into the rolling tide of music, is the triumph of that delightful art, whose magical effects are the result of variety in unison.

'Assembled men to the deep organ join
The long-resounding voice, oft breaking clear,
At solemn pauses, through the swelling base;
And, as each mingling flame increases each,
In one united ardour rise to heaven.'

"The affections of holy souls are like the ten accordant strings of the golden harps on high. They are attuned by the Spirit of God, who breathes upon them all, and mingles their dulcet notes with divinest skill in the full chorus of celestial song."

I make no apology for so long an extract. It so beautifully delineates our idea that it would be but affectation to attempt to clothe it in another dress.

The prophets and apostles afford but limited illustrations. The principle holds with respect to the whole body of believers. "The manifold grace of God" has, perhaps, wrought in no two persons alike. The illustration taken from the apostles will serve as a general one.

You may examine the religious exercises and the peculiar features of the religious character of each member of any individual church, or of every individual of the church universal, and you will find that the great Architect has as carefully and universally variegated his moral creations as has his ma-

terial works. You will discover that, in all the different subjects of Divine grace, the same Spirit has wrought "diversities of gifts," and "diversities of manifestations"—"diversities of operations" and of "administrations." Different gifts are engendered, and different graces implanted and nourished in different hearts. One is distinguished by a peculiarly strong, simple, and childlike faith. Simple trust and filial acquiescence characterizes such a one. Another class unfold the beauties of hope. However clouds and darkness may surround them at present, they always see light and joy before them. In one, meekness, humility, and gentleness abound; while the religion of another is characterized by boldness, courage, and enterprise. The religious affections of another are seen to centre very much about holy joy. He is wont so much to contemplate the goodness of God, and more especially his abounding mercy through Jesus Christ as the only ground of human salvation, that he rejoices always with joy unspeakable and full of glory; while the religion of another is scarcely known outside of the vale of tears. So intently does he dwell on his fallen and his corrupt nature, and his hopeless condition by sin, that he does little but mourn his lost estate.

As one has his thoughts directed more especially towards God, as he gets clearer and more comprehensive views of the greatness, and goodness, and holiness of the Divine character, reverence and awe become the more prominent manifestations of his religion; while another, by the more frequent contemplations of his own unworthiness and guilt as a sinner, finds his religious exercises cast in a more sombre mould—clouded by the shadows of humiliation, doubt, and fear. The heart of one seems almost constantly to glow with gratitude and expand in love, and is the more easily engaged in labours of beneficence, or drawn out in kindly sympathies for the woes of the destitute and suffering. The heart of another recoils back on itself, and expends the feelings of a broken and a contrite spirit in self-upbraidings and repentant sighs.

The formation of this singular variety in Christian character is very much laid in the early convictions of the sinner as produced by the different aspects and phases in which Divine truth is apprehended, and in those different mental *yearnings* and anxious heart-struggles which usually precede

conversion. Every truly converted soul is brought to one and the same point before the sovereign act of pardoning grace reaches it. All must feel their dependence, their moral corruption and guilt, their absolute need of an infinite Saviour, and must yield themselves up with implicit submission, unfeigned repentance, and childlike faith; though there be a vast variety in the *manner* in which each individual is brought to such a conviction and surrender; and as great a variety in the character of the convictions themselves. "Some are brought," says a great master in Israel (President Edwards, than whom few men ever searched deeper into the secret recesses of the heart, or was more highly endowed with the gift of "discerning spirits;" he was one of the Great Master's choice and interesting varieties)—"some are brought to this conviction by a great sense of their sinfulness in general, that they are such vile and wicked creatures in heart and life; others have the sins of their lives in an extraordinary manner set before them, multitudes of them coming just then fresh to their memory, and being set before them with their aggravations; some have their minds especially fixed on some particular wicked practice they have indulged; some are especially convinced by a sight of the corruption and wickedness of their hearts; some from a view they have of the horridness of some particular exercise of corruption which they have had in the time of their awakening, whereby the enmity of the heart against God has been manifested."

Correspondingly varied too are the sources of religious comforts which different Christians experience. These vary according to the peculiar direction given to the mind in its awakened state. "More frequently Christ is distinctly made the object of the mind, in his all-sufficiency and willingness to save sinners; but some have their thoughts more especially fixed on God in some of his sweet and glorious attributes manifested in the gospel and shining forth in the face of Jesus Christ." Others are moved by the all-sufficiency of the mercy and grace of God, chiefly by his infinite power and ability to save. The truth and faithfulness of God, or the peculiar adaptedness to their wants of the Gospel, engrosses the mind and moves the hearts of some; while others dwell on the promises, and invitations, and the peculiar grace of the Gospel, and they become

the moving themes. In one instance, "the glory and wonderfulness of the dying love of Christ ; the sufficiency and preciousness of his blood as offered to make an atonement for sin, or the value and glory of his obedience and righteousness, fill the mind and sway the heart. Or the excellences and loveliness of Christ chiefly engage the thoughts ; and the type of religion, which is the result, varies according to the views taken of God and truth.

"In some, converting light is like a glorious brightness suddenly shining in upon a person and all around him ; they are in a remarkable manner brought *out of darkness into marvellous light*. In many others it has been like the dawning of the day when but first a light appears, and, it may be, is presently hid with a cloud. There is, indeed, an endless variety in the particular manner and circumstances in which persons are wrought on, both at and after conversion, as well as in the degree of hope and satisfaction which they have in their own estate. God confines himself to no particular methods, and therefore no one can make his own experience a rule for others. The work is "glorious in its variety," beautifully displaying the "manifoldness and unsearchableness of the wisdom of God."

But *why* does the "self-same Spirit" work in the children of the Highest such diversities of Christian experience, character and practice ? The apostle answers : "The manifestation of the Spirit is given to every man, to profit withal." Christ's mediatorial work among men is a great work, and very various in its character ; and he provides instruments to meet the expansive and varying character of the work. He diversifies gifts and graces as he sees is best suited to profit all ranks and conditions of men, and fit them to perform every possible service in the church, and as is best suited to profit each individual Christian.

Paul speaks (1 Cor. xii. 8-10) of the differences of "administrations" and "operations ;" the various ministries or services, and the different labours to be performed as the **circumstances** and exigencies of the church and the world had need of in his day ; and how the mental and spiritual resources of the then present generation of Christians were adapted to *meet all these* singularly varied wants. "To one is given

by the Spirit the word of wisdom ; to another, the word of knowledge ; to another, faith ; to another, the gift of healing ; to another, the working of miracles ;" and to others severally the gifts of prophecy ; of the discerning of spirits ; of speaking divers kinds of tongues, or of interpreting of tongues.

Hence, too, the various grades of teachers in the Christian church, and their singularly varied endowments and aptitudes as teachers. To meet the wants of the church at that period, there were appointed, or "set" in the church, "apostles, prophets, teachers, miracles, gifts of healing, helps, governments, diversities of tongues." If all had been apostles, or all prophets or teachers, or workers of miracles ; if all had the gifts of healing, or of speaking with tongues, or all interpreted, how extremely limited would have been the range of duties and services which the Christian church would have performed. And if there were not the same wise and benevolent distribution of religious endowments and capabilities in the church of the present time, the broad field of Christian duty could never be occupied.

Contented, then, should every man be in the work and station assigned him by the great controlling Mind. If he be doing the work for which he is fitted and called, he is doing a good and acceptable work ; and it matters not in point of honour in the eyes of the Master, whether the department of service which he fills be, in man's estimation, high or low. He alone is high in Heaven's estimate who well does his own appropriate work.

What envyings, jealousies, and unhallowed rivalries, what heartburnings and strifes, would be spared a suffering church, if every individual member would quietly do his own duties, illustrate the graces which the Master has vouchsafed to him, and contentedly occupy the station which God has assigned him. Every grace would then be cultivated, every duty done, every post well filled, and soon "great would be the company of them who publish" the glad tidings of the kingdom.

The thought illustrated in this chapter quite rebukes the pride of those who seem to be doing a great and conspicuous work ; and equally encourages all those humble workers in the Master's vineyard, who are doing an equally important and honourable work in the secluded vale. Leave unfilled

either the high or the low station; leave undone either the work on the house-top, or the work of obscurity where no human eye sees and no tongue applauds, and you alike mar or mutilate the great whole.

Another closing thought occurs: it is the *obligation* of every individual Christian to do the work providentially assigned him with cheerfulness and zeal. The field to be occupied by Christian effort is a broad one. Instruction of all sorts and of infinite importance is to be given; cautions and rebukes to be applied; afflictions to be soothed; consolations and sympathies to be administered.

Having, then, gifts *differing according to the grace given to us*, as every man hath received the gift, *even so* let him minister the same, as a good steward of the manifold grace of God.

CHAPTER XVI.

VARIETY IN DIVINE TRUTH, as suited to produce Variety in Christian Character and Experience.

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be *perfect*, thoroughly furnished unto all good works." We discover in Divine Truth a variety corresponding to that which we have seen in Christian character and experience. "He who receives the gospel of Christ finds it adapted to all the varying circumstances of his life; so that in whatever condition he may be placed, it offers to him promises, counsels, admonitions, encouragements, helps, precisely suited to his wants, just as if they were given expressly to meet his case; as indeed they were, by Him who knew how to give a Bible adapted to all the world and to each particular man in it."

It is the design of the present chapter to contemplate, in some of its aspects, this peculiar characteristic of Divine Revelation—how it is adapted to meet all the endlessly diversified wants, conditions, and circumstances of man—to be his teacher, his reprover, his guide, and comforter in every supposable or possible condition of life. And

1st. We turn to what we may, in general, denominate the

literary character of the Bible. The Bible is in this respect a singular repository of jewels; and you would be astonished at the variegated character of these jewels. The careless reader of the Bible does not take note of the great multiplicity and variety of the *topics* there treated, from the infinite interest of man's immortal spirit down to the most familiar domestic incident, or the most common occurrence in life.

It lays down principles, precepts, and maxims, which are applicable in every condition of life. It administers a rebuke, whispers a warning, plies a threatening, issues a command, wafts an invitation, soothes a grief, assumes the angel of mercy towards the afflicted, and heals the broken heart, as the varied and ever-changing circumstances of human life require. Its great and simple theme is human salvation through an incarnate God. The design of Revelation is to unfold this simple, sublime theme. In order to this, it was needful that the character of God should be revealed—his inflexible justice, his unspotted holiness, and his overflowing goodness and mercy—that the purity, the righteousness, and infinite importance of the Divine law should be understood, that the exceeding sinfulness of sin should, in every possible form and condition of life, and in all its moral turpitude, be illustrated; its corrupting, desolating, damning effects on the human soul, and its debasing influences on the social and civil condition of man, should be portrayed—that the great remedial scheme of rescuing man from sin should be brought to light through the ordained Mediator, and his Divine character become confirmed by the teachings of heavenly wisdom, by signs and wonders and many mighty works, and that the whole system of doctrines and duties should be taught and variously illustrated.

All these various topics must be narrated, discussed, and variously unfolded. And were we to go no further, we at once perceive what a multiplicity of subjects must be treated of in the Bible. And what adds vastly to the variety is, that all these subjects are illustrated and enforced in such a variety of ways. It is line upon line and precept upon precept. The same truth, the same fact or doctrine, or precept, is presented in so many aspects, and urged by so many considerations.

But the field covered by the Bible is vastly broader. There

must needs be a *theatre* on which the great drama of redemption must be acted. This must be fitted up as a suitable habitation for intelligent creatures. It must become not only a theatre for the unfolding of the mysteries of redemption, the maturing and consummating of the plans and purposes of the Divine mercy in respect to man's salvation, and the carrying out, in all its benevolent details, the one great scheme, but, on the other hand, this earth should be not the less the theatre on which should be developed the *evil of sin*—the turpitude and inveteracy of the disease which it is proposed to heal. Here the poisonous seed should be planted—here vegetate in a prolific soil ; here send up its bitter plants, which should grow and blossom and bring forth, in all its vile luxuriance, its bitter fruits.

In order to meet man's wants, and to satisfy his reasonable inquiries, what an extensive and multifarious *history* must the Bible then contain ! The pious, reflecting mind is not satisfied simply to know that this world exists, fitted up in so much beauty, richness, and variety. But he wishes to know who is its maker ? who the author of all these wonderful works, and mysterious arrangements of creation and Providence ? who the controller and preserver of the great system ? *Why* all was made and so carefully governed ? He needs a universal history—an ancient history, which reaches back to the beginning of time, and forward to the end of time. The Bible is such a history. It is a history of the world—of its origin and authorship—of its fitting up for the habitation of man—of the origin and character of its first inhabitants and their occupancy of the earth—of the apostasy of the progenitors of our race, and the “death and all its woes,” which followed in its train. It is a history of that wonderful plan of recovery from the ruins of sin and of restoration to the favour of God. It is a history, too, of all the great nations of the earth, and of all the great events from the beginning to the end of time. What a multitude of topics are embraced, what a long series of generations have their great and leading events chronicled in this book ! How varied, then, must be its history !

But the Bible is vastly more than a chronicler of the past or a true mirror of the present. Prophecy is unwritten history,

painted in symbol or seen in vision, or dream, or type, or shadow, or communicated to some favoured minds, to be transferred to the sacred page for the edification of all future generations. As the scroll of the mysterious future unrolls, the symbol or type fades away, and the veritable page of history takes its place.

The Bible as merely an historical book covers an exceedingly broad and varied field.

I have alluded to other topics detailed in the Bible which further illustrate its varied teachings. The beauties of holiness are to be unfolded; the truth of our religion to be defended and confirmed; the excellences of the gospel to be tested in its reforming, civilizing, and sanctifying efficacies; the influences of religion to be shown in all their bearings on the various conditions of life both now and hereafter. To show all these things, what a variety of instructions, histories, narratives, biographies, the Bible must contain—what civil, social, domestic and individual histories must be narrated, in order to bring out and present in their proper light all the practical excellences and every-day benefits of our Religion.

On the other hand, sin and all its bitter fruits, must be correspondingly, or by way of contrast, illustrated. It is as much the plan of the Divine Author to deter from sin and its final ruin as to attract by holiness. Hence the Bible is singularly prolific in its illustrations of the evil of sin—how offensive it is in the sight of God—how blighting it is in all its developments in this world, and how finally damning to the immortal soul. The Bible, therefore, not the less abounds in histories, biographies, and narratives illustrative of this sad topic.

One can scarcely overlook the delightful fact that the Bible presents such a variety of considerations, expressed in every conceivable form, to deter men from sin; and so many and such various motives to lead them in the paths of righteousness. Nor would we overlook the vast variety of topics, thoughts, and considerations, as expressed in ten thousand different ways, which are designed to excite and cherish in the soul the *devotional* feelings. The motives thus held out to draw men to God are more than we can number.

Again, the *style* of the Bible is worthy of a remark in this connection. Written by so many different individuals, during

so long a period of time, and in so many different countries, its style must vary accordingly. Each writer brought his own peculiar qualifications to the work, his own idiosyncracies, his own mental aptitudes, his own caste of piety. Hence no two wrote in the same style, no two illustrated the same truth in the same manner; each drew his illustrations from the manners, customs, and scenery of his own country; and the composition of each was highly tinged with the history of his own times, and the topics which each discussed strikingly partook of the age in which he lived.

The great variety in the *modes* of teaching in the Bible, is not the less worthy of remark. Besides history and prophecy, touching narratives and terse maxims and sayings, the Bible abounds in poetry, parables, and proverbs; in types, shadows and symbols, in all sorts of figures of speech which can give interest, life, and variety to its teachings. Indeed, we can scarcely conceive of a mode of illustration and enforcing truth, and of arresting the mind, and reaching the heart and conscience, which it does not adopt. Nothing is left unsaid, no argument is left untried which might convince, persuade, or draw by example. As a literary treasure the Bible is singularly rich and varied.

2. We should arrive at the same conclusion were we to contemplate Divine Truth *as a means of converting the sinner, or sanctifying the saint*. It abounds in instructions, motives, commands, invitations and threatenings, presented in every possible form, and urged by every possible consideration, to arrest the erring and to turn his wayward feet in the way of righteousness and peace. It meets the sinner at every turn and corner, rebukes his waywardness, and spares no pains to rescue him from impending ruin. It holds out before him every inducement that he should choose the way of life.

And in like manner the child of God, who desires that he may grow in grace and in a knowledge of God his Saviour comes to this fountain of living waters—to these green pastures of eternal Truth; and how is his soul satisfied with every good thing! It is to him a feast of fat things. So abundant and varied is this Bread of life, that not a want is left uncared for. Is he joyful? the songs of Zion are put into his mouth. *Is he afflicted* and cast down? the voice of Divine Truth hails

him to the healing waters, whose consolations are neither few nor small. Do the burdens of life oppress him? Does the burden of sin crush him down? Do clouds and darkness surround him without, and a deeper darkness enshroud his soul within? he has his remedy. Sacred Truth, in some of its endlessly varied aspects and applications, is at once the fountain of his consolation, and his never-failing remedy. Does he sigh for greater measures of grace, a closer walk with God, a nearer likeness to Christ, a more perfect assimilation to the Divine nature?—he finds the Bible doubly rich in all the resources needful to realize such an end.

How does the Bible abound in ways and means, without number, to set life and death before the soul! It appeals to every passion—to every interest—to self-love—to our sense of honour, of right, of gratitude—it presents every motive that can be drawn from heaven, earth, or hell, that the soul should aspire heavenward. How manifold is the wisdom of God, as made known in his word, “suited to every sinner’s case!”

There is not a virtue which some Bible truth, doctrine, precept, or maxim is not fitted to produce and cherish in the soul; nor is there a vice which it does not rebuke, and, if not resisted, surely annihilate. Its resources for purifying the heart, and cultivating everything in the soul that is lovely and of good report, are as abundant and various as all the devices of sin which are to be met and eradicated, and all the forms of love to be cultivated, can possibly require.

“What thoughts around thy sacred pages cling,
Great master-volume of exhaustless lore!
Here man mature, and youth in life’s green spring,
Gather new treasures to their scanty store;
Science and art, the themes of every age,
Find their reflection in thy ample page.

“But more than all, what holy truths are thine,
What lights to guide the pilgrim on his way!
In sorrow’s hour what solaces divine!
In death what props the trembling soul to stay!
Oh, in all times what hopes through thee are given,
To fit the spirit for its home in heaven!”

3. The *adaptations* of Divine Truth to every want and every possible condition of life, again, beautifully illustrates its variety.

In nothing is the Bible a more remarkable book than in its adaptations to every want, to every state of mind, to every condition in life, whether temporal or spiritual. Are you rich? The Bible warns you against the dangers, the temptations, and the deceitfulness of riches—against the pride and oftentimes foolish extravagance, the selfishness and avarice, which riches too often engender: ever cautioning them who have great possessions “how hardly shall they that are rich enter the kingdom of heaven.” Are you poor? You share richly then in the consolations, comforts, and promises of God’s word. To the poor the gospel is preached—to them who are destitute of the good things of this life hath God spoken with a double frequency and a peculiar tenderness. Christ’s mission on earth was in some special sense to the poor. He relieved their temporal wants—healed their diseases—sympathized in their infirmities—took on him their lowly condition—spent most of his time among them—and especially was he at great pains to teach them how they might be rich towards God—heirs of God to an incorruptible treasure.

Are you prosperous? Are your relations in life happy? Does health smile in your dwelling? The Bible has much to say to you, how God’s goodness ought to lead you to repentance—how you ought to do good and communicate—how employ the advantages which health, and influence, and social position give you to the honour of the bountiful Author of all this goodness. Or are you, on the other hand, depressed, afflicted, and plagued all the day long. Sickness enters your dwelling—wasting disease mars the strength and beauty of your household, and spreads the dark clouds of sorrow around; or death with his relentless scythe cuts down some beloved one, and fills the once happy circle with lamentation and woe. You now find the Bible *your own Book*, written to cast light on your dark path, and to lift up the head that hangs down, and to support you under these burdens and bereavements of life. How does the Bible abound in supports and consolations to the weary and the heavy laden—to the oppressed and suffering of every name and degree! But it is not the *abundance* of these consolations that we are called upon alone to admire; it is their beautiful *adaptation* to every case—their singular *variety*. Here the Bible is one exhaustless storehouse.

Are you in the path of duty? The Bible is now a light to your feet and a lamp to your path. It is your counsellor and guide, and if you will heed its oft-repeated and varied precepts you shall not be left to wander in forbidden paths. Or are you *out of the path of duty*?—lukewarm, backslidden—stumbling on the dark mountains of sin—strayed as sheep from their shepherd? The good Spirit that dictated the Divine word did not overlook you, though you be afar off. How frequently are you rebuked for your wanderings—how frequently invited to return—and what encouragements, what precious promises of forgiveness and a restoration to the Divine favour, if you will return to allegiance and duty!

Again, has your mind been highly cultivated and expanded by education? Do you love to search into the deep things of God—to study the mysteries of redemption? Are you interested to know the origin, the history, and the destiny of our world, and the more mysterious origin, history, and destiny of man? the sacred volume is here, too, an exhaustless fountain. And especially if we embrace here the great and profound things of Redemption, we have a theme which is most prolifically discussed and enforced in Holy Writ. It is a field boundless and variegated. No matter how profound and excursive the mind which is brought to the exploration of this field, no limit is ever reached. The mind of a Newton or an Edwards feels no exhaustion of the theme. The deeper they penetrated into the mysteries revealed in the sacred pages, the higher they soared amidst their sublimities, the more they felt that there lies beyond any present investigation, illimitable fields on which the Bible has thrown just light enough to stimulate and aid their researches, but not enough to relieve the mind of exertion. The Bible is remarkably adapted to meet the demands of the most intellectual class of its readers.

Nor is its adaptation less worthy of remark in reference to the unlettered and ignorant. The Bible, in a remarkable manner, comes down to the condition of this large class of our race, and adapts itself to the measure of their understanding. All the great *fundamental* truths of our religion are so simplified as to be brought within the compass of the humblest mind. So abundant, indeed, are the teachings of the Bible addressed

to the masses of mankind, as to indicate that this wonderful Book was, in some special sense, given to them.

Again, the adaptations of Divine Truth to every *moral state of the Christian*, indicates other sources of variety. Are you fervent in spirit serving the Lord ; is your walk close with God ; your supreme affections set on things above ; and you, body and soul, consecrated to him who has bought you with a price ? Precious, then, will be to you the living oracles of God. As food to the hungry, as water to the thirsty, so is this heavenly manna to all such as have received the baptism from above. To no class of Christians is a greater portion of the Scriptures adapted. To them, in a special sense, they are profitable for doctrine, for reproof, for correction, for instruction in righteousness. They are ever reaching onward and upward for larger measures of grace and a more perfect conformity to God their Saviour. They find the Word to be life and spirit, in carrying on the great work of sanctification in the soul. They feel in their innermost souls the congeniality and adaptedness of the living Word to meet all their spiritual aspirations, and to guide and aid them in all their struggles to overcome the world and rise to the mansions of the blessed. They are ready to appropriate the whole volume to their own use. Their unfeigned testimony is, "the law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple ; the statutes of the Lord are right, rejoicing the heart ; the commandment of the Lord is pure, enlightening the eyes ; the fear of the Lord is clean, enduring for ever ; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold ; sweeter also than the honey and the honey-comb. Moreover, by them is thy servant warned ; and in keeping them there is great reward."

And in like manner, too, he who has departed from his God, who has turned his back on heaven, and been false to his God and his duty ; who has become engrossed in the world ; who is lean in spirit and forgetful of the Lord that bought him, finds the Bible full of reproofs and warnings against his present course of alienation and disobedience, and equally full of promises and proffers of aid if he will repent and return to his *duty and his God*.

Joyous in spirit, or depressed in spirit, abounding in the love of God and richly replenished with every grace ; or pining in spiritual penury ; mourning and bereaved ; living or dying, each finds a " word fitly spoken " to his case. It speaks peace to the righteous, rest to the weary, comfort to the mourner, hope and support to the dying, and eternal blessedness to all who love and reverence the Son. And not the less does it utter threatenings to the wicked, alarm to the careless, and eternal abandonment to all who lay not up a treasure in heaven.

Though Divine Truth be so singularly diversified, and this wonderful variety so admirably meets the equally varied wants of man, yet there is perhaps not a truth which will impress any two minds precisely alike, and produce the same conviction. And so, by the way, we might say of the teachings of Providence, and all other means and agencies employed to teach man the great lesson of immortality. The same dispensation of Providence will not produce the same result on any two individuals. One will learn one lesson from it, another a different lesson.

Thus is the Bible a mirror reflecting every truth needed to meet all the possible wants of man. Would we *know ourselves*, we must look into this mirror, for here only shall we see a correct likeness. But woe to us if, having looked into the glass, we go away and forget what manner of men we are.

Or would we know God—how high, how holy He is, yet how condescending ; how just, and yet how ready to show mercy ; how much He has done and will do to support His justice, yet how willing to pardon ; would we study the character of God—would we array before us His fearful, His lovely attributes ; see God as *love* to the man of a meek and humble spirit, but as a consuming fire to all the workers of iniquity :—the only fountain of such is the Bible. There is knowledge high as heaven—profound as the lowest deep. Do you ask how God can maintain His justice, and yet pardon the rebel ; how punish sin, yet let the sinner go free ? Open your Bible, and you will find unfolded there a *plan* most wonderful, gracious, mysterious, by which God can be *just*, and yet justify the believing sinner ; a plan which no human wisdom could have devised, and which

angels love to contemplate. Nowhere else is such wisdom found; nowhere else are revealed themes of so profound personal interest to ourselves. "Search the Scriptures," for in them ye have eternal life; and they are they which testify of our highest interests here, and of our best interests in the eternal world.

Nowhere else do you find a book that parts the folds which curtain from our view the unknown future, and gives us a glimpse, through intervening clouds, of that world where angels sing and devils wail. Revelation apart, futurity is a dark unknown. That the soul should live beyond the grave, how it shall live, for what purpose, and in what condition, we should know but little beyond a dark conjecture. And as little should we know in reference to a state of reward and punishment. Whether death be an eternal sleep, or the soul at death migrate into the body of some animal or tree, the light of nature may conjecture; while by the light of revelation we *know* it shall "be well with the righteous," but it shall "not be well with the wicked." The righteous shall shine as the stars for ever and ever; the wicked shall be shut up in outer darkness, where shall be weeping, and wailing, and gnashing of teeth.

Would you have your pathway through the dark valley illumined, and a guide to conduct you to the presence of the eternal Glory; would you learn the language of Canaan, and survey, beforehand, the celestial fields, and hear the songs of the angels, and catch a glimpse of the ineffable glory of the Lamb?—unroll the Sacred Volume and in the spirit of heaven read its golden lines.

CHAPTER XVII.

How various the dealings of Providence by which Men are brought to the Saviour—and how various the *Manner* by which the means of grace in different Individuals are made effectual.

THERE remains yet another aspect in which to present man in his moral relations. We refer to the *various ways* by which sinners are brought to Christ, or the children of God sanctified; whether it be by the truth and other ordinary means of grace

or by the kind interposition of Providence. We can scarcely separate the two; for there is often so much that is providential in the preparation of the mind to receive the truth, or in bringing the individual in circumstances to be favourably acted on—or the enforcement of the truth on the awakened mind and the enlightened conscience—that we cannot but assign to Providence a very prominent place in the work of saving the soul.

I have spoken of the variegated character of God's truth as suited to meet the essential wants of man, to engender and nourish into maturity an equally variegated series of graces and virtues, to hold out a promise, to ply a threatening, to offer consolation, to proffer needed aid, in every possible condition of life. And we have seen how singularly Christian character and experience differ, indicating that all God's moral creations present the same infinite variety as we know all his physical creations do.

But the thought presents another aspect: *the various ways and means* by which men are *first* brought into a saving relation to Christ. Each individual has an experience here peculiarly his own—each entered the kingdom by means, or under circumstances, or drawn by motives, differing from those of any other individual.

Glorified saints will, in this respect, each have a different history to relate. Paul will tell how the Crucified one met him suddenly when on his way to Damascus, and wickedly intent on the destruction of the Christians and the extinction of Christianity. Andrew and John needed but a word from John the Baptist, and they instantly followed Christ. Peter will repeat, to the eternal praise of God, how Andrew his brother sought him out, told him of Jesus, and brought him into the fold. Jesus himself speaks directly to Philip, and he unhesitatingly yields to the heavenly mandate, and follows the man of Nazareth; and he in turn becomes the bearer of the heavenly message to Nathanael. This guileless Israelite can rehearse to the wondering universe how Philip sought him out, told him how he had seen that wonderful stranger, foreseen of prophets and longed-for by saints of old; and he brought him to Jesus. Nor will Matthew ever cease to incorporate into his eternal song of praise the grateful recollection that

the voice of Sovereign Mercy reached him while engaged in the fraudulent, oppressive acts of his odious office. Jesus passed by and bade him follow him.

Fishermen were called while casting their nets into the sea: others gave heed to the heavenly voice, because of a miraculous draught of fishes: others, because he feeds a great multitude with a few loaves and fishes: and others, because of some extraordinary cure, or some other wonderful miracle. The woman of Samaria who met Christ at the well, and all those "Samaritans that believed on him for the saying of the woman," can never cease to admire the wonderful Providence that brought her to the well at the favoured moment when the Lord of life was there. Mercy overtook them in an hour the most unexpected. Angels wonder that fields all white for the harvest were found among a people supposed to be shut out from the merciful interposition of Heaven. How readily did Christ receive this unfortunate woman, and make her the messenger of good tidings to a great multitude from the city!

But how differently did he receive the poor penitent woman of Canaan! She cried after him—she fell down and worshipped him, saying, "Lord help me." The disciples became impatient of her importunity, and besought the Lord to send her away. And Christ still put her off. But, like poor Bartimeus, her eternal song of praise will not the less abound that Christ did at length hear her cry, and grant her a gracious smile.

Nicodemus came to Christ under the cover of the night, yet how kindly did Christ receive him, and how patiently teach him, unfolding to his ingenuous mind all the great truths of the gospel. I know not that Christ anywhere showed so special a regard to an individual. A teacher in Israel is received as a little child by the teacher sent from God, and is taught what are the "first principles of the doctrine of Christ." Again, an earthquake, a mighty display of divine power, shakes the prison at Philippi. It is in vindication of the religion of Paul and Peter. It is an arrow of conviction to the heart of the jailor. He comes in trembling, falls down at the feet of the apostles, and asks what he must do to be saved. Christ met him at this extraordinary juncture, and spoke *peace to his troubled soul.*

Some are drawn into the kingdom by the sweet influences of love. The still small voice speaks, and they obey. Others are overtaken as by an earthquake or a thunderbolt, and are forced in as by the arm of the Almighty. Some are suddenly aroused as by the outstretched arm of Mercy; and while yet their feet take hold on death, they are snatched as brands from the burning. Good old Samuel cannot recall when he first yielded his heart to his God. He served God from his infancy—seemed a child of Heaven from his birth. The thief on the cross heard not the words of pardoning grace till the last sands of life were running out, and his probation was just closing.

And who will have a stranger story to relate of his introduction into the upper kingdom, than the once proud and vaunting, the oppressive and ungodly Nebuchadnezzar. During seven long and weary years he is driven from his kingdom—humbled for his sins to the level of the beast, made to eat grass like the ox, his body was wet with the dews of heaven, till his hair became as feathers, and his nails as birds' claws: when at length he was restored to his right mind, and brought to acknowledge the God of Heaven. He blessed the Most High, and praised and honoured Him that liveth for ever. "Now I, Nebuchadnezzar, praise and extol and honour the king of heaven, all whose works are truth, and his ways judgment: and those who walk in pride he is able to abase."

One, like Mary Magdalene, may tell how *quickly* Christ revealed himself to her; another, like Cleopas and his companion in his walk to Emmaus, how long he *delayed* to make himself known to him. Another meets Christ in the field, or the workshop, on the journey or by the fireside, when at their daily avocations. To others Christ makes known his saving power in the sanctuary, in the house of prayer, or in the closet. Some, like Mary Magdalene after the resurrection, address Christ *first*; in great agony and earnestness they urge their suit and seem to be denied; others seem first spoken *to* by Christ, and gently led to the cross. Endlessly varied indeed are the methods which Sovereign Mercy takes to gather in the jewels of the Great King. Some are led, some drawn by the light of truth, and the sweet influences of love and goodness—

some are driven by the stern force of adversity or some terrible display of the Divine power and majesty.

Nothing is fraught with more mystery to us than the very different dealings of Providence with persons who seem to us to be in a condition of life, and to possess a character very similar. One is prospered—is successful in trade, or his fields yield a rich return for his labour; his children grow up about him, affectionate and prosperous, and has abundant occasion to say, “goodness and mercy have followed me all the days of my life.” Another—and we know not but he is quite as worthy—is plagued all the day long. Judgments are unsparingly mingled with his mercies. Often does the drought desolate his fields, or the winds or the waves, fire or the lawlessness and violence of man, ruin his business; or sickness spreads the gloom of death over his household, or cruel bereavement clothes his dwelling in mourning.

And the same person experiences, at different periods, providential dealings altogether different. Why these diversified providences, in circumstances, perhaps, very similar? If, as has been intimated, it is the plan of Divine Wisdom to ply the soul of erring man with every possible means for his rescue—to set life and death before him in every possible form—to urge him by every possible motive—to present truth in every aspect; and if it be the plan to prepare in this vineyard below, every variety of Christian graces and virtues for transplantation to the Paradise above, then we see reason why God should diversify his providences as widely as he has his word and his works. We need not, therefore, doubt that all these various and sometimes seemingly unequal, if not contradictory providences, are, though in different ways, working out one and the same great end. Every providential warning or encouragement, every trial or affliction, every hope or joy we experience, is designed and fitted to cultivate some particular grace in the soul, or to eradicate some particular sin.

Providence is a sealed book. Its teachings are rather for discipline than for instruction. In reference to our limited understandings its events are very much veiled in mystery. We are but poor interpreters till the end comes. Providence is a mighty teacher, like a great book of enigmas, unfolding *one wonder after another*, yet each remaining a mystery till,

by unfeigned acquiescence, and a ready obedience, we get the key that unlocks the whole. "We walk in a way which we know not. We labour for our Master, but never know beforehand which shall prosper, whether this or that. The hand that beckons us along to glory, waves at us out of impenetrable clouds. We lay wise plans, but they miscarry. We commit gross blunders, and they are overruled for good. We run towards the light, and find it darkness. We pray for joys, and they bring us pains. We murmur at God's judgments, and they are big with blessings. We run towards the doors to which worldly ambition has called us, and only a solid wall is across our path. We move against that wall at the call of duty, and it opens to let us through. The lines of our lives are all in God's hands. What shall befall us we cannot know. What is expedient, we cannot tell. Only this we know, that God would shape us to himself, whether it be by the discipline of joy or the discipline of sorrow. To make us perfect as he is perfect, this is the choice of our Heavenly Father; this is the end of all his revelations; while everything not helpful to this, he hides away out of our sight. Verily, 'the secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.' A partial revelation, then, is the method, and obedience the end."*

So diversified and strange, indeed, are the Divine dispensations that you may not, in any given case, make any calculation what they will be—though we may, with the greatest assurance, reckon on the uniformity of the laws of Nature and the continuance of the Divine rectitude and beneficence. Follow through life any two individuals who started out with equal prospects of success, and you will meet little but *contrast* in their future histories. The one is the child of prosperity, the other of adversity. The one stumbles in a dark way and sees not when good cometh, the other scarcely knows the footsteps of evils. How varied have we all, as a matter of personal experience, found the dispensations of Providence! We are conducted in a "path which no fowl knoweth, and which the vulture's eye hath not seen." How few of all, now of

* Prof. R. D. Hitchcock, New York.

adult age, are enjoying the condition in life and pursuing the course, which, in the buoyancy of youth and in the season of confidence and hope, they had marked out for themselves! One has followed the star of his destiny here and another there, till they remain but illustrations of the manifold ways of an all-controlling Providence.

But of one thing we may ever rest assured. It is that all the dispensations of Providence, whether seemingly adverse or prosperous, are designed to correct the wayward, to bring back the wanderer to duty and to God—to abase the proud and to raise up the humble, and to build and beautify the New Jerusalem with living stones of every possible variety.

Did our limits permit, it would be interesting to cite a variety of instances like the following. These will serve as specimens of the manner in which Providence is continually at work to turn men to God, and as examples of the oftentimes wonderful means which God takes to accomplish his purposes.

The first is what the writer (who was personally interested) calls a "solemn and terrible sermon on the Hudson, on board the unfortunate Henry Clay." He writes to a friend as follows: "I have not been indifferent to the claims of religion. But you will cease to wonder at my late course when I tell you that under the effect of that solemn and terrible sermon preached to me last summer, upon the Hudson, by the voice of God; in gratitude for so mighty a deliverance; and in breathing, as it were, the very air of eternity, I cast myself upon my knees on the sand, and, pouring out my soul in thankfulness dedicated myself to Him who stood in majesty before me. How could I have done otherwise? Surrounded by the dead and the dying, delivered by the special act of Providence from a destruction which, a moment before, claimed me for its victim; with a full vision of judgment and eternity, and my past life passing scene by scene before me; how could I do otherwise? And how can I forget my deliverance and my promise? I thank God for the terrors of that hour, and will carry the recollection of them and of His gracious interposition into eternity with me. Christ died to redeem *me*, and God interposed between me and death, bearing me above the flames *and the waves*, that he might not die in vain. How merciful *to me*, so unworthy!"

We should find no end to pointing out the diverse means and the different ways which the Lord employs to lead men to a knowledge of Jesus Christ. Sometimes it is a casual word by the wayside; or kind admonition from a fellow-traveller or fellow-labourer in the field or in the workshop, or by the fire-side. Now it is some kind act or expression of a friend; now the reproach of an enemy. It is the stern voice of adversity, or the benignant smiles of prosperity.

"Sometimes it is a poor colporteur, who, meeting with a man proud of his talents and his learning, addresses to him words which make a salutary impression on his mind." Again, a servant woman, a beggar, or some poor ignorant sufferer, becomes, in the hands of God, the instrument of the most precious blessings to an intelligent and influential family—who, in turn, become the ministers of lasting good to the wider circle in which they move.

A delightful illustration of this is found in a narrative related in a German religious journal, and vouched for by reliable parties in this country.* It is the conversion of an infidel by a child. A little child of eight years old became the missionary and preacher to an intelligent infidel of high birth. So well does the narrative illustrate the sovereign power of God in the conversion of the sinner, as well as the singular methods he adopts to effect it; and so interesting is the story itself, that I may, without apology, introduce it entire as a suitable close of the chapter and a striking illustration of our present theme:

"A rich Count of Silesia, having frequently visited Berlin, Frankfort and Paris, had imbibed a bitter hatred against Christianity. The conversation of worldly men, the reading of infidel books, the pleasures to which he was addicted, the large fortune he enjoyed, all had inclined his heart to sceptical principles. Returning home, he abandoned himself without restraint to sensual pleasures, and openly professed infidelity, diffusing this poisonous influence all around him.

"As he had in his *gift* the appointment of the parish pastor where his domains lay, he called a young minister whom he had formerly known at the university, and who was no more

* *N. Y. Observer*.—From a correspondent at the Mission House, Boston.

religious than himself. These two men seemed to vie with each other in infidelity. Being the count's favourite companion, the unworthy pastor sought only to please his patron. Their talk at table and elsewhere was often mere scoffing at sacred things, so that the servants, frivolous as they were, could not avoid being shocked.

"The count was, as you may think, highly pleased with his pastor. He told him often that his greatest delight would be to see all religious opinions—which he called *superstitions*—effaced gradually from the minds of his vassals; and he added, that if he could obtain such a result, he should think he deserved well of the country. The parish thus went on very badly, and impiety prevailed in all its forms. Only one man—the schoolmaster—resisted the current; but he had no great learning or authority, and he was under the jealous watch of the pastor, who did not wish the children to hear evangelical truths, or, as he said, to be imbued with *dark and gloomy notions*.

"What *human* means were there to rescue this German count, since the pastor himself encouraged him in his infidelity? But that which is impossible with man, is possible with God. 'A poor child of about eight years,' writes the count afterwards to one of his friends, 'was chosen by the Good Shepherd of our souls to be an evangelist to me, and to lead me from infidelity to living faith. The event will be for me a perpetual motive to adore my Redeemer.'

"The case was thus:

"One day the count, walking over his grounds, heard the sweet voice of a child in a garden. He approached, and saw a little girl who was singing, seated on the grass, her eyes moistened with tears. This sight excited his curiosity; he entered the garden, and seeing that the little girl had a sweet and intelligent air, he felt moved with pity, the more so as her mean clothing showed that she belonged to a very poor family.

"'Why do you weep? are you sick, my child?' asked the count.

"'No,' she replied, 'but I weep because I am happy—so happy!'

"'How can you weep, if you are happy?' said the count, *surprised*.

“ ‘Because I love so much the Lord Jesus Christ?’

“ ‘Why do you love him so much? He has been dead a long time; he can do you no good.’

“ ‘No, he is not dead; he lives in heaven.’

“ ‘And even if this were true, what benefit is it to you? If he could help you, he would give money to your mother, that she might buy you better clothes.’

“ ‘I do not wish for money; but the Lord Jesus Christ will take me one day to himself in heaven.’

“ ‘It is your grandam, or some such person, who makes you believe this.’

“ ‘No, no, it is true, and it makes me glad.’ And the child’s eyes filled again with tears.

“These simple replies, this candour, this happiness in poverty, forcibly struck the count’s mind. He gave the child some money, and went away.

“ ‘Two things,’ he writes in the letter above cited, ‘occupied my thoughts on my return to the house, and the following days. I asked myself, How did such sentiments find their way into this child’s soul? for I knew that neither the pastor nor the schoolmaster had imparted them. Next I wondered how a child of eight years could be filled with such sincere love; for I had remarked in the girl’s eyes an ardent affection for the Redeemer; I had seen that her soul was happy. In vain I sought a *philosophical* solution of this phenomenon; it was inexplicable to me.’

“While he meditated on these things, the count remembered another incident. Having set off on a journey from Cassel to Gotha, eight or nine years before, he stopped at New-Dietendorf, a settlement of Moravian Brethren, and was led by curiosity, or to beguile the time, to one of their evening meetings. The pastor preached on a subject which appeared to him then very singular, namely, that the Lord honours persons who *profit by a child’s conversation*. This sermon excited the count’s sneers rather than his sympathy. But the subject recurred now to his mind after his interview with the little girl. He thought continually on *profiting by a child’s conversation*.

“On his return home he was more serious, and avoided talking as before on religious topics. The pastor, his constant

guest, was surprised at this reserve; but the count did not speak of the conversation with the little girl, lest he should be ridiculed.

"A week afterwards he was called by his business to journey on the frontiers of Austria. His road led him to Gnadenfrey, another settlement of Moravian Brethren. He arrived there at night. 'The next morning,' says he, 'I heard the bells ring, and was told it was the *children's festival*. The director allowed me to attend the *love feast*, and the children's singing pleased me much. I went also to the evening meeting. The preacher delivered a touching discourse on the text: "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. xxi. 16.) At the close of this sermon the pastor made an affecting prayer, in which he commended to the church's remembrance children and youth. This service made upon me so strong an impression, that I am sure it will last throughout eternity. I was bathed in tears. I felt something which I had never experienced in my life before. The question which the persecutor Saul addressed to Jesus on the way to Damascus: "*Lord, what wilt thou have me to do?*" This question arose in my troubled soul. I continued to weep bitterly till a sweet peace had penetrated my heart. I felt then a tranquillity which words cannot express. I was convinced, to my great astonishment, that the name of Jesus—that name which I could not hear formerly without contempt—was become to me infinitely dear and precious, and that I had obtained mercy."

The noble Count of Silesia marches now faithfully under the holy banner of Jesus Christ, admiring and blessing the ways of Providence. Probably the most learned theological arguments would have been powerless against his arrogant scepticism; but what learning was incapable of doing, the Lord did by means of a child.

CHAPTER XVIII.

MAN'S VARIED WANTS:—Food—Clothing—Habitation—Luxuries. Land, Sea, Mine, Forest, River, taxed to supply these wants. Mental Wants, Moral Wants.

I HAVE already extended my remarks on man beyond my original design. Yet there remains another topic not to be overlooked. I refer to *the singular provision made to meet man's wants, and the abundant resources which administer to his happiness.*

It is asked again why God so singularly variegates his works and his ways?—why he multiplies the creatures of his hand in such endless profusion? We may return, at least, a partial answer. He does it, no doubt, to make himself known to man. Such power over *matter* as to mould a few elementary substances into such an infinite number of forms, and to give them such an endless variety of natures, characters, and uses, each distinct from every other, attests his infinite power and universal control over every particle of matter in the material universe. His wisdom, his exhaustless goodness to his creatures, is manifest in this peculiarity of the Divine mode of working. And yet more strikingly illustrative of the Divine skill are the multifarious ways of his working in reference to *mind*. Its connection, in any conceivable form or for any purpose with gross matter, is sufficiently marvellous. And more godlike yet is the wisdom and skill displayed in the creation of such gradations and varieties of mind; its capabilities, habits, and tastes are so wonderfully variegated. In giving existence to all these mental diversities, God has made a beautiful revelation of himself. It is only in harmony with what he has done in his material creations. In this respect, too, he makes known in his manifold works his manifold wisdom and goodness.

Another reason why God is at so much pains to variegate his works is found in his love to minister, in all the plenitude of his goodness, to the wants of his creatures, especially his intelligent creatures. The Divine beneficence is as a full and overflowing fountain; its pent-up waters in every direction seeking an egress. The Divine mind is ever intent on devising

ways for new manifestations of his benevolence. God delights in the happiness of his creatures.

We have seen in the preceding chapter how God *reveals* himself in the peculiar feature of his works which we have been contemplating, magnifying, in every new creation, his wisdom and goodness beyond all human thought or conception. We shall now endeavour to get some just idea how God, by a never-ceasing diversity of his works, meets the equally diversified wants of his creatures.

The wants of man may be ranged in three general classes : physical, intellectual, and moral. We specify man because he is the noblest creature of God ; and his wants, especially in his civilized condition, are vastly more numerous and varied than those of any other class of animals.

First, how numerous are man's *physical* wants, and how correspondingly abundant is the supply ! His food, clothing, habitation, luxury, means of defence, facilities and means of locomotion, all combine to make constant and the most liberal demands for their supply : and in like manner the preservation of health, and all the social and domestic comforts and enjoyments of man. The wants of man are very much in proportion to his civilization. As he rises in the scale of being from the savage state, his wants constantly increase. As a savage, his food is scarcely more than the raw material, badly cooked, badly served, and scarcely sufficient to keep body and soul together. And his clothing and habitation are but a single remove from those of the brute creation. But how different is man in his advanced condition ! For *his* clothing he demands fabrics, the produce and manufacture of every land and clime on the face of the earth. The cotton of the tropics, the silk, and the wool, and the flax of the temperate regions, and the furs of the arctic, are made to contribute to his wants. The herd of the stall, and the wild beasts of the forest, supply the different kinds of leather used for his shoes and other parts of his dress. One land contributes the gems and precious metals which enter into the manufacture of his watch, and supply other ornamental portions of his apparel. One would be surprised at the full inventory of the costume of a well-dressed man, or a fashionable woman's entire wardrobe from *that* to shoes. What a variety of articles ! what different

fabrics, the produce of every latitude, the workmanship of hundreds, perhaps thousands of individuals, and of almost every craft, before they become articles of traffic and use! and lands and seas were traversed, and hardships and diverse perils encountered, before these various articles were all brought together and made to adorn the form of a single individual.

But man's wants in respect to *food* are yet more constant and extensive. Few and simple as these wants are in a savage state, they are indefinitely multiplied in his civilized condition. The tenants of the stall, the beasts of the field, and the birds of the air, and the fish of the sea, are constantly taxed to minister to the palate of man. And when they have sent forth their most liberal contributions, they have supplied his table with but its first dish. All sorts of *cereal* productions, foreign and domestic, enter largely into his bill of fare; and so does a great variety of vegetables, fruits, and spices of every name and nation. Man is an omnivorous animal. If he do not eat everything, his tastes crave and his wants demand the productions of every soil and climate. Every island, continent, and sea, is explored to collect the means to gratify man's wants for food.

But man must have a habitation: a comfortable, good house—an elegant, commodious, costly house, if he can get such a one; and, from attic to cellar, it must be magnificently furnished. Go into such a mansion, take an inventory of every article, and of the material of which every part of the edifice, and each article of furniture is constructed, and the land, where produced or made, and you will marvel at the result of your observation. Field, forest, mine, quarry, land and sea, have been ransacked to supply the multitudinous materials which enter into the structure of the house itself, and of its furniture and ornaments. Metals, minerals, precious stones; woods of a great variety of kinds and from diverse countries; glass, stone, brick, lime, cement, and a great variety of other substances, are combined to form the structure. And yet more numerous are the materials out of which are made the articles which furnish and adorn the stately mansion. The workmanship, too, is of as varied a character. Thousands of men and women, of every nation and craft, and

every degree of skill, have been engaged in their fabrication. The carpets are the contribution of one country, cabinet furniture of another; the china, plate, cutlery, glass-ware, and a nameless variety of fabrics and articles of use and ornament, have been collected from almost as many different localities as there are individual articles.

“While we are sitting in our comfortable apartments feasting on the beauties of Providence, thousands and tens of thousands of our fellow-men, in different regions of the globe, are assiduously labouring to procure for us supplies for some future entertainment. One is sowing the seed, another gathering in the fruits of harvest; one is providing fuel, and another furs and flannels, to guard us from the winter’s cold; one is conveying home the luxuries and necessities of life, another is bringing intelligence from our friends in distant lands; one is carrying grain to the mill, another is grinding it, and another is conveying it along to our habitations; one is in search of medicines to assuage our pains, and another is in search of consolation to soothe our wounded spirits. In the midst of never-ceasing exertions, some are crossing deep and dangerous rivers; some are traversing a waste howling wilderness; some are wandering amidst swampy moors, and trackless heaths; some are parched with thirst on sandy deserts; some are shivering and benumbed amidst the blasts of winter; some are toiling along steep and dangerous roads, and others are tossing in the midst of the ocean, buffeted by the winds and raging billows.”

How endless are the wants of man in only these three particulars—food, clothing, and habitation! But this is scarcely more than the beginning of his wants. He must have facilities to prosecute his daily labours—utensils for his trade, tools with which to work, and a thousand appurtenances for comfort, convenience, or luxury from day to day. For the supply of all these wants, too, he again presents himself at the door of Nature’s exhaustless storehouse.

Again, man, in his social and civil relations, is destined to live in a world of disorder and violence. He needs weapons of defence. He must, too, move from place to place—he must *prosecute* commerce—traverse sea and land for gain, and fulfil *the numerous* offices of friendship and affection. The proper

discharge of all such duties involves a new and numerous array of wants to be supplied: as roads, bridges, canals, railways—sail-vessels, steamers, and vessels and vehicles of every craft, form, and size, with all the facilities of travel, intercourse, and trade. The idea implies, too, the existence and constant and active operation of manufactories, and the varied skill of large classes of men.

Man wants fuel for his fire, oil for his lamp, a bed and all its cozy comforts for his repose; and the thousand appurtenances of a well-furnished homestead for his necessities or pleasure. He needs, too, for his use and comfort, a great variety of domestic animals, with all the appliances needful to subject them to his use. God did not make man and put him in this world that he should be an ascetic or a recluse, nor that he should see how *few* might be his wants, and on how little he might subsist. He created man with all his wants inherent; and as man rises to a higher grade of life, these wants are proportionably multiplied. The sentiment of the poet, often approvingly quoted—and, in the sense intended by him, true—is, in the view we are here taking of things, far enough from the truth:—

“Man wants but little here below,
Nor wants that little long.”

Man, if he would live and rise and fulfil his destiny in the world, *does want a vast deal* here below. His wants are multitudinous. And these wants have their foundation in the very nature of the man, and in the condition in which God has placed him. Man's wants are, in a sense, the conditions of his progress—the facilities by which he ascends from a barbarous to a highly civilized state.

Endless as are man's physical wants, God has, in the plenitude of his goodness, and in the multiplicity of his creations, abundantly met the demand. He has correspondingly multiplied and varied all nature so as to meet all man's legitimate wants. He has done this, partly by original and providential arrangements, and partly, and more commonly, by endowing man with skill and industry—with inventive genius and the love of adventure and discovery—with all the aspirations and enterprise needed to fulfil his high destiny on earth.

We have seen in the foregoing pages how abundantly varied

are the works of the creative hand. Not a legitimate want of man is left unprovided. How are climates and soils varied—how different countries broken up and thrown into hills and valleys, mountains, and deep ravines, into plains and deserts, so as to produce, as I have briefly shown in a preceding chapter, every conceivable variety of grain, vegetables, and fruit—so as to give grazing grounds to every kind of beast and fowl—high hills for the wild goats, dens for the young lions, holes for the foxes, and rocks for the conies. And not the less remarkable is it that the same hills and fields contain all sorts of minerals and metals. And how too has God endowed his creature man with such an endless diversity of talents, tastes, skill, aptitudes, and proclivities, that he leaves no island, sea, or continent unexplored, where he may search out and prepare and appropriate to his use or comfort the multitudinous things which God has provided for him.

The beneficence of God in this respect surpasses all wonder. Nor is the only wonder that God has made so *varied* a provision for man's wants, but that this provision is so liberal and profuse. We justly marvel at the extent of the earth's productiveness—the quantities produced—the profuse supply which the soil, the forest, the mine, the quarry, the river, and the ocean annually yield. And as man's wants from year to year increase, as civilization opens new avenues to man's industry and enterprise, and creates new necessities, new substances are discovered, and new uses of old substances. God is wont to hold his gifts in reserve till the advanced condition of man require them. How remarkable is this in respect to our supply of *fuel*—the use of *steam* for locomotion, and a great variety of substances, and articles of food and apparel, of convenience and luxury, which once were unknown, but now have become a component and essential part of human comfort and activity!

But man's physical wants, though the most common and possibly the most numerous, are but his lower order of wants. His intellectual necessities and the varied modes of their supply, are not the less worthy of admiration.

We have seen how diversified is the human intellect. The talents, and mental capacities and habits are so different, that *no two minds* will reason alike and bring out the same result

even on the same theme. The consequence of this is, that every science finds a patron ; every literary pursuit is prosecuted ; every feature of the mind is developed. And the mind not content to expatiate on fields already explored, is continually seeking to explore new territory. The consequence of these restless aspirations—this characteristic propenseness of the mind to trench on the unknown, to secure something beyond present acquisitions is, that the most ample provision is made to meet all the intellectual wants of men. Teachers of every art and science are thus provided ; books of every sort, newspapers, journals, and periodicals of every name and nation. The press is daily sending forth tons of printed matter, which ministers to the intellectual wants of man. And so varied and prolific are these sources of knowledge that not a mental want of man need go ungratified. All the varied tastes and mental aptitudes of all the various classes, ranks, and nations of men find, in the provision Heaven has made for their supply, ample resources. As God has in the natural productiveness of the earth provided most bountifully for all man's natural wants, and not for his necessities only, but for his comforts and luxuries, the gratification of his tastes, for his love of the beautiful, and his taste for ornaments ; in like manner God has in the intellectual world furnished man most liberally with all possible materials of thought, and with all sorts of means and methods of acquiring knowledge, and giving expansion and depth to the mind.

Nor has the Great Giver restricted his benefactions merely to the instructive and the needful. He is not unmindful of the tastes and cravings of men for entertainment and recreation. God deals with his children liberally. He would have them not only wise, and holy, and useful, but happy. He ministers to all their innocent wants ; supplies the mind not only with food needful to its growth and vigour, but with *luxuries* to gratify its tastes and to regale its lawful appetites. The mind is provided not only with the substantials of a dinner, but with the luxuries of a dessert.

But here the great Foe to all useful improvement of the mind steps in, and by one of his saddest perversions almost monopolizes this demand of the human mind. In the present gigantic perversions of the press we detect the hand of the great

adversary, pouring into these great fountains of mental and moral health, which ought to send forth the living waters into every part of the great desert, the poison of scepticism and infidelity, the enchantment of fiction, and the mere effervescence of knowledge. The amount of this literary trash and intellectual putrescence with which our land and the world is this day flooded is enormous, beyond the conception of almost any living man; and the mischief, much of it yet to be developed, which it is inflicting on the present generation, and through them on generations yet unborn, is equally beyond the conception of the wisest mortal.

The entire constitution of nature, all its varied forms and types of life, all its varied beauties and utilities, each furnishes a theme of thought or a subject of intellectual entertainment. The field, therefore, over which the mind of man may roam, and pluck its sweetest flowers, and garner its richest harvests, is as boundless as the material universe, and as varied as the unnumbered creations of the Divine hand. The singular versatility of the human mind, and its no less singular capabilities of entertaining all sorts of subjects, is but a beautiful counterpart of the diversified workmanship of God.

But man has another and a yet higher class of wants, which are not the less liberally met on the part of the Author of his being. They are *his moral and religious wants*. Man has yearnings after immortality; he feels an aching void, which things seen and temporal can never fill. He has religious instincts, which, though perhaps indistinctly developed, keep him apprised of his descent from, and his obligations to, a higher power, and ever and anon lead him to address the unknown God as his Protector and Benefactor. He has fears to be allayed and hopes to be cherished. And in a more advanced and enlightened condition, he feels that he has an angry God to appease, sins to be forgiven, a Saviour to secure, and the seamless robe of righteousness to gain. Henceforth he must struggle to divest himself of the filthy rags of sin and clothe himself in every grace and virtue which flourish spontaneously in the Paradise above. He has the old man to put off and the new man to put on. All things are to be made new. Man's moral wants are therefore the most important and imperative of all his wants.

But what provision has been made to meet these wants? We have already seen in the diversified character of Divine truth, a "word fitly spoken" to every individual case. Man is brought into no condition, suffers no affliction, is subjected to no trial, has no spiritual want or conflict, which does not meet a word of comfort or hope in the Sacred Volume. Man must have faith or he cannot see the kingdom of Heaven; he must have a guide and counsellor in his spiritual affairs; he must know what he ought to believe; he must have doctrines propounded and precepts inculcated and examples for imitation set before him, and motives to action proposed. He must have a glorious and blessed immortality set forth as the great consummation to be sought, and a miserable eternity as the doom to be avoided. He must be fervent in spirit, patient in tribulation, a co-worker with God, ready for every good word and work, his affection set on things above, and be continually seeking a more complete conformity to God.

To meet such varied and multiplied wants he resorts to the sacred pages. Here he finds doctrines, precepts, promises, examples, reproofs, and instructions exactly suited to every want.

And not only so, but there is a voice in the volume of *Nature* that speaks in harmony with Revelation and adapts its monitions and teachings to all the wants and conditions of man. The profuse goodness of God as seen diffused throughout the vast material creation; the singularly varied supplies and resources provided in nature for man; and the whole frame-work, and fitting up and furnishing the Great Palace of Nature, proclaim alike, and in the most varied accents of love, lessons of gratitude and obligation to God, and of adoration and praise. The power of God as displayed in the vastness of creation—in a control over such mighty masses of matter as make up the material creation, and over such mighty subordinate powers as the earthquake, the volcano, the tempest, the ocean, the electric fluid which speaks in the thunder, and executes the Divine behests in the lightning, in the skill and wisdom, as seen in the endless, numerous, and the infinitely minute creation of the wonderful Author; and the goodness, again, as seen in the harmonious tendencies in all these works, to work out the great purposes of the Divine benevolence,

and there are ten thousand adaptations to promote the happiness of man—to propound to the reflecting mind topics of the most expansive thought, and of the profoundest interest. Exhaustless, indeed, are the resources with which Nature supplies the moral wants of man.

To the devoutly pious mind the works of Nature are a rich source of religious instruction. He heartily responds to the oft-repeated effusions of the pious king of Israel. The power, wisdom, and goodness here so wonderfully manifest, are sources of the most instructive meditation: "O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches." "Many, O Lord my God, are thy wonderful works that thou hast done, and thy thoughts which are to us ward; if I would declare and speak of them they are more than can be numbered." "I meditated on all thy works; I muse on the works of thy hand." And the most wonderful of all is the workmanship of the human body. "I will praise thee," says David, "for I am fearfully and wonderfully made: marvellous are thy works! How precious are thy wonderful contrivances in relation to me, O God! How great is the sum of them! If I should count them they are more in number than the sand."

Nor is this all. Generously as Revelation and Nature supply the spiritual wants of man—rich and boundless as are these sources of instruction and comfort—there remains another that is scarcely less so. God has made a no less interesting or less ample provision for the spiritual necessities of his people in the singularly diversified dispensations of his *providence*.

We are surprised at the great preponderance of propitious or merciful providences over those which seem to us to be adverse and afflictive. Every honest heart confesses that goodness and mercy have followed him all the days of his life. Prosperity, health, plenty, is the rule of Providence. Afflictions, destitutions, disease, judgments, are the exceptions. Our mercies are constant; our privations, losses, and sufferings, casual. We are not left a moment without some kind token of our Father's love and protecting care. Even when we are smarting under his fatherly chastisements, and suffering the most severely, we may be suffering the privation of only *one*

out of a thousand of our blessings. Our song is still of mercy and not of judgment. Our brief period of probation is especially a dispensation of mercy. God seems to have so diversified his providences as to bring out his mercy and benevolence to his creatures in every possible form. We are encircled in the arms of his mercies; the banner over us is his unceasing love.

How singularly rich, then, are God's providences in admonition, reproof, correction, and instruction in righteousness. They do not more bountifully administer to man's physical wants than they do to his moral and religious wants. "His goodness leadeth thee to repentance." This ever-diversified and never-ceasing providential goodness is fitted to, and, where not wickedly resisted, does bring men to a cordial acknowledgment of the Father of spirits, and into humble allegiance to the Great King. Providence is the third if not the second Great Teacher of man. Providence has a thousand tongues: speaks peace to the troubled spirit, comfort to the afflicted, hope to the despairing, plenty to those who want, health to the sick, and to the guilty intimates a pardon. No one that reverently heeds the voice of Providence, is likely to be left to any very serious departures from God.

But it is not merciful providences alone that teach the great lessons intimated. Providential dealings severe as death, and dark as the grave, may come laden with mercy, and, in the end, work out a joyous result. Their lessons are oftentimes more salutary, and the impressions they make more lasting than the providences which come gilded with the golden tints of mercy. "Thou art a God that hidest thyself." Some of the darkest providences are the channels through which flow into the soul some of Heaven's richest blessings. God sits as the refiner of silver, and though he may suffer the heat of the furnace to rise to its greatest intensity, he will, on that very account, bring out the silver more perfectly refined.

Adverse providences are not the less our schoolmasters to chasten our spirits, to humble our ambition, to rebuke our pride and selfishness; to moderate our desires for this world, and compel us to go out from ourselves and seek after the great realities of the eternal world, and the favour and friend-

ship of the great God—to choose him for our portion, to yield up our spirits for time and eternity in humble obedience to his will.

CHAPTER XIX.

MAN designed and adapted to a high State of Civilization in this Life, and a high State of Exaltation and Glory in the Life to come; or, the MODEL MAN.

ALL the Divine arrangements in Nature, and all varied provisions of Providence, indicate that man is designed for *a high state of civilization and improvement*. This is a legitimate inference from what has already been said in preceding chapters. His multiplied physical wants, his enlarged mental powers and capacities—his singular versatility of genius, his as yet unknown capacities of mind, and capabilities of improvement, his native aspirations, always reaching after something beyond what he has, his *gregarious* propensities and habits, and his social qualities and disposition to aid and be aided by his fellow-men, indicate such a destiny. And, more than all, those unsatisfied desires and infinite aspirations which belong to his *immortal* being, and meet their fulness only beyond the skies, point out man as capacitated to occupy a rank among the creatures of God, and to do a work in some future sphere of activity, which is as yet but very partially developed.

What we have called man's *gregarious* propensities and habits have a more important bearing on his social progress and general improvement than may at first be supposed. It is these "social desires and feelings which produce cities and states, laws and institutions, arts and civilization." Man, as an isolated being—as divorced from all the influences of social intercourse and the mutual aid of his fellows—is scarcely above the brute. His food is of the simplest and coarsest kind; his clothing of the rudest sort; his habitation a den in the earth, or a structure such as his own unskilled hands could erect from the scantiest materials of the ruder sort. Commerce would be unknown, and no public enterprise could be prosecuted. Nearly all the comforts and conveniences of life, and all the improvements in society, are the results of man's

combined efforts and skill. It is only when enterprise and labour, numbers and capital, are made to concentrate in cities; and states are organized, governments formed and sustained, and wise and humane laws are enacted, and useful institutions are maintained, that man advances from a savage to a civilized condition. And his advancement is in proportion as the wealth and influence and concentrated numbers of cities are employed to promote the highest interest of man; and as the state is pure, and the laws and institutions of the nation are just and humane, and well sustained.

Would we calculate the position which man is fitted to occupy in the scale of human advancement, we must be able to estimate first all the personal capabilities, both of body and mind, which he may bring to bear on the advancement of his condition when he shall be in a position to use them without let or hindrance; and then all the resources and facilities which external nature affords him, when these resources and facilities shall no longer be perverted and employed, as they too often are, to hinder his progress.

The apostasy has laid man low. Sin has degraded him—weakened and perverted the powers of his mind, and corrupted the affections of his heart. It has vilely arrested his noble aspirings heavenward, and plunged him into the abyss of moral turpitude. And so debasing, corrupting, and *belittling* has been the influence of sin on the character and condition of man, that we now scarcely recognize him as that noble, high, and holy being which God created. We can, therefore, now do little more than *infer* what the primeval state of man was and what his *restored* state shall be from the present longings of the human soul for a better portion, from the wants it feels, and from the superabounding supplies which Providence has provided to meet all man's desires and necessities. From these things we may get some correct idea of what man shall yet be.

Every generation of men has had in hope and prospect a *golden age*, when man shall realize, in a much higher, happier, and holier state than he yet has, all that prophets have foretold, all that God has promised, and all that the expensive and profuse provisions for man's progress which Providence has supplied to his hand. The pleasing hopes which angels enter-

tained of man at his creation, and when in Eden they held frequent and sweet converse with him, shall be realized. Made out a little lower than the angels, he shall yet arise from the dust of his debasement, and reassume his seat among the high and holy inhabitants—the principalities and powers of the heavenly state.

The theme illustrated in the present volume throws some light on the inquiry, What shall be the character and condition of man when he shall attain to that higher destiny which awaits him in time ; and also, what shall man be in his blissful condition in eternity ?

Recall what has been said of the provisions which have been made in nature for man's physical comfort and advancement, and you see at once how all the wants of a high state of civilization are bountifully met. The earth, in all its varied soils, latitudes, and climates, is made to bring forth supplies for his food and clothing ; and not simply to supply his table with the bare necessities of life, and just apparel enough to meet the demands of absolute want, but with a profuseness and variety which indicate that God will not only vastly increase the number of his earthly family, but that he will spread for them a bounteous table, and clothe them in purple and fine linen. We cast the eye over the immense *coal* fields which yet remain undisturbed by man, and over the exhaustless beds of iron, lead, tin, stone, lime, and all the useful minerals and metals, and we get the most substantial evidence of man's future progress. For we here see, in the greatest profusion, the resources of progress. Judging from the supplies provided to meet his personal wants, and to furnish facilities to every trade, craft, and avocation in life, we can fix no limit beyond which man may not advance.

Again, man, in his highly civilized condition, must prosecute an extensive *commerce*, and enjoy extensive facilities for travel and the communication of intelligence. He now demands, almost for his daily supply, the products of every nation, and he must be able to converse with the antipodes without the intervention of months, days, or even hours. We can see no end to the resources held in reserve (and partially developed) to sustain such a commerce and international communication. Astonished as we are at a comparison of the present commerce

of the world with that of fifty years ago, we see, in the exhaustless products of the soil, the mine, and the quarry—of the artist, the mechanic, and of the numerous handicrafts of the age—we see in the progress already made in the art and practice of navigation, and in the increased facilities for prosecuting it, unmistakeable indications of a greatly extended commerce.

But a free and boundless commerce not only *belongs to* a highly cultivated state, and is an essential part of it, but it is itself the “great civilizer.” Commerce and civilization are correlative terms. As the standard of the one rises in a nation, the amount of the other increases, and in proportion as it increases we may calculate that civilization is advancing. And not only so, but in proportion as the great *staples* of commerce are found to abound in the capabilities of the soil, and in the abundance of the varied articles of exchange and traffic which are found hid under the surface of the earth—on land or in the sea; and as we see man’s wants continually multiplying, and his industry and skill more assiduously and scientifically employed, we have the surest vouchers, not only for an extensive commerce, but for its concomitant, the advanced condition of man.

Such a condition implies a vast abundance and variety of all sorts of commodities—of an increased variety of articles for food and clothing—materials for erecting and furnishing houses—for manufactories—for mercantile and mechanical establishments—for naval and merchant fleets—for telegraphs, roads, and bridges—and for the thousand and one facilities for traffic and the easy and frequent intercourse with all people. And as Nature makes no vain preparations, we may be confident that the future condition of man shall be such as is indicated by all these natural resources, when man shall, on his part, by a corresponding mental improvement, be able to appropriate these resources.

Nor is there wanting in Nature resources too for the cultivation of the *taste*, and of that chastened sense of the beautiful and sublime, which shall grace man in his higher state of advancement. Are a man’s character and tastes formed by the circumstances in which he is placed, by the company he keeps, and the objects which he the most frequently and familiarly contemplates? we should, then, judge most favourably, what in

these respects, man may become. The beauty which over-spreads the face of Nature engenders in the mind a love of the beautiful.

The open volume of Nature here presents three features (to name no more) which go in a special manner to refine and elevate the taste, and to ennoble the whole man. There is, first, the exquisite delicacy and beauty of workmanship. Nothing comes from the Divine hand that is crude, uncouth, or unfinished; nothing that indicates misjudgment, mistake, or want of design; nothing imperfect. The more minutely you examine the productions of Nature, the more you discover of their exquisite skill and beauty, of their fitness and utility. Nothing can therefore conduce more directly to cultivate in man a chastened taste, to refine his mind and keep his heart pure, than the careful and reverent study of the book of Nature. In this wonderful volume are spread before him unlimited means (without money and without price) of the highest mental refinement and moral purity. All Nature, in this respect, bespeaks the noble character and the elevated condition of man when he shall have appropriated the resources thus put at his command.

Other features of the Creator's works, which not the less betoken the future high mental condition of man, are their sublimity and magnificence—the exercise in them of infinite power, and the inconceivably vast quantity of the material creation. These are themes which man cannot frequently and seriously contemplate without having his whole being expanded and brought to a higher moral level. In such contemplations, in such a looking through Nature up to Nature's God, he finds the native aspirations of his soul ascending and reaching after the infinitude of the Eternal Mind. And there is, too, pervading all God's work, and equally ennobling to the human soul, a delightful display of the Divine *benignity*. The great end of God's works is *man*, and what He is to accomplish *through* man. Deliverance from sin, redemption through Christ, is the great end of creation and providence. As men shall in coming time study the works and ways of God more profoundly and devoutly; as they shall see them, the minutest as well as the most magnificent, pervaded by a spirit of infinite *benevolence and love*, all culminating at the one great point—the

glory of God in the salvation of man, an outgushing of goodness in everything—they will become wiser, their minds will be ennobled, and their hearts made better. And the more man thus *sees* of God the more will he be transformed into his image. Eden shall return to earth, and man, made again the fit companion of angels, shall resume his station as but a “little lower” than they.

But man need not go beyond himself to get a most convincing evidence that he is, both in his temporal and eternal life, formed and fitted out for a high destiny. His own mechanism—how fearfully and wonderfully made! the framework of his body, its ten thousand organs, uses, and adaptations, to say nothing of the existence of the yet more wondrous nature and endowments of the mental and the immortal part, supplies ample proof of the high destiny that awaits man. “The parts of which the body is composed, their number, their various natures, dependencies, operations, and uses; the arrangements by which they are formed into a system, a world within itself; the faculties attached to it, of seeing, hearing, smelling, tasting, and feeling; its capacity of pain and pleasure; the warning which it is fitted to give of approaching or commencing evil; and the power which it so variously possesses of self-restoration; are all wonderful, mysterious, and strongly declaratory of the skill and goodness of the Creator.” Nor may we overlook the peculiar structure of the person, which gives man the pre-eminence over every other animal; “the beauty of the complexion; the symmetry of the members, particularly that displayed in the features of the face; the gracefulness and dignity of the motions; nor the power of the countenance to express the thoughts and feelings of the mind.” The face thus becomes an “index to the character of the invisible man, and shows not only his ideas, but his emotions also; his virtue and vice, his loveliness and deformity; and, in a word, whatever his fellow-men are interested to know.”*

I have alluded to the extraordinary capabilities of the soil to produce a superabundance of supplies for the wants of man, even his vastly increased wants in his highly civilized state;

* Dwight's Theology. Vol. i., pp. 344, 345.

and have used this as an argument that man is destined to such a state. In connection with this is another fact of kindred interest. It is, that, notwithstanding the "curse"—the "thorns and thistles," scorching winds and desolating tempests, rocks, deserts, and barren mountain-tops ; notwithstanding all the reasons why, "in the sweat of his face" man should secure his bread, yet such is still the productiveness of the earth, that *only a minor portion of the human family is required* to make it yield its supplies in sufficient abundance to meet all the wants of this great family. The great majority are, therefore, relieved from the rugged labours of the field, to supply the workshop, to prosecute commerce, to man our merchant and naval fleets, to keep in motion the wheels of our manufactories ; to pursue the arts and sciences, and every branch of useful learning ; to man the press with printers, publishers, writers, and distributors ; to supply men for the pulpit, the bar, and the healing art ; for the teacher's desk, the professor's chair, and the legislative hall. So readily and lavishly does the earth yield her fruits that we lack not men for merchants, miners, machinists, and manufacturers of every name ; for every trade, profession, and pursuit which can possibly favour the future progress of man. In this we especially discern the good hand of the Lord.

Were it otherwise—were the earth so rugged, so sterile, and hard to be cultivated ; her surface, climate, and soil such as to require the full labour of every man to secure from his fields the support of his own family—the race could never have advanced beyond a low state of barbarism. The arts and sciences, mechanical crafts, and education, would never have been pursued. There would be neither merchants, sailors, nor miners ; neither authors, editors, printers, nor distributors of books ; neither preachers, statesmen, nor teachers ; neither inventors, discoverers, nor explorers of unknown seas and lands. The whole energies of the race would necessarily be absorbed in delving the earth, and forcing her to yield her scanty supplies, simply to feed a miserable race and to clothe them in the rudest apparel. "What shall we eat, and wherewithal be clothed," would then indeed be the great concern of man.

And another thought occurs in this connection : as science *shall be more and more applied to agriculture ; as inventions*

and discoveries put into the hands of the cultivator new facilities in the shape of labour-saving machines, and more especially when the *moral condition of man* becomes such that God shall remove the *curse* from the earth, a yet smaller proportion of men will be required as *producers* either of food or apparel; and consequently a still larger proportion will be exempted from agricultural labour, to fill all those varied departments of human activity, without which no people can reach a high state of civilization.

But we may not stop here. The world of *mind* yet more distinctly bespeaks the high future destiny of man.

A similar line of remark may be pursued first, on the singular mental furniture of man; and, then, on the wonderful adaptedness of external nature to develop his mental resources, and to give expansion to his mental faculties; and the adaptedness yet more direct of Divine truth and Divine grace, to elevate and expand the whole inner man.

A superficial view of the intellectual man does not give us the most favourable idea of his superiority. We see the mass of the race strangely ignorant and besotted—talent sadly misapplied, and intellectual influence employed to corrupt, debase, or oppress others. This is a partial view. Looking on man as he *now is*, we see vastly more to pity and blame than to admire. He is like a noble eagle hit by a fatal arrow, maimed, with broken wings laid prostrate in the dust, struggling in vain to rise. With all the organs and energies needed to soar above the clouds, how does he belie his noble nature by grovelling in the dust! In his apostatized state man is seen only as a *perversion* of a noble, godlike nature. Wherever you are able to trace back the "*degenerate plant*" to its pure original, you find in each case an attribute of man that may justly claim a celestial birth. But man shall not always struggle in the dust. He shall rise. Nature, revelation, grace, all proclaim the noble origin of man, and his yet nobler destiny.

Circumscribed as may be our acquaintance with the actual capacities and capabilities of the human intellect, we know enough to justify the assertion that they are such as betoken the future greatness of the man; and such, too, as shall contribute most effectively to raise man to the exalted position

which awaits him. There is in man a "restless ambition;" an interminable longing after nobler and higher things, which nought but immortality and the greatness of immortality can satiate; a dissatisfaction with the present, which never is appeased by all the world has to offer; an impatience and distaste with the littleness of all he finds, and an unsated appetency for something larger and better, which he fancies in the prospective." Unlike any of the inferior animals, the human desires outstrip any possible present gratification. A little does but stimulate his desires for more; and much, but for much more. "From the vastness of his propensities and the vastness of his powers, he feels himself straitened and beset in a field too narrow for him. He alone labours under the discomfort of an incongruity between his circumstances and his powers; and unless there be new circumstances awaiting him in a more advanced state of being, he, the noblest of Nature's products here below, would turn out to be the greatest of her failures."

There is no intimation of any limit to the human mind. Its capabilities seem to enlarge in proportion to its acquisitions and progress. The more a man knows, the greater are his desires for knowledge and his facilities for obtaining it, and the greater his mental capacities. The most extravagant theory of man's future greatness is not absurd or unwarranted.

Man is constituted the sovereign of this lower world. The animal, vegetable, and mineral kingdoms are made to subserve his use. And, what is of special importance in the case, there is inherent in man, the skill, the ingenuity, the power—chiefly mental—by which to control the whole, and to appropriate all to his necessities and pleasure. The whole material creation, with all its exuberantly diversified beauties, utilities, and adaptations—with its endlessly rich productions, whether in the animate or inanimate world—was made and is preserved for MAN. Without man, the world, with all its wonderful appurtenances, is a gorgeous palace fitted up in all the richness and beauty which wisdom and skill could devise, and yet *without an occupant*.

We judge of the rank and importance of the occupant by the provisions which one, who knows him well, makes for his *accommodation*. What then are we to judge of man? For

him "all Nature smiles in beauty and wantons in bounteousness." What supplies of all his wants! what riches does the earth hold in store for him! what variety and abundance does he enjoy now, and what exhaustless resources are in reserve to favour any conceivable degree of progress in time to come!

"He, for whose sake all Nature stands,
And stars their courses move,"

holds a rank—when not thrown into the false position in which sin has involved him—scarcely inferior to the principalities and powers of the heavenly state. Instead of the insignificance which should lead the shortsighted observer to exclaim, "What is man, that thou art mindful of him?" the ready response would be: "Thou hast made him a little lower than the angels; and hast crowned him with glory and honour; thou hast made him to have dominion over the works of thine hands; thou hast put all things under his feet."

CHAPTER XX.

THE SAME SUBJECT:—Examples of extraordinary development among men, as pledges of his high future destiny—Nature, Providence, and Revelation indicate this same high destiny—Man capacitated to appropriate the provisions made for his progress,

Thus far we have prosecuted the subject of man's prospects of a higher grade of existence in this life, as well as in the life to come, scarcely more than as a matter of *theory*. We have seen in man subjectively that which indicates such a progress; and we have discovered objectively in all the resources put at his command, and all the facilities afforded him for progress, that the same pleasing destiny probably awaits him.

It is now time that we direct our inquiries to man as we find him, and see if, under any circumstances, individuals of the race, at least, do afford us any specimens, such as to justify the expectations we have indulged. When we descant on that extraordinary productiveness of the earth which we expect shall bless man in the days of the earth's millenium, we are able to point to certain occasional examples of extraordinary growth and productiveness, as tokens and pledges of what shall be, when, relieved from the curse the earth shall bring forth

to supply the wants of a vastly increased number of living beings. And have we not tokens, in some good degree corresponding, of what man shall be when physically, mentally, and morally emancipated, and allowed the free development and expansion of his powers?

We are not without occasional examples of that high type of manhood of which I have spoken. In the condition of ignorance and moral degeneracy in which man has hitherto existed, we have seen him, for the most part, in a depressed, unnatural state, like the maimed eagle wallowing in the dust. Yet, in almost every age, a few have risen on their native wings, and soared aloft in something like the native dignity which belongs to a race formed in the image of God. These are specimens, kindly vouchsafed to a prostrate race, to cheer them onward and upward to the station prepared for them next to angels. These rare specimens are ever and anon made to emerge from the dark abyss of fallen humanity, for the double purpose of exhibiting the real capabilities of man and giving a living illustration of what, if he carry out his noble destiny, he shall be; and of serving in certain exigencies of human affairs, to fulfil the great purposes of the Master.

Here we might instance such men as Moses, Solomon, Martin Luther, Sir Isaac Newton, and our immortal Washington. Whether as statesmen, soldiers or jurists; or as men of giant intellect and mental cultivation; or as wise, sagacious, far-seeing, and exercising a great control over other minds, they seemed not to belong to the same race with ordinary mortals. In them there was a native nobility and greatness, beautifully showing forth what man, when present obstructions shall be removed, shall become. But these men all felt a humble consciousness that they had but just begun their growth into a perfect manhood—that they had scarcely passed the threshold of that mental expansion and moral elevation of which man, even in this life, is capable.

Or we may refer to great philanthropists, as Wilberforce, Howard, Clarkson; or to men of expansive benevolence and of great endurance and self-denial for their country, their suffering fellow-men, or the honour of their God; or to men of extraordinary bravery, or remarkable business talents, and *we should not fail to discover what vast pre-eminence man*

may attain even amidst the forbidding, depressing circumstances of this present life; a delightful presage of what he shall be when disencumbered from all these mundane obstructions.

We are indebted to the author of "The Philosophy of a Future State," for a few instances which occasionally occur of the capacity and vigour of the human mind even amidst the obscurities and obstructions to mental activity, which exist in the present state of things. We cite them as proofs of the existing capabilities of man, and as pleasing intimations of his future greatness.

The illustrious *Pascal*, when under the age of twelve years, and while immersed in the study of languages, without books and without an instructor, discovered and demonstrated most of the propositions in the First Book of Euclid, before he knew that such a book existed. At that early age he was an inventor of geometrical science. He made experiments and discoveries on the nature of sound, on the weight of the air; and demonstrated the pressure of the atmosphere. At the age of sixteen he composed a treatise on Conic Sections. At nineteen he invented an arithmetical machine, by which calculations are made, not only without the help of a pen, but without a person's knowing a single rule in arithmetic; and at the age of twenty-four he had acquired a proficiency in almost every branch of human knowledge, when his mind became entirely absorbed in exercises on religion. He was as eminent for his piety as for his intellectual acquirements.

The celebrated *Grotius*, at the age of thirteen, maintained, in the university of Leyden, theses in mathematics, philosophy and law, with universal applause. At the age of fourteen he formed literary plans which required an amazing extent of knowledge; and he executed them in such perfection as to astonish the literary world. He acquitted himself in a manner which would have done honour to the greatest scholars of the age. Having made an extraordinary progress in the sciences, he entered, with great reputation, on the practice of law at the age of seventeen. The admirable *Crichton*, when in his twentieth year, had mastered ten languages and gone through the whole circle of the sciences, as then known. At Paris, he one day engaged in a disputation which lasted nine hours, in

the presence of three thousand auditors, against four doctors of the church, and fifty masters, on every subject they could propose ; and having silenced them all, he came off amidst the loudest acclamations, though he had spent no time in previous preparation. *Gassendi*, a celebrated philosopher of France, at the age of four, declaimed little sermons of his own composition ; at the age of seven, he spent whole nights in observing the motions of the heavenly bodies, of which he had acquired a considerable knowledge ; at sixteen he was appointed professor of rhetoric at Digne ; and at the age of nineteen he was elected professor of philosophy in the university at Aix. Nor was he more remarkable for his vast knowledge of philosophy and mathematics, than for his humble devotion to his God.

The world-renowned *Sir Isaac Newton* made his discoveries in geometry and fluxions, and laid the foundation of his two celebrated works, by the time he was twenty-four years old ; works so abstract, profound, and sublime, that only first-rate mathematicians are qualified to understand and appreciate them. He understood Euclid almost before he read him ; a cast of the eye upon the contents of his theorems was sufficient to make him master of their demonstrations. But above all, he revered and studied the Bible. He was as humbly devout as he was profoundly great. At the age of five, *Philip Baratier* understood the Greek, Latin, German, and French ; at nine, he could translate any part of the Hebrew Scriptures into Latin, and could repeat the whole Hebrew Psalter. Nor had he made less progress in the sciences and other branches of learning.

These are confessedly extraordinary cases—exceptions now—but strikingly illustrate the vigour and comprehension of the human faculties ; and if such varied and extensive acquisitions in knowledge can be attained, even amidst the frailties and impediments of this mortal state, it is easy to conceive with what energy and rapidity the most sublime investigations may be prosecuted when these impediments shall be removed, and when every moral obstruction shall be taken out of the way. “The flights of the loftiest genius that ever appeared on earth, when compared with the rapid movements, and the comprehensive views of the heavenly inhabitants, may be no

more than as the fluttering of the microscopic insect to the sublime flights of the soaring eagle. When endowed with new and vigorous senses, and full scope is afforded for exerting all the energies of their renovated faculties, they may be enabled to trace out the hidden springs of Nature's operations, to pursue the course of the heavenly bodies, in their most distant and rapid career, and to survey the whole chain of moral dispensations, in reference not only to the human race, but to the inhabitants of numerous worlds.

But before passing from the subject of extraordinary men, we must cite a single instance more; and this not an instance illustrating so remarkable a precocity as some already adduced, but illustrating a remarkable degree of industry, self-reliance, and perseverance in self-culture. We quote it the rather because it is a more practical case—a more imitable example.

The story of Edmund Stone is a pleasant one, and I tell it in the language in which I find it, hoping that so encouraging a tale will not fail to stimulate some obscure boy who feels the buddings of genius swelling in his bosom, yet who dare scarcely give these suppressed aspirations vent even to the most intimate friend, to go and do likewise; to rally all the hidden resources of his soul; to assert, in imitation of the modest yet persevering boy and the noble and learned man, the native nobility of his mind, rescuing it from all the difficulties to its advancement:—

“Some years ago, Edmund Stone, a boy eight years of age, was running about the gardens and grounds of the Duke of Argyle. He was the son of the duke's gardener. The little fellow was ignorant of everything but what grew in the garden, or might be seen in his father's cottage. His parents had no means of educating him; but a servant of the duke's household, out of compassion, taught him his letters, and the elements of reading. Reading became a habit, and formed within him the desire and love of knowledge.

“While the boy was thus storing his mind with information of various kinds, the duke built a new wing to his mansion. The lad looked on day by day, as the work proceeded, and seeing the architect make use of a rule and compass in his calculations, he inquired what it meant. The mystery was solved,

and he was told that the science of arithmetic, was explained in books. He borrowed an arithmetical work, and by persevering study mastered its contents.

"Geometry was then mentioned to him, and procuring a book on the subject, he soon mastered that in like manner. Learning that the best books on this science were written in Latin, he bought a Latin dictionary and grammar, and laboured diligently until he had acquired the language. Some one told him there were excellent scientific works in the French tongue ; so he got possession of the French dictionary and grammar, and learned that language also.

"His industry accomplished all this between the ages of eight and eighteen, while learning his trade as gardener, under his father.

"One day the duke, coming into the garden, saw a Latin copy of Sir Isaac Newton's celebrated 'Principia,' lying on the grass. Thinking it belonged to himself, he ordered it to be carried back to the library. The young gardener stepped forward, and said, 'Your grace, the book belongs to me.' 'To you!' replied the duke ; 'do you understand geometry—Latin—Newton?' 'I know a little of them,' said the youth, who felt that he had made but small attainments, in view of the wide fields of knowledge opening before him. The duke, who was a scientific man, questioned him on the subject of mathematics, and was astonished at the force, the accuracy, and the simplicity of his answers. He then asked him of his past life, and learned from the lad's own lips the history above given.

"His account charmed the duke, who drew the unconscious genius from obscurity, and provided him with an employment which gave him time for the cultivation of the sciences. The same talents were discovered in him for music, painting, architecture, and all the sciences which depend upon calculations and proportions.

"Such is the history of EDMUND STONE, the well-known mathematician. He lived to an advanced age, preserved an unblemished reputation, and rendered important services to science. Among his works are a Mathematical Dictionary, a treatise on Fluxions, another on Euclid, and a work on the use of mathematical instruments. He died in 1768."

Does the aspiring youth whose reachings after something

better and greater seem pent up in a hopeless obscurity, ask how he shall attain to the consummation he so ardently though secretly wishes? We answer, "Let him *try* and TRY again. What has been done, may be done. Though

"Many a flower is born to blush unseen,
And waste its sweetness on the desert air,"

yet how many others overcome every obstacle, create resources where they are not—seem to reverse the hand of destiny, and make themselves men, great men, controlling spirits in the great world of mind, from which their early surroundings had seemed for ever to exclude them.

In a word, I might say the highest style of man is the *Christian Philosopher*; who, a proficient in all sciences, in the arts, in literature, eloquence and music, should lay all his vast learning and resources at the foot of the Cross—who should see God in all things, the mighty and the minute—the soul of the universe—the great central Object of all love and adoration.

Man by his skill and mental powers is able, as already intimated, to *appropriate* to his use all the vast resources and powers of nature—powers and resources which have heretofore, and for many generations, lain useless if not unknown. As examples, we may refer to water, wind, fire, steam, electricity, magnetism, nearly all sorts of minerals, metals, and precious stones, and gums, saps, and resins. It is the power of science, the application of *mind*, that has made water, wind, and steam such valuable locomotive powers; and electricity and magnetism, the instantaneous messengers of our thoughts and wishes to the other side of the globe; and minerals and metals and all natural substances, the ready and efficient ministers of man's comfort and progress. Substances, which, in a less advanced state of society, were useless, become essential resources for further progress. It is not a little interesting to follow man in his onward progress; how one substance after another, one article for food, or apparel, or for locomotion, or for his progress and comfort in some direction, is subjected to his use as his advancement requires. Our domestic animals—as the horse, the ox, the cow, the dog—are happy illustrations of the power of mind to subjugate the animal kingdom at the feet of the lords of this lower creation.

Man studies the laws of air, heat, water, wind; discovers their powers and habits, and then subjects them to his own purposes. Minerals, vegetables, and animals are by a similar process appropriated to his use. And we may safely assume that such are the native capacities of the human mind, that, as the race shall advance and human wants shall multiply, man shall be still abundantly equal to the task of searching out and preparing new powers and substances which shall meet the increased demand. And assuming, as we may, that external nature is but the exact counterpart of the human mind, and the latter being, as admitted, capable of an indefinite expansion, we may not doubt that Nature has in reserve (yet undiscovered) exhaustless resources for the future and as yet unconceived progress of man.

Man has no power to increase or diminish or change a single power of Nature or a particle of matter. Yet he has the power to subject all Nature to his use. The running stream offered the same power to the wild Indian as to the civilized man. It was enlightened *mind* that discovered the method of securing this power and making it turn the wheel of his manufactory. The coal and the iron, the silver and gold, the copper and lead, lay as rich and abundant in the mine, and the oil and the gutta percha as bountifully in the tree, a hundred or a thousand years ago as now. But not till man's need required was his skill employed to bring to light and subject to use these puissant resources.

All Nature is fitted to rouse the mental energies, to invigorate and expand them by giving them food convenient for them. The volume of Nature is adapted to feed the mind, if need be, for ever; while the volume of Revelation, with all its thrilling, infinite thoughts, affords an eternal study. Here the mind reaches after the Eternal Mind, and seeks an assimilation.

But we here trench on the confines of another feature of man's final destiny. Man is immortal, and he is capacitated to take an eternal range in the celestial fields. His relations to God (as reconciled through Christ) and to the high and holy intelligences of heaven, are such as to wing his soul for an eternal flight. The human soul is not capacitated *simply* to traverse the whole field of natural science, though

that were a greater consummation than we can at present conceive ; but he has all the requisite capacities to pursue each science and each source of knowledge, in all its endlessly diversified windings, to the very verge of heaven; and there discover that it has "its outgoings in the Infinite and Eternal." This immortal part claims kindred with the skies, and indicates a nature capable of eternal research and expansion. Man is a partaker of the Divine nature ; and in his unperverted state he bears the image of his God. There is a singular assimilation between the Creator and his creature man. They exchange thoughts ; God speaks ; man understands his *language*, and in his turn communicates with his God. There is in his soul a *reaching* after immortality which betokens his true and final destiny.

We have seen how the whole material creation was formed and fitted up, variegated and beautified, by a skill and wisdom and benevolence truly Divine, and so formed and adapted in all its endlessly diversified parts as to subserve all the better desires and the higher wants of man, and to make man truly a noble being—rich, happy, prosperous in this life, highly intellectual, holy, the friend of God, the companion of angels, and an aspirant for heirship and a glorious participation with the eternal Heir of all things.

Nor has the Creator only to "arrange the external world as to hold forth every possible inducement to man to cultivate his higher powers, nay, almost to constrain him to do so;" but in beautiful correspondence with this we have seen how the living, breathing, reasoning thing called man is himself so formed and furnished, and all his parts so delicately variegated and adapted to their respective uses, and all so capable of an indefinite improvement and expansion, as to indicate for man a destiny higher, holier, more honourable than we can possibly conceive. His mental capabilities, and the strangely rich susceptibilities of his soul, even of infinite progress in the divine and eternal life, unmistakably point out his fitness (originally) to occupy that exalted station of glory and felicity which awaits those who are by adoption the heirs of the Great King.

Nor can the most casual observer of the wonder-working Hand fail to discover how admirably fitted are the dispensa-

tions of *Providence* to push man on from one stage of advancement to another, and finally to raise him to that exalted rank which he is destined ultimately to occupy. We have only to observe how God, by the mighty arm of his Providence, so overrules all human affairs as to secure the greatest good and the final advancement of his creature—man. To this end he controls the rage of war, makes and unmakes kings, favours the rise and decrees the end of empires, rules among the nations, makes even the sins of men to praise him, and restrains the wicked as he pleases. He executes judgments, sends afflictions, diseases, trials, losses, pains, persecutions; and then so uses all these dire ministers of his pleasure as to make them speak lessons of instruction, of reproof, or caution, that men may be deterred from wrong-doing, and taught the vanity of all sublunary things, that their hearts and hopes may be directed to an enduring treasure and unfading honours. Or another phase of Providence wears a benevolent smile. The sunshine of peace, of plenty, of health and general happiness, smiles over your dwelling. God now woos to his arms by his love. He would melt the hard and ungrateful heart by his unsought, unmerited, but unremitting goodness. The whole drift of Providential dealings is to arrest man in his downward course, to hedge up his way, to win, and to lead him on, if not to force him up to a higher grade of life. He that will devoutly follow the leadings, and heed the monitions of Providence, will find himself in possession of more of this life and a rich inheritance in the life to come.

But we have a yet clearer intimation of what man shall be. Divine inspiration has shed no doubtful light on his future destiny.

To say nothing of the varied, rich, and valuable *information* which the Bible gives of the future life, casting light on man's dark pathway to the tomb, confirming his hopes and realizing his faith—the system of truth contained in the Sacred Word, its precepts, proverbs, and parables; the various illustrations of real life—what to be pursued, what to be eschewed—which it presents in the form of biography and narrative; and its historical, poetical, practical, and devotional portions, are all suited to enlighten the mind, to purify the heart, to restrain men from all things which debase and disgrace them;

to engender higher hopes and to guide their aspirings upward, and to urge them onward in the cultivation of every grace and virtue, of every moral excellence which can contribute to that moral greatness which awaits the perfected man. Where Divine Truth is received into a good and honest heart, it is sure to expand and elevate the mind, to store it with the most useful knowledge, and to plant there the most ennobling and purifying principles. It presents to the mind ideas the most sublime, thoughts the most moving and expansive, hopes the most ecstatic, and motives as urgent and big with interests as three worlds can supply. What themes it suggests! how fraught is it with practical knowledge! what heart-stirring truths it urges on the attention of man! The contemplation of such themes, the entertainment in the mind of such truths, and the indulgence of such hopes and such a faith as those truths engender, cannot but make man a higher and holier being, more like angels, more like heaven and his God.

God is the grand fountain of all knowledge. From him cometh wisdom and understanding. "There is a spirit in man, but the inspiration of the Almighty giveth him understanding." Man has the capacities, the mind, the intelligent soul; but not till God speaks to him in his word, in his providence, in his works, does he have "understanding." He speaks the most distinctly in his word. Here he shadows forth himself; here his attributes, in all their terribleness, in all their loveliness, are displayed. Here truth is portrayed in all its beauty and majesty. Here the immortal man, ere he is yet delivered from the cumbrance of mortality, is caught up to the third heavens, and hears things unspeakable and full of glory. Faith is the offspring of Divine Truth. But it is faith that realizes to the soul all the glories of the upper world—that identifies the soul, in hope, in interest, in final blessedness, with the great Heir of the universe. Not only is Divine Truth found to be a sure antidote for every moral evil, and the sure means to enlighten, purify, and ennoble the mind in its present lapsed and unnatural state, but it imparts to the mind the knowledge of eternal realities, and a moral fitness for the joys of eternity.

All the good and nearly all the great ones, who have obtained a pre-eminence among the sons of men, have been

deeply indebted to the Bible. Either directly or indirectly their minds have been aroused by the study of the sacred pages, and they have been made to feel the force of a higher class of motives and better aspirations: allow the eye to pass from one class of learned men to another, and see if it be not so. How small the proportion of wise philosophers, or the great proficients in science, the arts, or poetry, or of great statesmen and jurists, who have been infidels! Rather, how large a proportion have bowed reverently at the footstool of Divine Truth, and been the humble followers of the Lamb!

Prof. Henry, the distinguished *savant*, and head of the Smithsonian Institute, testifies that he knows but *one man* among the scientific men of the United States who is an infidel. This fact speaks volumes, and shows conclusively that the lights of science have any other tendency than to make men sceptical or unbelievers. It is usually your pretenders to scientific knowledge, or men wholly destitute of any scientific attainments, who disbelieve, or affect to do so. As a general remark, we think it will be found that a vast majority of them belong to the latter class, being wholly ignorant, or, what is worse, mere smatterers. And I may here add the opinion of our great orator and statesmen: Daniel Webster having been commended for his eloquence on a memorable occasion, replied, "If anything I have ever said or written deserves the feeblest encomiums of my fellow-countrymen, I have no hesitation in declaring that for their partiality I am indebted, solely indebted, to the daily and attentive perusal of the sacred Scriptures, the source of all true poetry and eloquence, as well as of all good and all comfort."

Or would we see what resources there are in Divine Truth to elevate large masses of men—as communities and nations—how it reforms, refines, and civilizes a people—enlightens the public mind, and purifies the public sentiment, we have only to compare for a moment those nations that have the Bible with those that have it not.

Who are our philanthropists—who the great benefactors of our race—the almoners of Heaven's goodness to man? Who are the salt of the earth and the light of the world—who the patrons of every good thing—the reformers of every vice—the *originators* and supporters of our humane and benevolent

institutions, and the founders and friends of our colleges and seminaries of learning? Who multiply and circulate the living oracles of God, preach a pure morality and the saving and sanctifying religion of the gospel, and fill the world with good books? These are the works of those who have drawn their principles, motives, and feelings from the Bible. Without this sacred book, there is no such thing as a sound morality—a free government—a high intelligence—a pure church—a holy religion—an active benevolence. As proof of this, we need only refer to the history of hospitals for the sick, asylums for the blind, the deaf and dumb, and insane, and the numerous benevolent, reforming, and humane institutions which are everywhere the ornaments of a Bible land.

In its moral influence over men, and its adaptedness and tendencies to raise him to a higher moral eminence, the Bible is executing a higher mission, and one especially congenial to its own nature. It contains an energy mighty enough, and resources sufficiently abundant, to realize all the prophets have foretold, and all that the most enlarged benevolence and the most devout piety are waiting for.

But there are provisions in the exhaustless fountain of Truth suited to a yet higher consummation. Not satisfied to raise man simply from his present moral debasement, it shall make him sit with angels in heavenly places. It cherishes every heavenly grace; it guides the holy aspirations of the soul onward, and onward, and upward to its God. In the desires which it inspires, in the affections it engenders, in the hopes it cherishes, it assimilates the contrite heart with the ever-blessed God.

But what is man's final destiny? To what eminence do Nature, Providence, and Revelation indicate that man is capable of reaching? Shall he arrive at a goal in his onward progress beyond which he may not go? God has not told us what man shall be. He has spoken of a kingdom, a throne, a crown—of an exceeding and eternal weight of glory, and a mansion in our Father's house—of an assimilation to our God.

But what these terms in all their fulness imply we do not know. The crown is a crown of righteousness; the glory is an exceeding and eternal weight of glory. The joy is unspeakable and full of glory. The best account we have of

man's high and holy destiny (and this is full of hope and faith and pleasing expectation) is that "eye hath not seen, nor ear heard, nor have entered into the heart the things God hath reserved for those that love him." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. It doth not appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is:" see him in all his perfection and beauty—see him in all his glory and majesty, when he shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on all that obey not God—and to be glorified in his saints, and to be admired in all them that believe.

Though we cannot fathom the fountain of redeeming love; though we know not, in all its blessed details, what God hath reserved for them that love him; for as yet we cannot rise on the wings of faith high enough to overlook the glories and beauties of the New Jerusalem; yet, to the expectant heir of all this glory, it is worth ten thousand worlds to know that *his life is hid with Christ in God*, and that "when Christ who is his life shall appear, then shall he also appear with him in glory."

CHAPTER XXI.

THE MIND OF GOD :—The Infinitude of the Perceptions and Ideas in the Divine Mind.

WHAT a wonderful Being, then, is God! Who, by searching, can find out God? who can find out the Almighty to perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is larger than the earth and broader than the sea. When puny man would scan the wondrous attributes of the infinite God, he is like the minutest insect, that, perched on a grain of sand upon the sea-shore, should essay to measure the length, and breadth, and depth of the boundless ocean, rehearse its wonders, declare its laws, and descant on its varied utilities. His vision extends but a span; his broadest comprehension reaches but to an *infinitesimal* portion of the wide world of waters before him;

and the brief day of his existence contracts the field of his observations within the narrowest limits.

But man may know something of God ; and the little he knows may seem to be much. And it is enough for all his present purposes—enough to give him the most exalted and ecstatic idea of that wonderful Being—enough to rouse every dormant energy of the mind, and to engage every desire to know more of such a God and to seek his eternal favour.

While it is doubtless true that we can comprehend but very partially the infinitude of the Divine Mind—its capability of being directed towards, and of controlling every event and every object in the wide universe, however minute or magnificent, and all at the same instant of time, and without the least effort, or confusion, or possibility of mistake or failure yet we can comprehend enough—know enough, to fill our minds with the most adorable sense of the perfections of the eternal Godhead.

We can form no just idea of the magnitude of creation, of the number of worlds God has made, of the immense quantity of matter they contain, of the infinite variety of beings that people these worlds, and the no less wonderful displays of beauty, wisdom, and skill which appear in the fitting up of these wonderful palaces for habitation, and for the supply of the wants of all these inhabitants. It is beyond our comprehension that there should exist a Being who can with perfect ease govern even a single world ; to order all its changes, to control all its events ; that he should be able to superintend the pencilling of every flower, the gilding of the tiniest insect's wing, and the vegetating of the minutest seed. And much less can we comprehend how this wonderful Being can at the same instant and without confusion or fatigue, or the possibility of mistake, govern the affairs—not only the most seemingly insignificant, but changes and motions which require a *power* which beggars all conception—of more worlds than we can number ! That he does these things there can be no question. For things could not subsist as we now see them were there not one supreme, all-pervading, all-controlling, and constantly and universally acting *POWER*—and that *Power* is God.

We have seen, in the foregoing pages, how profusely

benevolent God is ; and to carry out his boundless schemes of benevolence, how wonderful he is in working. In all the varied and superabounding provisions which he has made for the happiness of his creatures, and the supply of their endless wants, he has exercised the tenderest, the most fatherly regard for them all.

These things being so, it must follow (and it is the design of the present chapter to illustrate) that the ideas and perceptions of the Divine Mind must reach to every event, every object, every change which exists, or can exist in the boundless universe ; and that these ideas and perceptions exist in the Divine mind as *present realities*. With God there is no past, no future ; all is an eternal now.

With man the entire future is an unknown land. Every event, every act, is completely shrouded from his view. The veil is impenetrable, and a veil almost as impenetrable curtains from us the *past*. Probably not one in a thousand of its events and acts lives in the memory of the present. The great panorama of human affairs moves on. The eye surveys only the passing scenes. These in their turn pass on and are forgotten, and their places are occupied by those which were hid before. But God surveys the whole, the past, the future, as always present.

What an idea does this give us of the Divine Mind—of his perceptions and ideas—of his *thoughts* ! “ Many, O Lord my God, are thy wonderful works which thou hast done ; and thy thoughts which are to usward : they cannot be reckoned up in order unto thee ; if I would declare and speak of them, they are more than can be numbered.” “ O Lord, how great are thy works ! and thy thoughts are very deep.” The royal singer here connects the multiplicity of the works of God, and the wonderful ways of his providence, with his no less wonderful *thoughts*. God forms nothing, does nothing, controls and preserves nothing, which is not with him a matter of thought ; and if *once* a subject of thought, and if the idea be once in his mind, it always has been and always will be there. In the Divine Mind, thoughts, ideas, perceptions, cannot come and then pass away as with man. Of such a mind we have no adequate knowledge or experience, no competent conception. *Yet such, in the nature of the case, must be the mind*

of God. With him there is nothing new, nothing old. He can acquire no new idea or thought; and none possessed can ever pass from his mind. All things are at all times, and in every part of the universe, naked and open to his view.

God has a plan, purpose, or choice as to everything he does. From eternity he foreknew and foresaw all that he would do. The idea of the thing to be done, or of the event to come to pass, must have lain in the Divine Mind from eternity, and will remain there to eternity. Not an object, therefore, can exist in the vast expanse of the universe, or a change take place, or an act be performed, or an emotion indulged by creature high or low, or an affection move the heart, or a thought enter the mind, of which the Divine Mind is not constantly cognizant. Every phenomenon, every operation in nature throughout the vast realms of creation, however magnificent or minute, is always present to the Great Mind. God does nothing by way of experiment or guess. He acts in all things intelligently. The distinct idea is always before his mind; and he forms every plan and executes every purpose according to the eternal pattern.

There is something inconceivably grand in the idea, that, while the thoughts of God are engaged in the control of millions of millions of worlds, originating and guiding their motions—sustaining the balance of the vast system—directing every particle of matter in each of those huge bodies—providing for all the wants of their inhabitants, even the most insignificant, and superintending every change, however apparently unimportant, he at the same moment exercises a care and superintendence not the less particular over the minutest atom, act, or event, in this world which we call ours. Not a sparrow falls to the ground without his notice. His unremitting care, his kind and ceaseless *thoughts*, are upon every creature he has made. He formed each according to the type which is eternally in his mind.

Life, in all its forms and manifestations, in all its members, organizations, and uses—beauty the most perfect, and adaptations the most wise and delicate—are but the exact counterparts of ideas inherent in the Universal Mind. And the thoughts of God are equally engaged to endue every species of life with its appropriate propensities and instincts—to pro-

vide food convenient for all—to confine each to its appropriate sphere—and to direct the endlessly varied activities of the whole so that each shall fulfil its destined purposes. The insect, so small as to elude the utmost stretch of human vision, has a place in the thoughts of the great I AM. Each fills its place and fulfils its mission as certainly as the huge globe which wheels its way about its sun in a circuit of millions of miles, giving locality and sustenance to hosts of creatures of every kind and caste.

Such unremitting thought has God for all his creatures, that he “feeds the young ravens when they cry: the young lions seek their meat from him.” “Creeping things innumerable, both small and great beasts”—the monsters that play in the deep, and every living thing—“these wait all upon thee that thou mayest give them their meat in due season; thou openest thy hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.” And as one generation passes off, God sends forth his Spirit and creates another, and thus “renews the face of the earth.” Such unwearied care for his creatures requires on the part of God unceasing thought. How wonderful the calculations (all implying constant thought and a distinct idea at all times, of the work to be done) that adapt climates, soils, and seasons, so that the earth should bring forth in sufficient abundance and variety to supply his great and varied family—to say nothing of the calculations and thoughts needful to give existence to such a variety of living forms, bestowing upon them the various instincts and functions of life, and then extinguishing this life when its brief day or year expires, and its respective mission is fulfilled! We cannot conceive of a mind so capacious, so comprehensive, so untiring. But such is the mind of God.

If God be indeed everywhere present,—the past and the future, as if all were present,—his *thoughts* must extend to all things; an infinitude of ideas lie in his mind. “The same God, who holds the universe, with its every system, in the hollow of his hand, pencils every flower and gives nourishment to every blade of grass, and actuates the movement of every living thing, is not disabled by the weight of his other *cares*, from enriching the humblest department of nature with

charms and accommodations of the most unbounded variety.* He is ever mindful of the nature of the merest infinitesimal particle; of its adaptations, for he had regard to these in its creation; of its relations to all other particles—the changes it shall pass through, and its uses in all its varied relations, changes, and adaptations; whether it enter into the composition of a mineral, a plant, a jewel, or a flower—whether it become the component part of the arm or the brain of man, or form a particle in a nerve or blood-vessel of some invisible animalcule; or whether it gild the wing of the tiniest insect, it is the object of unremitting attention in the mind of the great Form.

Accept as an example the 300,000 species of animals which are said to exist. Not only all these species have their exact counterparts—their ideas—in the Divine Mind, but each of the millions of individuals of all these species. And not only so, but every joint and muscle; every organ, function and attribute; every characteristic and habit, the form and right insertion of every nerve, sinew and blood-vessel, and the intention and adaptations of each to perform the office designed, receive as particular attention from the great Architect, as if each were the exclusive object of his regard. Yet the great Mind is as truly active at the same moment towards every other object in every part of his dominions, and all this without the slightest confusion or weariness. “Magnitude does not overpower him, minuteness cannot escape him, and variety cannot bewilder him; and at the very time while the mind of the Deity is abroad over the whole vastness of creation, there is not one particle of matter, there is not one individual principle of rational or of animal existence, there is not one single world in that expanse which teems with them, that his eye does not discern as constantly, and his hand does not guide as unerringly, and his Spirit does not watch and care for as vigilantly, as if it formed the one and exclusive object of his attention.” Yet so vast are the works of his hands that “the glories of an extended forest would suffer no more from the fall of a single leaf, than the glories of this extended universe would suffer, though the globe we tread upon, and ‘all that it

* Chalmers' Natural Theology.

inhabit,' should dissolve." The mind of God comprehends the whole at a glance. From beginning to end—from eternity to eternity—all are as present realities to the Universal Mind.

But the Psalmist marvels at the *thoughts* of God in another respect: "Many, O Lord, are thy thoughts which are *to us-ward*." Man is a complete world in himself. If God had done nothing but to form man with such a wonderful mechanism, to endue him with such grace, beauty, and intelligence, to adapt him to external nature, and to supply his wants in such abundance and in such unbounded variety, we should have enough before us to indicate without doubt the wonderful wisdom of God. His thoughts to us-ward are more than we can number.

God could never have formed either the physical or the mental man as he is except as he foresaw, as the thought or idea was in his mind, how every part should be formed, how all the parts should harmonize, and be adapted to accomplish the purpose designed. The human structure, though so heterogeneous, intricate and compound, is formed of a very few simple elements, and these few elements so skilfully combined as to produce substances that appear altogether dissimilar. Bones, flesh, blood, hair, skin, nails, how unlike, yet scarcely more than modifications and different proportions of the same substances. But the selection and the compounding of the materials, and the due proportioning of all the parts, and their relations and adaptations one to another, are matters which imply the most consummate skill, and the minutest attention. Had the bones, flesh, skin, or any ingredient of the body, been compounded in the least degree differently, it would not have served the purpose designed, and the whole system would be thrown into disorder. If the blood had been of a different consistency, or the bone more or less dense, or the skin more or less porous, or the pores possessed of a greater or a less absorbing power, it would derange the harmony and frustrate the end of the whole mechanism; and so if a joint, or a blood-vessel, or a nerve, were not made and preserved just as they are.

All these things imply the unceasing attention of the *Divine Mind*. A moment's disregard would throw all into

confusion and distress, and would thwart the ends for which man was made.

Nor shall we discover the unremitting care of God the less strikingly, if we contemplate the human system, as, in good degree, self-preserving, self-restoring, and self-perpetuating. The arrangements which secure such singular results are of God; and in their origin and constant operation, imply the constant *thought* of the great Former and Preserver. And *God's thoughts to us-ward* appear not the less wonderful in the formation of the *mind*—in its singular connection and co-operation with the body, and in its extraordinary capacities and activities. The offices of reason, memory, association, and indeed all the operations of mind, suppose the constant presence of the Divine Mind. We say God knows our thoughts, not our present thoughts merely, or for the present moment, but he knew from eternity every thought and operation that ever passed through our minds or ever will.

Again, both the mind and the body are largely subjected to the dominion of the *will*. Bodily organs, limbs, and muscles move as the will dictates; and the operations of the mind are subject very much to the same authority. There is, in the mechanism which secures such a result, displayed a skill and delicacy of workmanship which is nothing less than Divine. And in all the operations of this mechanism there is a necessity that the great forming Mind should exercise a constant inspection and control.

Every process of reasoning, then,—every thought, intention, act of the will, is open and naked unto Him with whom we have to do. For if God were ignorant of a single action, thought, or secret intent, of a man's whole life, he would not be a competent judge at the last day. Man is to be judged—rewarded or punished—according to the deeds done here in the body, implying, no doubt, the motives and secret intentions which impelled to these deeds. “The Book of God's remembrance” is the boundless reservoir of his ideas and thoughts. This book is a mirror, in which God can, at any instant, and at every moment from eternity to eternity, see every desire, thought, or motive of every intelligent creature.

We have seen how the all-controlling Mind is present, in unceasing thought and activity, with the millions and mill-

of worlds—systems on systems—which wheel in awful grandeur over the boundless fields of ether; how the exercise of such inconceivable power—the exactitude with which every revolution is performed—the preserving of the balance among the huge and countless masses of matter, so as to secure the harmony of the whole, and keep in tune the “music of the spheres,” presupposes the constant presence and the unwearied application of the Eternal Mind; and in like manner that the same Divine prescience as completely pervades that little mysterious world known as the creature man, and that no less mysterious world, the minutest animacule which the microscope reveals. But there is another phase of humanity which may serve as an illustration:

Man is an *immortal* being, yet a depraved being; an enemy and an alien from his God, yet capable of a union with the Divine nature, and a participation in the honour and bliss of angels. Man’s *moral* relations, therefore, to his God, are, in the Divine estimation, of vastly greater moment than all his other relations. God must be such a one as can judge the world in righteousness. Were not then the Divine Mind an endless series of thoughts, and were not every link of the entire chain of human actions and thoughts ever present to that mind, how could God take account of all his rational creatures, and at the last day render an impartial and righteous judgment? Not one act, one thought, one secret intention, or hidden and forbidden desire, will be overlooked. Every circumstance in which a man did right or wrong, every motive which actuated him, every palliation or aggravation in the case, every aid vouchsafed on the part of God, and every opportunity or privilege improved or slighted, will come in as vital items in the last great account; and if they be not all present in the mind of the Judge, how can he award a righteous judgment? All must be indelibly engraven on the mind of the Judge. Who can know the mind of the Lord? who can number his thoughts?

Did our theme require further illustration, we might find a prolific one in the dispensations of *Providence* and of *grace*.

God governs the world by his Providence. But he cannot be an intelligent, righteous governor, unless he have a full and present knowledge of all the main springs of human

action—of all the passions, emotions, principles, and overt acts which go to make up human character. He must be able to survey at a glance the entire character and conduct of every subject. All must be for ever portrayed on the Divine Mind as on canvas, and ever visible to the Divine eye, otherwise he cannot reign in righteousness.

And equally true is it that all the dispensations of Divine grace; all God's dealings with man as a *moral* being; all hidden rebellions, and sins, and temptations; all his faith and repentance, and turning to God, and rejoicing in a good hope of eternal life; all his works of faith and labours of love, stand written in the book of God's remembrance, and all shall one day be read in the ear of the assembled universe: else how shall God be vindicated, who casts off some, and accepts others; else what becomes of that "firm foundation," that rock of unwavering confidence and intelligent security, on which the saints shall for ever stand? else one might be adjudged to heaven to-day, but some new fact transpiring—some new view of his character being revealed to the mind of the Judge, the decision would be reversed, our supposed saint would to-morrow be obliged to exchange his residence in the King's palace above, for the chains of darkness and the prison-house of the universe.

Such, then, must be the nature of the Divine Mind that has a present cognizance of every thought, desire, and purpose of every man that ever lived or shall live; and this too from his birth to his death. And God is acquainted with and orders all circumstances, influences, temptations, afflictions—as well as all the teachings, invitations, warnings and reproofs, which form the character, or constitute the responsibilities of the man. These are all necessarily omnipresent in the mind of Him who shall judge the world in righteousness.

We might then end this chapter as we began it, by repeating, "How wonderful a being is God!" To the finite mind he is altogether incomprehensible. We can form no adequate idea that any mind can be so capacious as to contain impressed upon it an indelible and eternal idea of every object, motion, thought, and event which has ever transpired, or shall transpire from eternity to eternity.

The theme I have undertaken to illustrate in the foregoing

pages, gives us perhaps the most clear and comprehensive idea we can at present obtain of the infinitude of the Eternal Mind. All the creatures, all the works, and all the ways of God "existed in his incomprehensible mind during countless ages, before the universe was formed." What an infinity of thoughts and conceptions! What unbounded scope of mind! what infinite comprehension! Not an object, change, or operation in nature so great or so minute, but God is present in his nature and almighty agency to direct it. Not a providential act or event so far-reaching and vast, or so seemingly insignificant as not to command the unremitting regard of the great Controller; and not an act of grace to console the desponding heart of the most lowly saint, but God is the ready author, pouring the consolatory balm into the wounded spirit. The breathing of the feeblest desire, the suppressed groan of the oppressed, and merest sigh of the penitent, alike make their impression, and leave their image stamped on the great Mind of the universe. "Thy thoughts, O Lord, are more than we can number."

We are amazed at the idea that God should be the author of such a *countless variety* of natures and forms; and his watchful care should be over all his works. He is an everywhere present God. Not the minutest thing escapes his notice. He clothes the grass with its parti-coloured coat; he variegates the flower; he diversifies the sounds that salute the ear, and the odours that perfume the air. Not the most insignificant particle floats without his notice.

Surely, then, such a God will not allow the sinner to go unpunished. His vigilance over him will be in proportion to the worth of his soul. For him the heavens were garnished; for him all nature is variegated and clothed in beauty and loveliness; and for him all things are so constituted that he may rejoice in them and be happy. And think you he will pass unnoticed man's ingratitude and rebellion?

Of the many reflections which the foregoing chapters urge on the mind, I shall name but three:—

And, first, How much has God done to make his creatures happy! He *formed* man *for* happiness, and then he fitted up creation about him in a manner precisely adapted to make *him* happy. The constitution of man is an exact counterpart

to the constitution of nature. Has God endowed man with organs of sense capable of deriving gratification from external objects, and then not produced those objects and adapted them to this end? Has he implanted in mind insatiable desires for *novelty*—an indomitable love of variety, and then made in nature no corresponding provision for their gratification? God has so variegated his works as to make a contemplation of them one of the highest sources of gratification in the present constitution of things, and to lay a foundation of eternal felicity hereafter. Eternity will not be too long to survey, to admire, and enjoy the endlessly diversified and the innumerable multitudinous works of the Divine skill.

Again, *What fearful resources are laid up in the armoury of the Great King by which to make the wicked miserable!* Who would not fear the wrath of the King! And if that King be possessed of all knowledge and wisdom; if his power be unlimited, and his riches boundless, and every possible resource be at his command, so that he may bring the full weight of his power to bear on one who should transgress his law and thereby incur his displeasure, who could withstand his *anger*? who would not be as the stubble before the devouring fire?

But *God is a Great King*. How great he is, how mighty, with what manifold wisdom he is endowed, of what inexhaustible riches possessed, what boundless resources are at his command, the foregoing discussion gives us some intimation. How blessed to have *such* a one for a *Friend*, but how dreadful to encounter him as an *Enemy*! Who can stand before him when his anger is kindled but a little? Fear God. He not only can kill, but he has power to cast into hell, and none can deliver out of his hands. He can open, and none can shut; he can shut, and none can open. If he be your enemy, no friend in the universe can help you. Oh, then, make your peace with God! Take refuge in Christ; for out of Christ, God is a consuming fire.

Finally, *How should we demean ourselves in the presence of such a God!* As David contemplated God in his works, he said: "I will sing unto the Lord as long as I live: I will sing praise unto the Lord while I have a being. My meditation of him shall be sweet: I will be glad in the Lord." He

would think much on God; he would ponder his works and his ways. Such meditations he found sweet. It was delightful to turn off from the humiliating contemplation of his own weakness and depravity, to think on the infinite purity and excellence of God—to seek relief from the moral wastes and corruptions of humanity in the truth and holiness of the Godhead. Here he discovers reasons for eternal praise. While he lived in the flesh—yea, as long as he should have a being—his spirit should never cease to sing praises to Jehovah.

And have *we* not the same reasons to rejoice in the Lord—to honour, love, and serve the great I AM?—the same motives to light up our souls and to fire our hearts in holy zeal for the honour of such a God? All nature rebukes our apathy. Everything that God has made urges us on to fidelity, and zeal, and holy love. While we have a being, then, let us honour Him who has so gloriously honoured himself in all his works.

CHAPTER XXII.

The Divine Complacency—The Happiness of God in the Contemplation of his Works and his Ways, and his own Attributes and Character.

BEFORE concluding a volume, the design of which is to conduct the mind of the reader through Nature up to Nature's God, it will not seem out of place that we should pause a moment before the gate of this august Palace, and seek a yet nearer approach to the Great King.

We have essayed to survey at some length the outer Temple of the Majesty of heaven, and having treated of God physically in his acts and relations to the material Universe in all its endless details and varieties; and having attempted, but in vain, to sound the depths of his mental resources—the profound recesses of the Divine Mind—to inquire what must be the *thoughts*, the mental conceptions, the ideas of the Being who has reared and who controls and inhabits this august Temple, will not the more reflecting reader fain advance with *me* yet another step? But let him put off his shoes from off *his feet*; for we now propose to look into the audience-

chamber of the King, that, peradventure, we may see God who is invisible.

When we have become interested in an author of rare mental powers, or in an artist of extraordinary skill, we wish to know more of his private character—of his moral condition; how he wears his honours, how he uses his influence; what motives urge him to action, and how he enjoys the works of his hands—whether he be happy. We propose, reverently, to institute such an inquiry in relation to God.

Having created all things and set the great machine in motion—having given it laws, and made all things move in obedience to the ordained order, does God, as the ancient philosophers taught, wrap himself up in the morose abstraction of his own infinity in a sort of inactive and solemnly forbidding existence? or does he exist in a state of perpetual and infinite enjoyment? Are we not prone rather to clothe the Deity in the sombre mantle of stern Omnipotence and unbending Justice than think of him as a Being of exhaustless benevolence and of overflowing happiness? It is a matter of great practical interest that we should have correct views here.

Man's unhappiness arises from his imperfection. Lack of wisdom always to devise the best measures—lack of power to execute them—lack of benevolence, or of happiness exemplified—lack of an abiding and all-controlling consciousness of rectitude, which alone can exempt from regret and remorse, and give that dignity of moral character which is essential to happiness—lack of foreknowledge which can foresee future evil, and of power to forestall it—lack of ability so to control all events relative to himself and others as to ward off all misfortune and disaster, and lack of such moral character and moral feelings as yield nothing but the peaceable fruits of righteousness; these are some of the things which mar, if not destroy, the happiness of man. These are all the result of *imperfection*. But God is perfect, and consequently no possible event can mar his happiness.

We may therefore adduce the perfections of God as the unmistakable vouchers for his infinite happiness.

God is omnipotent! He can consequently do whatever he will. He can execute all his plans. There is no power in the

universe that can frustrate a single purpose of his. He speaks, and it is done; he commands, and all stands fast. God is consequently raised altogether above the least feeling of weakness or inability. To will with him is to do. This consciousness of Omnipotence must be a perpetual source of happiness. A vast deal of human misery arises from a consciousness of our weakness—our inability to do what we would. It is this which makes the future of man such a dark and oftentimes painful uncertainty. We can neither foresee a single future event, however insignificant it may be, nor can we by any possible means secure its existence. We are frustrated, plagued, disappointed. We may neither have the power to ward off the evil that is before us, nor to secure a future good which we may desire. No such source of discomfort can disturb the Eternal mind. Not a future event can take place without his choice—not one that shall frustrate a single purpose of his, or in the least militate against his infinite felicity.

Again, the *exercise of power*, where there is the perfect consciousness that it is done in infinite righteousness and benevolence, is a perpetual source of happiness. Man takes delight in the workmanship of his own hands, and in none does he feel so high a pleasure as where there is the exercise of great power or skill. What, then, must be the felicity of God as he surveys this vast and boundless universe, the product of his power and skill! What power to create simply the ball on which we have our habitation—to balance it in mid-space—to fix it in its proper orbit—to send it revolving with such tremendous velocity about the sun—to set it wheeling on its axis—to give it its relative position in respect to all the other heavenly bodies! But if we contemplate God, not only as the Creator of this comparatively insignificant ball, but the Creator of the *sun*, a body whose solid contents exceed those of the earth by near a million and a half of times (1,435,000), and all the bodies which compose the solar system; and not only the Creator of these, but of the millions and millions of suns and their respective systems, which sparkle in boundless space, the marvel is infinitely enhanced.

Now it is quite impossible for the most expansive human *intellect to get anything like an adequate conception of the*

power which is employed in the creation, and the subsequent preservation, and in the working of the great machinery of the universe. The relative positions of these vast and endlessly numerous bodies; their harmony one with another; their order and motions, indicate a power altogether past all our conceptions. But God is feelingly alive to a consciousness of exerting such a power; and this consciousness cannot be otherwise than a source of infinite and eternal felicity. The whole moves on, accomplishing an infinitely benevolent end at his fiat; the whole would stand still at his command.

Were we to stop here, and contemplate God only as putting forth a power sufficient to create and govern the *material* universe only, we cannot fail to discover a foundation for a very high order and degree of happiness; but the slightest glance into the *mental* and *moral* world will exhibit the exercise of a power far surpassing anything we have yet seen, and which must give a proportionally higher order and degree of happiness. Man, by his power and diligence, may raise up valleys, remove mountains, or force his passage through them; he may bridge oceans; compel into his service the winds, the fire, and water, and make the swift-winged lightning his messenger. But when he comes in the world of mind he seems shorn of his power. He can exert no power beyond himself—and not much even there. He can exercise no direct control over the mind of his neighbour—cannot change a single volition or purpose. He may present *motives* which may become influential, or he may employ authority which shall change one's outward conduct. But he cannot of himself *control mind*. To convert a man from the error of his ways is as completely beyond the power of man as to create a world. But God turneth the heart of man as the rivers of water are turned. Quick and easy as thought he can make the vilest infidel the holiest angel. Conceive of God exercising a complete control over the whole universe of mind, human and angelic, whether they be principalities or powers, kingdom or dominions. Samuel and Job, Isaiah and Paul, were what they were because God made them so. Pharaoh and Ahab were what they were because God left them to a reprobate mind. Mind—spirit, is peculiarly the dominion of God—the empire where *his great power* is manifested.

Here, then, we find the basis of a still higher order and a greater degree of the Divine blessedness. He is over all, God blessed for ever.

The Divine *knowledge, wisdom, skill*, afford us a further assurance of the blessedness or felicity of God. There is pleasure in devising—especially if we may foresee that the scheme devised will certainly be executed and its end realized—that the means to bring it about are suitable and adequate. But man's pleasure is sadly curtailed, from the fact that he can neither foresee nor secure the result. There may be a failure from a thousand unforeseen incidents, arising from a want of his own ability, knowledge, and wisdom, and from a thousand circumstances over which he can have no control.

But nothing of the kind can happen with God. He sees the end from the beginning. No retarding or frustrating incidents can occur—no uncontrollable circumstances ever threaten a failure. He *knows* that every event, every means needful to bring about a given end, will certainly be present. He sees them—they are all in his mind—as *present*. No act of omnipotence could make them more certain. Consequently, there can be nothing in the mind of God like a fear of disappointment—a solicitude for the future—dread of disaster, the but too fruitful sources of human misery. The whole illimitable field of the future, with every possible event and fact, is as completely before the mind of God as the present is.

Again, how infinitely must God enjoy the operations of the *wisdom* and *skill* which he constantly sees displayed in his works! The universe is an infinitely vast, complicated, and an endlessly variegated system. The mightiest as well as the minutest object, and the mightiest and the minutest movement, are all tending to one and the same great end. Yet this end is to be attained by the controlling to that purpose of ten thousand times ten thousand events—and many of these oftentimes seeming to act in a totally adverse direction. Light and darkness—order and disorder—truth and error—friends and foes, are all to be *made* to execute the plan. And not only this, but while the great and final scheme is maturing and hastening to its sure and final issue, an infinite number of subordinate ends are being answered. The preservation of the *minutest insect*—the conversion of *;* ¹; the growth of a

plant, the rise and fall of a kingdom ; the fall of a sparrow, the growth in holiness and glory of an Archangel—are all contemplated in the Divine Mind, and every needed provision and instrumentality carefully secured.

Now contemplate, if you can, the Divine Mind as everywhere present, as everywhere active, witnessing the successful operation of all his plans, the successful fulfilment of all his purposes—means accomplishing precisely the end designed without a single failure, and tell me if such a contemplation on the part of Deity must not yield to the Divine Mind a supreme felicity ?

The *Independence* of God suggests another source of his happiness.

Man is dependent ; and though much of his happiness arise *from* his dependence, yet true it is that his dependence is the source of much misery. He can do nothing of himself. He is of yesterday and knows nothing. What he begins he is never certain of finishing ; what he wishes he is never certain of obtaining. His breath is in his nostrils—and yet if death do not cut short his efforts as soon as begun, or before he realize a desired result, a thousand unforeseen incidents may render all his exertions abortive, and consequently he is little else than the creature of a painful uncertainty. But no such uncertainty can mar the happiness of God. He is dependent on no accident, circumstance, or event, that can frustrate a single purpose or hinder a single desire. He doeth all his will, and none can hinder him, or say, what doest thou ? *Omniscient*, all future events and things are present to his mind, and all have been ordered by his choice ; and infinitely *wise*, one event can by no possibility interfere to hinder another ; and *omnipotent*, no created being—no being in the universe can withstand his will or frustrate his purposes. He can will what he pleases, he can do what he wills, and, of course, can never be subject to the discomfort and reaction of disappointment and failure.

And we may argue the happiness of God from his *Benevolence*.

God is love. All the attributes of God seem but the different manifestations of his Benevolence. And we know that the highest happiness a rational being can enjoy, and perhaps the

only true happiness he may experience, is from the exercise of his benevolent affections. The exercise of *malevolent* feelings cannot be otherwise than misery; True, elevated, rational, heavenly happiness, may be defined to be Benevolence, or a love to make others happy.

If, then, God is infinitely benevolent, he must be infinitely happy. And that he is infinitely benevolent we have ample testimony in all his works of creation and providence. We cannot mistake that everything, as it came from the hand of God, bears marks of the same benevolent design. That sin has, as far as possible, perverted everything to a malevolent purpose, is equally true. But this does not obliterate the original and benevolent design of the Creator. Look at the structure of man; not a muscle, nerve, or joint—not a faculty of the mind—not a passion, feeling, or affection of the heart, which does not, if unperverted, minister directly and effectually to his happiness. Or look, if you please, at the whole system of Nature, and, notwithstanding the disorder into which sin has thrown it—a disorder like that into which a beautiful city is thrown when almost overwhelmed by an avalanche of burning lava—you will everywhere discover in its arrangements the marks of a benevolent Mind. There may be discovered running through the whole a design to make all creatures happy. What *provisions* are made for the food and protection of all God's creatures—one made to administer to another, and the earth and its fittings up made to minister to all. What *adaptations* are everywhere discoverable—every being adapted to its element, its food, and its mode of being! And what a beautiful system of *compensations* runs through the whole system of nature, so that if the happiness of one be invaded on the one side, it is compensated, with usury, perhaps, on the other! Has sin inflicted on man diseases, woes, and innumerable burdens? Nature is made to furnish reliefs—remedies—antidotes to poisons, and a healing balm for every wound.

What unalloyed satisfaction it may give the Divine Mind to contemplate such a system! A healing stream gushes out from every rock; a rose overtops every thorn. Ten thousand precious plants force their way through the sterile stony ground, and often cover its deformities. The consciousness

of being the Author of diffusing so much happiness to his creatures is infinite happiness in the Author himself.

"*It is more blessed to give than to receive.*"—In uttering this saying our Saviour revealed to us the Divine philosophy of Benevolence, or, in other words, the most effectual way to be happy. Is God the great *communicator*? "giving life and breath and all things—filling our hearts with food and gladness?" Is he the most benevolent Being in the universe? He is, then, the happiest Being. Is he infinitely benevolent? He is, then, infinitely happy. And not only is the *exercise* of the benevolent affections the source of immeasurable happiness, but the mere *possession* of them—the consciousness of their existence in the soul—is a continual fountain of happiness, a well of water springing up unto eternal life. God, then, must be infinitely and eternally happy.

Another source of the Divine complacency is his *integrity*, or perfect *moral rectitude*. Consciousness of moral defection is a fruitful source of human misery. The good man weeps in secret places over his indwelling sin. He laments his short-comings in duty, his rebellions, his sins of word, deed, and thought. He is feelingly alive to his want of moral rectitude. And the wicked man, too, if he reflect, is the subject of regret, vexation, and oftentimes of the keenest remorse. If weighed in the balance of even a human standard of virtue, he is found wanting. But no such thing can mar the happiness of God. He can look back on a whole past eternity, and not a stain can be discovered on his character; not an act has he put forth but in the strictest integrity; not a moral blot does he see on the face of all his works; he has never breathed a thought, or indulged a feeling, which would not bear the light of eternity, or the gaze of ten thousand angels. In all the plannings of his wisdom, in all the acts of his benevolence, in all the executions of his power, he has never made a misstep; nothing he would undo; nothing he can regret.

Remorse, therefore—the bane of human happiness, the poisoner of human joys, the unquenchable fire in the godless soul,—can, by no possibility, find a place in the Divine Mind. And as God can have no regrets, no remorse for the past, so he can have no solicitude for the future.

Again, we infer the same thing from the Divine *Justice*. Justice is a disposition to do right to all, to do wrong to none, to render to all their due. No small share of human misery arises from *injustice*. The consciousness of inflicting wrong, or withholding good where it is due, is as the lash of the scorpion, stinging the soul in its innermost vitality. And what wretchedness does the doing of injustice inflict on the sufferers! what heart-burnings, ranklings, and misery!

What a holy complacency, what unadulterated felicity, God must enjoy in the possession of such an attribute; and, if possible, how much more in the exercise of it! Although God has been exercising this attribute from all eternity—been deciding on the merits and demerits of his creatures—rewarding and punishing in all varieties of cases, millions without number, not a being in all the universe can rise up and say God has done him a wrong, has withheld good when due, or inflicted a penalty not due. He can challenge every creature in heaven, earth, and hell, and none can accuse him of a single wrong.

And *Mercy*, too, is an attribute of the Divine character—the disposition in God to bestow good on the miserable, even on the ill-deserving. There is not a purer, a higher, a holier happiness on earth than that which does good to the miserable, and forgives and blesses the undeserving. But all this God does constantly and in an infinitely higher sense than it is possible for man to do. Heaven is daily filling up with the subjects of God's mercy. The song of redeeming love is every hour swelling louder and louder; the ocean of eternal bliss is widening and deepening with the accession of every soul that mercy brings to heaven. God sees it all, knows it all, and recognises it all as the fruit of his own mercy.

Another moral attribute of God, which cannot fail to yield a glorious harvest of blessedness to the Divine Mind, is his *Truth*. By this attribute we mean God's perfect veracity—the accordance of all his declarations with the reality of things—his faithfulness in fulfilling his promises, executing his threatenings, and accomplishing his predictions. God, who looks from eternity and to eternity, cannot discover a single failure of all he has said, of all he has promised and engaged to be fulfilled.

The contemplation of such a moral character must be a source of infinite felicity. As far as we can comprehend and appreciate such a character, the contemplation of it is perfectly delightful. It is a moral beauty on which the eye of the mind delights to dwell. But to God, who has an eye that can comprehend such a character in all its beauty and loveliness, and a heart that can perfectly appreciate it, how infinitely delightful must be the contemplation!

But we stop not here. The Divine complacency is not confined to the subjective contemplation of the Divine character and attributes. The happiness God derives from the contemplation of his *works* is none the less worthy of our consideration. When God had finished the work of creation, he is represented as surveying the whole, and pronouncing all to be "good." He was well pleased with the workmanship of his hands. The angels, the whole heavenly host, who understood vastly less of the wisdom, and power, and beauty displayed in all these works than God did, and consequently had vastly less reason for their admiration, greatly rejoiced in this new accession to the Divine workmanship. "The morning stars sang together, and the sons of God shouted for joy." God is very frequently represented as taking delight in his works, as rejoicing in the works of his hands. And more frequently are the works of God made the theme of praise by angels and the spirits of just men made perfect.

They that sing the song of Moses and the Lamb, say: "Marvellous are thy works, Lord God Almighty." The contemplation of God's works—the admiration of the wisdom, power, and goodness therein displayed—the exhibition which they afford of the character of God—no doubt form a very essential ingredient in future bliss. God has more extensively made himself known by his works than by his word.

The admiration of his works by his creatures, and the high strains of adoration which rise therefrom, are no doubt a continual source of blessedness to the Divine Mind.

That God derives a high pleasure from the contemplation of his works appears, therefore, from the fact that all these works are represented as praising him: "Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heaven of heavens, and ye waters that be above the heavens.

Let them praise the name of the Lord : for he commanded and they were created. He hath also established them for ever and ever : he hath made a decree which they shall not pass. Praise the Lord from the earth, ye dragons, and all deeps ; fire and hail ; snow and vapours ; stormy wind fulfilling his word ; mountains and all hills ; fruitful trees, and all cedars ; beasts, and all cattle ; creeping things and flying fowl."—Ps. cxlviii. 3-10.

All nature is represented as vocal with the praises of God. Hills, rocks, and woods ; all creeping things—the starry heavens—all that lives and breathes and is, raise the voice of praise.

Here is more than an intimation of God's happiness in his works. If there be in all nature a foundation for universal praise, it is because the Power, Wisdom, and Goodness of God, as displayed in these works, merit such a praise, and God, as the Being to whom these attributes belong, cannot but take delight in the manifestations of these attributes.

As God surveys his works, there is perhaps nothing so palpably obvious as the infinite amount of happiness which is secured in those works. We sometimes speak of our world as a miserable world ; and no doubt it is the most miserable world, but *one*, in all the Universe. Yet in this rebellious, sinful, miserable world of ours, misery is the exception, and not the rule. Except in man, who is doomed here to suffer the penalty of his apostasy from God, there is comparatively very little misery ; and this comes as a consequence of man's transgression. "The creature was made subject to vanity not willingly," but because of man's apostasy. There is much misery, but there is, despite the curse, much happiness. There are some clouds, yet there is more sunshine ; some storms, yet on that account more fertility and beauty ; some poisons, yet more sweets ; some tears, yet more smiles ; some sickness, yet more health. Some worlds (we know of but this one) have apostatized and drawn down upon themselves the malediction of heaven, and turned the sweet waters of life into bitterness and stagnation, while millions of other worlds are shining in all the fresh beauty of their first creation, ever regaling in the full sunshine of their Creator's face. Sighs, groans, tears, have never been known there ; vexations, corroding cares and *disappointments* have never ruffled a single breast. Thorns

and briars—natural and moral evils, have found no place there. All is peace and purity; good will to their uncontaminated tenants, and glory to God in the highest.

As God surveys the vast empire of his creation, he sees but comparatively a little spot which is not pervaded with happiness. Where one groan reaches his ear and calls down his kindly interposing pity, ten thousand anthems of joy ascend from as many happy worlds, and swell, as they approach the eternal throne, into one grand diapason of praise to Him who created them to be happy. And what can give to an infinitely benevolent mind a purer and higher bliss than the existence in his creatures of such an amount of happiness? In his benevolent purpose, God devised a scheme of creation with the design that happiness should pervade the whole; and it cannot fail to convey delight to the Divine Mind to see his plan without a single unpermitted failure realized—to see the teeming millions of unnumbered worlds, rational and irrational, animate and inanimate, rejoicing in the light of their Creator's face.

A company of wretched captives are passing by. Separated from their families, reduced to bondage, destitute and miserable, they are destined to a fate more cruel than death. A rich and benevolent individual comes forward, ransoms them from their bondage, provides them food, apparel, and habitation; restores them to their respective families, gives them some rich acres to cultivate, and in a few years sees them an industrious, prosperous, and happy community. And he knows that under God, *he* has done it all. Will he not survey the whole with delight? Will he not love again and again to ponder on the happiness which has originated and been fostered by his own hand? And how much more *God*, who sees all the happiness in the universe to be originated and to be every moment nourished by himself!

Should it be objected that, if the happiness of God consists either in producing or witnessing the happiness of his creatures, the time must have been when God was not perfectly happy; in answer, I may say that *all duration is equally present with God*. The past and the future are equally before his mind as the present; and all the creatures he has made or shall make were present realities to his mind from eternity, and equally capable of yielding delight.

And what again can be a surer index of the happiness of God, than that he should be the author of so much happiness in his creatures? Would happiness be so distinguishing a feature in God's creation if there were not a counterpart equally distinguishing in the Divine Mind?

Again, the contemplation of his whole works as one grand *system*, must convey to the mind of the Eternal a still higher happiness. The author of some great and noble piece of machinery might be highly pleased to witness the successful operation of different *parts* of his workmanship; but not till he should take cognizance of the *whole*, as one entire piece, the individual parts all working in harmony and producing the grand and final result, would he realize the pleasure which properly belonged to him.

This brings me to remark, as the last source of proof which I shall present,

That the contemplation of the final and glorious *end* of all things, must be a never-failing source of blessedness to God. This final end is no doubt the glory of God. But this end is to be attained through the sanctification, the salvation, and eternal beatification of a countless multitude of intelligent creatures.

It is the happiness of the Divine Mind that he looks through present clouds to eternal day beyond—that he can with a glance trace up a chain of events reaching from the morn of creation to the end of time, or from eternity to eternity, and see the result. Changes, revolutions, convulsions, may betide, and seem to be working out a result entirely contrary to the one desired; yet God sees, and he *knows*, that the desired result will, in due time, follow. He can have no solicitude for the result. There can be no failure of the instrumentalities and agencies to bring it about, and no possible interference of influences to retard or hinder its accomplishment at the proper time.

The grand and final result of all things consists in the glory of God *through* the salvation of his creatures. Conscious that he is himself the most excellent of all beings, and that all beings are dependent on him for all they are and shall be, he well knows that in his glory is bound up the glory and *happiness* of all his creatures. If then God take pleasure in

the happiness of his creatures, he must first of all take pleasure in his own glory. So that when God makes the chief end of all things his own glory, he is not actuated by the sordid passion which we call selfishness, but by a motive the most benevolent possible. For by so doing he the most effectually advances the happiness of the whole universe.

That God's making the chief end of all things his own glory is not selfishness, but benevolence, appears the more evident from the fact that he seeks his own greatest glory *in the happiness of his creatures.*

The happiness of all God's creatures, then, is God's happiness. He is the author of it all—to be glorified in it is the grand and final result of all his works of creation and providence.

Contemplate God, then, as having completed the drama of Redemption, and having arrived, too, at moral results as glorious in respect to other worlds. With what infinite complacency must he then survey the whole! With what supreme felicity must he recognize the whole as the result of his own wisdom and the fruit of his own goodness! A great multitude which no man can number are supremely happy. They are rapt and burn in the love of God. Their overflowing souls give expression, in eternal praise, to the Divine felicity.

And they have but just begun to be happy. The infinite mind of God stretches down through a whole coming eternity, and sees them expanding in happiness as eternity rolls on. They are now fixed in eternal blessedness. Sin and sighing and sorrow are all done away, all tears are wiped from their eyes. They shall know pain and disappointment no more. No one can pluck their harps from their hands, nor tear their crowns from their heads. They are for ever blessed, for ever happy. And God has done it all. The happiness is his. He is over all, and in all, *God blessed for ever.*

CHAPTER XXIII.

God in all and over all, giving life and breath and all things—Inspired descriptions of God—How such views of God should affect us.

WE have ranged through a broad field in search of the unsearchable God. We have seen him in everything; in the

heights above and in the deeps below ; in the minutest of his works, and in the most magnificent, whirling through interminable space stupendous worlds, millions of times larger than our earth, and with a care not the less careful, guiding the minutest atom that tips the wing of the minutest insect. We have seen him in the "fire and the hail," in the "snow and vapours," and in the "stormy wind fulfilling his word." We have taken note of his power, and followed the footsteps of his ceaseless love "in the mountains and all hills, in fruitful trees and all cedars ; beasts, and all cattle ; creeping things and flying fowl." How he rules among the kings and princes of the earth ! among judges and people ! How he controls and uses as he will all the diversities of human gifts and talents, and all the varied conditions of men ! We have seen God in all things ; how he

"Warms in the sun, refreshes in the breeze ;
Glow in the stars and blossoms in the trees ;
Lives through all life, extends through all extent ;
Spreads undivided, operates unspent ;
Breathes in our souls, informs our mortal part,
As full, as perfect, in a hair as heart."

And having traversed the boundless fields of ether, and everywhere wondered to behold the grandeur and magnificence of the works of the Almighty hand, and then descended through every grade of creature workmanship to the most insignificant atom either animate or inanimate, we have everywhere discovered the same infinite skill and benevolence. And we have attempted to retrace our steps, and, returning from our wanderings amidst the mazes of Nature, to approach to Nature's God. We then found ourselves in the presence of the Great and Holy Being, whose thoughts are infinite, who ever rejoices in the workmanship of his own hands, and who is the Blessed, the only Potentate, the King of Kings and Lord of Lords.

We cannot now more appropriately close this volume than by ranging ourselves at a stand-point whence we may take a retrospective view of that glorious Being, glimpses of whose character have, in the foregoing pages, been made, in a great variety of ways, to pass before us ; and if, in this retrospect, *we shall be led hastily to pass over ground already traversed, the reader may not regret it.*

But we would rather here look with the eyes of another, and not our own—with the eyes of one inspired—one who sang of God, his lips being touched with a coal from the inner sanctuary. We will invoke to our aid the sweet singer of Israel. The theme which we have undertaken to illustrate was a favourite theme of the royal poet. More especially did he celebrate the wonder-working hand of God in the creation and the control of the material world. As an example of this I might transcribe the whole of the 104th Psalm. I will transcribe but a part of it, and ask the reader to reperuse the whole:—

“ Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty: who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits; his ministers a flaming fire: who laid the foundations of the earth that it should not be moved for ever.”

As the royal worshipper comes into the audience-chamber of the King, mark his demeanour there; hear what he says. The threshold crossed, he is awed into humility, melted into love, and amazed amidst the glorious magnificence of the eternal throne. Words cannot give utterance to his emotions—language cannot describe what he sees and hears and feels. We will endeavour to accompany him as he comes to bow down and worship in the Palace of our Great King. Standing yet without the portal, adoring, wondering, loving, he exclaims, in childlike simplicity: “ *O Lord my God, thou art very great!*” How great, how glorious, baffled all power of language to tell, and the broadest, loftiest flights of imagination to conceive.

Though he could neither himself comprehend nor convey to our minds God in his eternal *fulness* and his indescribable, inconceivable infinitude; yet, by summoning to his use the choicest imagery of an earthly mould—by laying hold of those things and circumstances, which, in the estimation of mortals, are representatives of the highest state of honour and power, riches and pleasure—he attempts to convey to our minds

some proximate idea of the glory and power, the dominion and majesty, the riches and goodness of the King of Kings. He first adores him as a mighty monarch (but what a description!), *clothed in robes of honour and majesty—covered with light as with a garment—dwelling in light*—or, as light is an emblem of knowledge, wisdom, purity and felicity, gloriously arrayed in these as in a luminous cloud, inaccessible to mortal eyes by reason of its brightness—*who only hath immortality, dwelling in the light which no man can approach unto—whom no man hath seen, nor can see*—enthroned in the midst of all the glorious attributes of the Godhead.

This glorious Being, so gorgeously apparelled, is next contemplated as seated in his spacious palace or pavilion, which is none other than the wide expanse of the heavens, the broad concave of the firmament, spangled with ten thousand starry gems—worlds and suns adorning the vast canopy of this monarch of the skies. “*He stretcheth out the heavens like a curtain*”—“*He layeth the beams of his chambers in the waters.*” The chambers or upper rooms of his mighty tabernacle reach above the clouds—their beams are laid in the waters that are above the firmament.

We judge of the greatness of a king by the splendour of his equipage and the multitude and character of his retinue. His horses and chariots of state, his officers and servants, form a criterion by which to judge of the extent of his dominions, the riches of his empire, and the power of his arms. What, then, from the description before us, are we to judge of the power, the greatness and majesty of God? “*He maketh the clouds his chariot; he walketh upon the wings of the wind.*” Again, “*the Lord rideth on a swift cloud.*” And again, “*He rideth on the heaven of heavens.*” These are figurative expressions denoting the greatness and glory of God and the perfect facility with which he controls all events in this lower world. But who are the ministers and attendants—who compose the retinue of Him who visits every portion of our globe, and superintends all its vast variety of affairs as if he were conveyed on the wings of the wind, or who visits worlds innumerable as if he rode on the heaven of heavens? “*He maketh his angels spirits and his ministers a flaming fire.*” Or, to trans-
pose and more accurately to give the sense of the original,

"who maketh the spirits his messengers, and a flaming fire his ministers." Angels, archangels, spirits—intelligences of all grades—yea, the winds, the flaming fire, the earthquake and the storm, he makes his ministers in the execution of his vast and various purposes. They fly, at his bidding, from world to world, light on the remotest globe that shines in the heavens, and execute his will, and return to bow down, with ten thousand times ten thousand, to adore and worship at his feet.

Such did the Psalmist conceive to be the great and awful Being whom he attempted to worship. The more he endeavoured to form a conception of Him, the more he must have been constrained to cover his face and repeat his first exclamation: "*O Lord my God, thou art very great!*" His attempt is not so much to *describe* the Holy One, as to exhaust all figures, comparisons, and hyperboles, to show that he is above and beyond all power of description. He attempts to approximate towards some just idea of the majesty of Heaven by instituting a comparison with the royal estate of some mighty earthly potentate. The splendour of his wardrobe, the grandeur of his court, the extent and riches of his empire, his regal state and vast retinue, and his mighty deeds, are all summoned before him; yet all fall so infinitely short of the reality of the Divine Majesty that they are but the dimmest representatives, doing little more than to afford occasion to show how infinitely above all earthly description is the eternal God.

Do you speak of his throne? it is a throne of righteousness. Of his empire? it is boundless, to us infinite—embracing all dominions and all worlds. Do you ask after his crown? it is a crown of glory. Of his apparel? he is robed in *garments of honour and majesty*. Of his attendants? they are angels of every grade—spirits high and holy—messengers swifter than the wind, burning with love more intense than fire—known as cherubim and seraphim, principalities and powers, kingdoms and dominions. Or do you ask after his *power*? What a description have we here! "*He looketh on the earth and it trembleth, he toucheth the hills and they smoke.*" He calls all things into existence by the word of his power. He says, "*Let there be light, and there is light.*" He speaks, and it is done; he commands, and all

stands fast. And do you ask for a further description of his glory, his greatness, and his power? You have it in language more than human in these words: "He bowed the heavens and came down; and darkness was under his feet." "His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light." Such was his *appearance*. Now mark his irresistible and magnificent *progress* or march: "He rode upon a cherub and did fly; yea, he did fly upon the wings of the wind." "He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies." At the brightness of his presence the thick clouds passed away or were dispersed, hailstones and fire of coals; i. e. he wrappeth himself in darkness, yet commandeth light to shine out of darkness for his people. And what can equal the description given of his dreadful power in the discomfiture and overthrow of his enemies? "The Lord thundered in the heavens, and the Highest gave his voice, hailstones and coals of fire; yea, he sent out his arrows and scattered them, and he shot out lightnings and discomfited them." "Before him went the pestilence, and diseases went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations: and the everlasting mountains were scattered, and the perpetual hills did bow: his ways are everlasting. The mountains saw thee, and they trembled. The overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and the moon stood still in their habitation." All nature—heaven, earth, and sea—stand aghast and tremble when God, the great and awful God, lifts his hand to take vengeance on all that obey not his voice. How fearful, then, to fall into the hands of such a God! He has all power in heaven, earth, and hell. He is a consuming fire, before whom all transgressors are as stubble. "I kill and I make alive," saith this High and Holy One; "I wound and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven and say, I live for ever. If I whet my glittering sword and mine hand take hold on judgment, I will render vengeance to mine enemies and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh." Surely, "O Lord my God, thou

art very great." And well might trembling and fear take hold on the Psalmist when he came into the presence of such a Potentate. What humility became him! what reverence and fear!

David dared not come into the presence of his God as the heedless horse rushes into the battle. The sanctuary was to him a most solemn place. He might trifle before an earthly monarch—he might contemn or abuse a fellow-mortal, robed in earth's richest attire. But he could not trifle in the presence of the majesty of Heaven. He would not, for the price of his soul, insult and provoke his God by listlessness and levity in his presence.

The Psalmist adds further considerations as illustrative of the power, the wisdom, and goodness of God. He now looks away from his ever-adorable *character* and *attributes* to the *MANIFESTATIONS of God discoverable in his works*. He has already contemplated him as a Mighty Monarch, adorned in all the insignia of royalty, his palace, his throne, his empire; his crown, his robes, his attendants, as far surpassing all the regal decorations and magnificence of an earthly court as Heaven surpasses earth, or as infinitude in wealth and honour exceeds the poor beggarly elements of the world. And he had contemplated him as the avenger of his honour—clad in his fierce indignation—going forth in his judgments as a devouring fire—the earth trembles at his presence—the sea is thrown into consternation—and trembling takes hold on the heavens because he is wroth. But now the pious king casts his eye about him and contemplates the immortal and invisible Potentate as he is set forth in his *works*. The *creation* of this globe—both land and water—the stocking the earth and the sea, respectively, with a superabundance of living creatures—the provision which is made for their subsistence both as to food and drink—and the arrangement he has made, by means of day and night, for the labour, refreshment, and protection of man, are some of the topics which inspire the devotion, and raise heavenward the pious soul of the royal worshipper. He reads not the book of revelation only, by which to raise in his heart the fire of devotion, but he opened wide before him the volume of nature, from which he derived the same great truth, caught the same seraphic feelings, and felt urged home

upon him the same sacred duties. Should we not in this imitate him? Should not our souls take fire at the altar of Nature's God, when we survey the wonderful *design* and the exquisite as well as sublime *workmanship* of the Divine architect? Were we to give to this subject the pious contemplation which it deserves, should we not find it an infinitely richer source of religious pleasure and instruction than we now do—and should we not sympathize with the Psalmist in the exclamation, "When I consider the heavens, the work of thy fingers, the moon, and the stars which thou hast made, what is man that thou art mindful of him?" Nothing, aside from a direct revelation, can give us such clear, elevated, and enlarged views of the Divine Majesty, as a contemplation of Nature's works.

David proceeds to infuse into his mind the fire of devotion by further recounting the attributes and excellences of his God as displayed in his works. "Who," says he, "laid the foundation of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them." Thus passed through the mind of the king and the prophet, as he bowed down and worshipped, the stupendous *work of creation*—God calling all things into being by a *mere word*—suspending this mighty globe in mid-space: borne up by its own weight, yet as immovably fixed in its orbit as if it were founded on an everlasting rock. First he sees the earth "without form, and void"—of a paste-like consistence—the water and the dry land not yet being separated. It is *covered with the deep even* to the tops of the mountains—like a sightless lump of clay, without prominence or valley, river or sea, forest or field. But on the third day the command is given—the rebuke is uttered: "*Let the waters under the heaven be gathered into one place*, and let the dry land appear." And the waters "fled," and at the voice of thy thunder they hasted away, and formed the mighty deep. And, as some read the eighth verse, "the mountains ascend, and the valleys descend to the place thou hast established for them." The earth, in the great transfor-

mation which separated the solid and fluid parts of the globe is thrown into hill and vale, mountain and deep ravine. And again, its solid parts are left in different degrees of density, as the metal, the rock, the sand, the mellow loam, suited to the wants of its future tenants. And he set bounds to the sea which it might not pass and turn again to cover the earth. But for the power of his arm who said, "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed," the sea would "turn again" to cover the earth as it did at the beginning. What a proof this of our *dependence* on the Almighty arm! If he hold not the raging billows within their assigned limits, they would break forth, and, in their irresistible course, overwhelm every living thing. What a theme do we find here for praise and thanksgiving, for adoration and love, to the great Supreme! How good to stir up our minds by a survey of His wonderful works! While we muse upon these the fire of devotion will burn.

Nor does the Psalmist in his pious contemplations stop here. He follows up the footsteps of the great Architect—he looks into the bowels of the mighty machine, and sees by whom, and for whom, and to what end it is made. And how does his admiration rise, how his pious emotions burst forth, when he contemplates the *Divine purposes* in the production of this world! He sees it not merely a *mighty ball* hung out in the heavens to be numbered among the gems of night, but a vast *habitation* fitted up for the abode of a great variety of living creatures.

The earth, the waters, the air, teem with life. The unformed have no just conception of the *variety* and the *multitude* of living creatures. The productiveness of many of the lower grades of animals is almost beyond belief. But these are not the facts which at this time engage the devotional feelings of the Psalmist; it is rather to the wise and benevolent *arrangements* by which God has provided for the wants and conveniences of his great family of living beings. And first, the provision made to supply animals of every grade and clime with *fresh water*—an article indispensable to the existence of every living thing. The grand reservoir of water is salt, not capable of sustaining life, yet it sends forth its sweet streams into every nook and corner of the dry land. Not an

acre—not a yard, but yields, if not on its surface, by descending a little, a supply of fresh water. The Arab that roves on his native sands, the Laplander that shivers in his icy hut, the lion that prowls in the forest of Africa, and the inhabitants of the wilds and the tenants of the rocks, all receive their supply of this indispensable beverage. And this without their having the trouble to go to the grand reservoir. It is brought to their habitation without their pains or expense. The great Architect has perforated this ball in every conceivable direction, through which apertures or water-courses he sends the needed fluid. This is what so excited the pious admiration of the Psalmist: “He sendeth the springs into the valleys which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation.” This is *one* way by which every portion of the earth is made to yield a supply of water to every living thing. The water of the ocean is filtered through the earth, purified of its saltness and corruption, and brought to the surface of the earth for the use of man and brute. And *another* way is, “*He watereth the hills from his chambers*: the earth is satisfied with the fruit of thy works.” The waters of the ocean and of the rivers ascend into the atmosphere in the form of vapour, form clouds over our heads, called here “chambers” of God, and there condensing in a cooler region, return on the earth in the shape of *rain*, fertilize the ground, afford drink to animals, penetrate the earth, form springs, rills, streamlets, rivers, which return the waters into the mother-fountain.

Nor is this all: *God provides food* for all. This afforded the pious king an additional topic of meditation when he came to worship. “He causeth the grass to grow for the cattle, and herb (all kinds of vegetable food) for the service of man.” “He bringeth forth food out of the earth: and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth his heart.” “Wine” and “oil” here doubtless represent the respective fruits of the vineyard and the olive-yard—wine not the fermented juice of the grape, but the grape itself; or if the juice, in a jelly state, to be used for food, or diluted in water for a beverage.

And not only does God provide *food* for his creatures, but

shelter and habitation. "The trees of the Lord" are for the birds, where they may "make their nests." "As for the stork, the fir-trees are her house." "The high hills are a refuge for the wild goats, and the rocks for the conies." Rocks, caves, dens, and deep ravines are the respective habitations which God has provided for different tribes of animals.

Again the benevolence and wisdom discovered in the *vicissitudes of day and night* raise the thoughts of the contemplative mind to the beneficent author. "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey and seek their meat from God. The sun ariseth, they gather themselves together and lay them down in their dens." Then "man goeth forth to his work." How wise and benevolent such an arrangement! God draws his thick curtains around us; all is hushed in silence, and we repose. And now God opens the doors of their habitations, and sends them forth to forage—the tenants of the rock, the mountains, and the forest. Roaring after their *prey they seek their meat from God*. How entirely adapted are these divine arrangements to the constitutions, the habits, and the wants of the various grades of living things!

But what impressions ought such contemplations to produce on the mind—what influence to exercise on the heart? The survey filled the heart of the Psalmist with admiration—with love, praise, and unfeigned devotion. "The earth," exclaims he "is full of thy riches." So great, so good, so glorious in power and wisdom did God appear in this survey of his material workmanship that his full heart found utterance in expressions like this: "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being: my meditations of him shall be sweet: I will be glad in the Lord. Bless the Lord, O my soul, Praise ye the Lord."

He would *be glad in the Lord*. He would praise and magnify his God, and worship with gratitude and thanksgiving.

He had seemed to stand by the great Architect and see him call out of nothing the huge and formless lump of this globe. Dreary and waste, it assumed form and beauty; the waters collect in their vast reservoirs, and the dry land appears. Hills and dales, rivers and lakes, mountains and dash-

ing cascades diversify its face. Every minute portion is watered by springs and streamlets. A soil is formed; vegetation springs up, not only to meet the demands of necessity, but to supply a thousand luxuries. Nothing was made in vain—nothing not suited to its purpose.

Next the Psalmist casts his eye over the *sea*, and derives thence other reasons why he should rejoice and be glad in the Lord: "This great and wide sea, wherein are things creeping innumerable, both small and great beasts: there go the ships: there is that leviathan whom thou hast made to play therein." David discovers reasons for gratitude in the *existence* and *uses* of the *ocean*. The magnitude of the ocean, it covering more than two thirds of the earth's surface, the power displayed, especially when this mighty expanse of waters is lashed into a rage, the sublimity of the ocean, have ever afforded themes calculated to inspire the reflecting and pious mind with reverence and adoration. But the points on which the mind of the Psalmist most readily fixed as subjects suited to inspire his soul with an idea of the Divine goodness, were *the replenishing* the sea with such an innumerable multitude of living creatures, and the *making it a highway for communication* among the nations of the earth. "Wherein are creeping things innumerable," *and*, "there go the ships." The natural history of the ocean is as yet but very imperfectly understood, yet understood enough greatly to excite wonder and admiration at the variety and immensity of the inhabitants of the deep. The ocean as profusely teems with life as the land; and life is there as endlessly diversified, and presents doubtless a longer chain of gradations from the minutest to the mightiest. "There is that great leviathan, whom thou hast made to play therein," the *whale*, the most formidable monster of the deep, that sports in the great play-ground of the vast expanse of waters.

But a contemplation of God's works excites our gratitude and draws out our love chiefly as we discover the *uses* of them. The stocking the sea with such an abundance and variety of animals, is for *use* as well as to please with a display of goodness and wisdom. A large portion of the population of the globe are already fed from the ocean; and doubtless, *when in the days* of her millennial glory the population of the

earth shall be vastly multiplied, a new storehouse of food will be found to have been kept in reserve for a supply of a population more numerous than we can now well conceive.

But David seems to have got a clearer conception of the utility of the ocean in another respect: *it was navigable*: "There go the ships." The far-reaching mind of the royal prophet and poet might have enjoyed in vision something of the present condition of the world in respect to neighbourhood and social and commercial relations. In a barbarous condition of the world there could have been no advantages, yea there would have been many disadvantages, had the nations of the earth been brought into close neighbourhood. They would have naturally corrupted one another. Their proximity would have been the occasion "of endless wars and of the most devastating ruin." While nations remain idolatrous, debased, depraved, it matters not how effectually separated they are. While the world *was* in such a condition, Providence effectually kept them apart by means of broad and trackless oceans; and thus the maddening passions of men were circumscribed within comparatively narrow limits. But when the day approached that God would enlighten and christianize the world, these barriers were overstepped. These mighty oceans became a highway; commerce, with the thousand facilities it affords for the increase of knowledge and religion, became an efficient instrument by which to convert the world to God. Thus God has made the ocean, which once seemed but the sporting field of "leviathan," the great channel of communication between the different and distant portions of the world. "*There go the ships*," has sent a thrill of joy and gratitude into many a Christian's soul, as he has seen them bear away the messengers of peace and pardon, freighted with the word of eternal life to a perishing world: and "*here come the ships*," has as often filled with delight the half-enlightened and waiting heathen who have stood on their shores to welcome the ambassadors of the cross to their benighted lands.

The Psalmist found it pleasant to meditate on these things. He rejoiced and was glad in the Lord who doeth wonders, who overrules earth and *ocean* so as to perfect his own praise. And so should we if we were wont to see God in all things.

"His way is in the sea; his path in the great waters, and his footsteps are unknown."

But I dwell too long on a single topic. The mind of the royal saint next finds resources of spiritual enjoyment—

In the plentiful provision and the tender and remitting care of God for all his creatures: "These wait all upon thee: that thou mayest give them their meat in due season. That thou givest them they gather: Thou openest thy hand, they are filled with good." The abundant supply which God provides for every species of animal, however inert or insignificant, or wherever found, whether in the depth of the ocean, or deep buried in the earth, or fast encased in the solid rock; the instinct of all the various tribes of irrational creatures to search out the particular kind of food which has been provided for their sustenance, and refuse what is hurtful; the efforts they make to *gather* what is provided for them, and the contentment with which they accept their allotted supplies, cannot fail to excite our admiration of the goodness and wisdom of God in his providential care over his creatures. "My meditation of him shall be sweet: I will be glad in the Lord."

Hence the Psalmist takes notice, as another topic of pleasing interest, of *the dependence* of all creatures on God and of *his dominion* over them all: "Thou hidest thy face, they are troubled: thou takest away their breath, they die and return to their dust. Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth." The meanest insect is as dependent on God for natural life as the saint is for spiritual life. In another place David says of himself: "Thou didst hide thy face, and I was troubled." God gives natural life to all his creatures, sustains it, and takes it away at his pleasure. There is not a creeping thing so insignificant as not to be the object of his care, not a sparrow falls to the ground without his notice. Why then should *we* ever distrust? In a day, and perhaps (in the case of some tribes of insects) in an hour after their creation, a whole generation is cut off and renewed by another. This is here all attributed to Divine power: "Thou takest away their breath, they die," "thou sendest forth thy Spirit, they are created"—another generation appears.

What an idea does this give us of God! Nothing is too

minute, nothing too insignificant, to put it beyond the care and government of God. "His tender mercies are over all the works of his hands." Nothing escapes his notice, nothing which is not subject to his care and made subservient to his government. How great must that Being be who can make and superintend and rule over so vast a universe of beings—to give breath to the minutest insect that creeps—to provide food for all the beasts of the field, the fowls of the air and the fishes of the sea—to take away their breath when they die, and to renew by his Spirit, every successive generation! And if God so clothe the fields and care for the birds of the air, how much more shall he take care of you! O ye of little faith!

But the Psalmist will not dismiss these pleasing meditations without practical reflections, which expand his soul, and raise his thoughts into the regions of high devotion. And such contemplations, if rightly indulged in, would profit us in like manner. Let us, therefore, endeavour to trace the workings of David's pious soul, that we may participate in the *practical* influence which contemplations like the above had on him. His mind is brought to certain delightful conclusions: the first is,—

That "*the glory of the Lord shall endure for ever.*"

Look up, O my soul, to Him, who is the author, the finisher and preserver of all His creatures! How great and glorious He must be! And this glory shall endure for ever. It shall endure throughout all time in the works of creation and providence, and throughout all eternity in the adoration and praises of angels and saints. He is the Sovereign God, the Universal King, the only Potentate, and none can take the glory from him. The pious mind sees a foundation in the works of *creation* and *providence* for eternal praise to God. But if here, as New Testament saints, we bring into the account the element of *redeeming love*—the works of the new creation, we discover a still higher ground on which to predicate the everlasting glory of the Lord.

Another conclusion to which the Psalmist comes, is, that *it is a fearful thing to incense such a God*, or in any way to resist his will: "He looketh on the earth and it trembleth; He toucheth the hills and they smoke." How fearful, how

vain a thing for puny men to set such power at defiance! All the springs of nature—all the resources of heaven, earth, and hell—are at his command, and the mightiest human power is less than the chaff before the wind in his sight. Fear not them that kill the body, and after that have nothing more that they can do. But I will forewarn you whom ye shall fear: fear Him which after He hath killed, hath power to cast into hell; yea, I say unto you, fear Him. Next,

We have the conclusion of the Psalmist as to how he will demean himself in view of such a God. "I will sing unto the Lord," says he, "as long as I live: I will sing praise unto the Lord while I have a being. My meditation of him shall be sweet: I will be glad in the Lord." He would think much on God—he would praise his works and his ways. Such meditations he found sweet. It was delightful to turn off from the melancholy contemplation of his own weakness and corruption, to think on the infinite purity and excellence of God—delightful to seek relief from the moral wastes and corruptions of humanity in the eternal excellency of the Godhead: and here he discovered reasons for continual praise. While he lived in the flesh he would praise God; yea, as long as he should have a being—while immortality endures, his spirit should never cease to sing praises to Jehovah. And have we not the same reasons to rejoice in the Lord—to serve and love the great I AM—the same motives to light up our souls and to give our minds in holy zeal for the honour of such a God? All nature rebukes our apathy. Everything that God has made urges on to fidelity and zeal and holy love. While we have a being, let us honour him who has so gloriously honoured himself in all his works.

But what says the glowing love of our saint, of those who will *not* love, and praise, and honour such a God? While his own soul burns with holy jealousy, and is wrapt in holy love for such a God, what does he see to be the righteous doom of all such as will not yield a willing homage to so glorious a Being, and join in the general chorus of all nature in ascribing praise and honour to him? "Let the sinners be consumed out of the earth, and let the wicked be no more." If with such reasons to move them—if with such motives to draw out *their souls* to God, they will not love and honour God—if they

will be dumb, while all nature is vocal with the praises of God—aliens and rebels are more irrational than the brute creation. Why, it is not fit that they should have a place on God's footstool—it is meet that they should be consumed out of the earth and be no more. Why should they live on God's bounty ; why be upheld by his goodness, only to raise rebellion in his empire, and to produce discord in the general symphony of all his loyal subjects? Heaven responds, *let them perish.*

Finally, it is a matter of holy rejoicing when God triumphs, and his enemies are destroyed : “ Bless thou the Lord, O my soul. Praise ye the Lord.” “ And all the angels that stand about the throne, and the elders, and the four beasts, fall before the throne on their faces and worship God, saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and might, be unto our God for ever and ever, Amen.”

CHAPTER XXIV.

CONCLUSION :—The Claims of Natural Religion ; the Origin of false Religions ; their Philosophy and History ; Reasons for one common universal Religion, and that Christianity.

AND may I not now, before taking a final leave of the reader, ask him to bow down in the august Temple we have been contemplating, and worship the great and glorious Being who has stretched out the heavens and laid the foundations of earth, and gives life, and breath, and all things. The claims of NATURAL RELIGION seem here to force themselves upon us with renewed earnestness. The original religion of man we may claim to have been a Natural Religion. It was the worship of the God of Eden, and of the beautiful world of which Eden was the most beautiful representative. Then they worshipped the God of the stars ; heard him in the winds, the thunder, and the storm. Every plant that grew, every animal, insect, bird, or fish, that sported in all the beauty and luxuriance of primeval life, bespoke the hand that made them, and the fatherly care that watched over them and fed them. Hills, plains, rivers, trees, hymned forth the praises of their great Original. The clouds were his chariot, from which he dispensed the rich treasures of the skies. The morning stars sang his praise,

and the evening shades responded in anthems of thanksgiving and joy. All nature bespoke the goodness, wisdom, and power of a present Deity.

Whichever way the favoured progenitors of our race turned their eyes, they discovered God in all things, and God over all. They had no written oracles: they needed none. The living oracles were inscribed on every lineament of God's universal workmanship. The stupendous Temple in which they stood—its walls, its foundations, its vast concave—every particle, or contrivance for use or ornament, prompted their willing hearts to adoration and praise. Every breeze that blew, every flower that opened and shed forth its fragrance—the sunshine and the shade—heat and cold—day and night, uttered their persuasive voice, inviting men to bow down and worship the universal parent.

Some one has spoken of God as "the greatest of workers," the "chief of artificers." He locks not up his wisdom in mere abstractions, but rather embodies it in tangible objects, and in this way makes manifest his intelligence, his ingenuity, and all his vast mental resources. "This world is but one of his workshops, and the universe but a collection of his inventions." His works everywhere proclaim his preference of the material and useful to the merely imaginative.

No class of men have reasons for profounder and more reverential worship than mechanics, especially those of the class who are inventors, discoverers, or practical and pious philosophers. As they range amidst the wonderful realities of the universe, replete as it is with design, and redolent in its minutest arrangement with wisdom and goodness infinite, the greatest wonder of all to such a one is the Eternal Mind himself, from whose conception it rose, and whose prolific fiat gave birth to it, in all its vastness and variety. "And instead of the temple of science having been reared, it is more proper to say that the temple of nature has been evolved. The archetype of science is the universe, and it is in the disclosure of its successive parts, that science advances from step to step—not properly raising any new architecture of its own, but rather unveiling by degrees an architecture that is old as the creation. The labourers in philosophy create nothing, but *only bring out into exhibition that which was before created.*

The more profound then the researches of our intelligent, philosophical mechanic, the more ingenious his workmanship, or sublime and useful his discoveries and inventions, the more he finds himself imitating and reaching after God, and the profounder and more reverential are his thoughts of God, and the more intelligent and humble his worship. Every new discovery or invention, every advance in ingenuity or skill, every new law of nature he may explain and appropriate, every new substance he may discover, is but a further exposition of the powers and skill of the Great Architect, and a further acquaintance with the exhaustless storehouse of the Great Proprietor. His advancement is simply a more complete development of his own original mental powers, and a more profound acquaintance with the objects of his researches. Nothing *new* has been evolved. And so he may go on to all eternity. Every step does but reveal himself and reveal his God; himself as the embryo of unlimited capabilities of research and investigation, and God as the Great Author and Proprietor of all things.

Where, if not in such a position, does a man discover reasons, motives, incentives for the adoration and praise of his God? Certainly nothing is more reasonable, nothing more congenial to the right mind than what is denominated Natural Religion.

Nor need we by any means confine our remarks to the class in question. Other classes of men—all classes, may, each in its own department of pursuit and observation, discover the same reasons and incentives to bow down in the great Temple and worship the King. They who cultivate the soil, and whose garners groan beneath the bounties of the liberal Hand; they who delve deep into the bowels of the earth, and bring up every useful and precious mineral and metal, and wonder at the boundless treasures which lie hid in the deep caverns of the earth; and “they that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.” How are they called on to “praise the Lord for his goodness, and for his wonderful works to the children of men!”

But for the apostasy, Revealed Religion had had no place in the Theology of man. Inscribed on the broad and open

volume of nature, patent as the sun in the firmament, are all the laws, all the promises, all the guidance unfallen man needed. Sin created the necessity of a revelation. The whole is a testimony concerning Jesus the Mediator—the promise, the prophecy, the advent, the works, the sufferings and death of the Deliverer; the means and agencies of salvation, and the glorious realization of a saving faith in the atoning blood. The voice of God as he spake in the flower, the breeze, and the dew-drop—in the sunshine, the rain, and the health-bearing air—as he spake in the ten thousand manifestations of his goodness, had been hushed by the tumults of sin, and the benignant face of Heaven was obscured by a cloud. It was needful that the voice of Mercy should now speak and proclaim peace and pardon to the erring. Such is the revelation, and such the nature of that life and immortality brought to light through our Revealed Religion.

And we need only recur to what has been said of the adaptations of all physical objects and organizations, to the mental progress and the moral improvement of man, and we shall see reasons, urging home upon us again the obligations of Natural Religion.

But we would present the thought in another form. The view we have taken in the foregoing pages of God and his works, and of man and his obligations and duties, very naturally conducts us back to *the origin of Religions*, and conveys some just notions of their *Philosophy* and their *History*.

There is much of profound interest in the origin, the history, and the philosophy of False Religions. Constituting, as they do, the most subtle combination of all the engines of mischief which the great adversary wields, there is much in them when contemplated as perversions and counterfeits, both to admire and lament. We meet in false religions not so much absolute falsehood as truth perverted and counterfeited, to the peril of man's best interest in this life, and his eternal undoing in the life to come.

False religions have a common origin, and more in common than is generally allowed. Based on *practical atheism*, it is not easy to determine which recognizes the least of God. Neither Paganism, Popery, nor Mohammedanism questions the

abstract being of God. Such a monstrosity falls only within the dark domains of Atheism. Reason and conscience never said, "There is no God." This is the language of the heart. God has stamped his image on all his works. The heavens declare the being and agency of God—the succession of day and night proclaim it—everything shadows forth an all-pervading Deity.

False religions have formed a crafty compromise between the conflicting elements of man. They yield to Reason, who *knows* there is a God, and to Conscience, who *feels* it, the abstract *fact* of the Divine existence, but grant to the *heart*, which has no complacency in the character of the God of Reason and Conscience, the prerogative of clothing this Being with attributes congenial with its own corrupt nature. Hence the invention of other gods, and the assigning to the true God a fictitious character; and hence the fabrication of corresponding systems of religion. Yet, in the compromise, the heart, *de facto*, has the advantage. For, while it theoretically acknowledges the being of one Supreme God, by adding at the same time a multitude of lesser deities to which it pays its supreme homage, it practically loses sight of both the being and authority of the true God.

Here is the dark triumph of sin. It has placed a black and impenetrable cloud between the effulgence of the Eternal Throne and this lower world. It has covered the earth with darkness—done its utmost to shut out God from the world, and to usurp his dominion over this part of his empire. It has changed the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things.

In order to take a just view of the great systems of False Religions which have obtained in the world, it will be necessary to premise the following things:—

1. God reveals himself to the world as the world can *bear it*, or is *prepared to receive it*. And we must, of consequence, look for something corresponding to this in the various systems of Religion which have prevailed in different ages of the world and in different countries. And we may add that the *same* revelation becomes a source of more or less light, according to the condition of the people it enlightens. In a given amount

of sunshine, the half-blind man sees but little compared with the man of clear and open vision ; and they who are enveloped in fog, little compared with those who bask in the noonday sun. Every new acquisition of knowledge, every well-directed mental improvement, every advancement in society, casts new light upon, or rather educes new light from, the sacred page ; and so we may say of the cultivation of every Christian virtue and the cherishing of every right affection. The same truth as contemplated from different points, for different purposes, with different feelings and affections, with a clearer vision, and at a greater or less distance, appears in new beauties and relations, and assumes new importance.

It will, therefore, correct our views and moderate our censures, when contemplating what are denominated False Religions, if we take good heed as we pass, to our chronology, to our geography—physical, political, and moral—and to the entire condition of the people as to knowledge, mental improvement, and civilization. A religion which is essentially false in one age or condition of the world, might have been essentially true in another age or condition. For an illustration of this we need go no further back than Judaism.

2. Another point to be borne in mind is, *the mental and moral improvement of our race*. The condition of the human race is progressive. Partial and local retrogressions have at times, and for considerable portions of time, occurred, yet these should be regarded rather as the temporary results of the ebullitions, the confusions, and apparent dissolutions which usually precede the introduction and establishment of a new and better order of things, than as real retrogressions. It is the “shaking” of those things which shall be “removed.” To us who reckon time by months and years, *centuries* appear a long *preparatory* season. But He who inhabits eternity and plans for infinite duration, feels no such restraints. With him a thousand years are as one day.

Could we stand in the council-chamber of heaven and with the eye of Omniscience survey, in the field of our vision, the *whole* of the Divine procedure towards our world, we should see a steady, onward, irresistible march of Providence, executing the Divine purposes and at every step approaching *the goal of a final and glorious consummation*. But standing,

as we do, at an infinite remove from the Imperial centre, and amidst all the darkness, disorders, and perversions of sin, where so much is to be *undone* before God's peculiar work on earth can be done—where there must be so much pulling down of both superstructure and foundation, before the true Temple can be reared and completed, *preparatory* work often appears to us not the work of progress, but of retrogression.

The correct view we believe is: That the energies of Providence are engaged to erect a *perfect building*—to elaborate and complete a perfect system. But as he will do this through the medium of human sagacity and toil, all possible systems, we had almost said, are permitted to exist while the great Building—the true system, is in progress, that an endless variety of *facts* may be elicited, experiments tried and results arrived at, from which, as from a profuse mass and medley, human wisdom may choose the good and eschew the bad, and, under the eye of the great Architect, produce the perfect Temple. Hence the many strange systems, developments, and fantasies, which have been permitted, not only in religion, but in politics, ethics, etc. They are the *materials* from which to select. The middle ages were peculiarly prolific in these, and as peculiarly preparatory to the advanced state of the world which followed. This advanced state was a result—a compound—a fabrication, from pre-existing materials, all thrown into the crucible together, fused, the dross being removed, and run in a new mould.

3. It comports with the Divine plan, that *sin should have its perfect work*. Earth is a usurped province; Satan is the god of this world. And the history of his reign is written with a pen of iron, and shall be read in heavenly places, an indelible lesson throughout the interminable duration of eternity; presenting an awfully edifying contrast of the misery of sin and the beauty of holiness.

The world is a vast machine, in every part *made* right, and if managed right, could produce nothing but holiness and happiness. Yet under the administration of his Satanic majesty, so completely perverted is everything, that the world is as notorious for violence and corruption, as, under a right regimen, it would be for peace and purity. In allowing Satan to dabble, as he is always disposed to, in the religious affairs of the

world, in politics, in the social and domestic economy of men, in their science and literature, and in yielding him the vast resources of the world, God has furnished all his intelligent creatures a durable and melancholy specimen of what sort of use sin makes of things and creatures originally and intrinsically good. And when this miserable experiment shall have been sufficiently tried, and its results made sufficiently manifest, the Great King, the rightful Sovereign, shall put down the usurper, and exhibit on the same field the diametrically opposite, the infinite beneficent and glorious, results of His reign.

The extravagancies, superstitions, and cruelties of False Religions,—or, as Carlyle would have it, “their bewildering, inextricable jungle of delusions, confusions, falsehoods, and absurdities,”—stand before us as so many melancholy perversions of the Truth—the “many inventions” of sin; not original errors, but corruptions and perversions.

The position we shall attempt to maintain in this chapter is, that Religion, philosophically regarded, is one grand, consecutive, progressive system from its germ in the family of the first Adam to its glorious consummation in the family of the second Adam; and that corresponding with this there has run a parallel series of counterfeits, imitating the genuine in *form* and *lettering*, yet, intrinsically, possessing little or nothing in common.

Satan is a bold and accurate imitator, not (from policy only) an *inventor*, in the things of religion. He too well knows the force of man's religious instinct, and too well understands that there is a spirit in man which “witnesses” with the Spirit of God, approving as heaven-born the Religion of God's revealing, whether it be shadowed forth but obscurely, or revealed clearly, to expect to palm on the world a sheer fabrication of his own. He pays to Divine wisdom the forced homage of clothing his falsehoods in the costume of Truth—in the panoply of heaven.

In taking a brief survey of the successive and progressive developments of true Religion, we shall be able to trace a series of corresponding counterfeits, by which the Devil has contrived to blind the eyes and delude the souls of the tribes and kindreds of the earth in the different ages of the world. Through-

out the whole he has not failed to keep pace with the march of providential development, changing and modifying, adding and subtracting, as the world advanced, and as, one after another, opened the successive scenes in the great Drama of Redemption.

We date the history of the true Religion in the family of Adam. Immediately on the fall, a remedy for the great moral disease of man was revealed, and the Church of God instituted. And from this point radiated the first rays of light over a dark world. This light increased and spread through a succession of holy men composing the Church, from Adam to Noah. The posterity of Seth transmitted the blessing through many generations, and doubtless among many tribes of the newly peopled earth. In the days of Enos there was a remarkable extension of the Church, and Enoch was a city set on a hill which could not be hid. There must have been, at least, a very general knowledge of the true God, and of the way in which he ought to be worshipped, among the nations who lived before the flood. Nor is it certain that men had yet fallen into Idolatry, or that any great systems of religious error had yet been consolidated. Wickedness there was, and violence, and corruption, which cried to heaven for vengeance, but perhaps not yet organized into system. Noah transplanted the germ of antediluvian piety into the new world, where it took root and early spread over the newly-peopled earth.

Then followed the clearer manifestation of the truth to Abraham, which continued from the calling of the Father of the Faithful till the giving of the law at Sinai. Then came the gorgeous ceremonial of the Tabernacle in the wilderness, shadowing forth new truths and elucidating old ones, and all looking forward, with a clearer distinctness, to Christ the great Reality. Then followed the spiritual kingdom of Christ, or the setting up of the true Tabernacle.

In Judaism, which was the growth of a thousand years, and of which modern Judaism is the Popery, we meet the first great rescue and concentration of whatever was true in former systems of religion. In Christianity we have the first. This is the *summation* of the whole.

But we are at present interested rather to trace the corresponding counterfeits, that we may see how men swerved from

the simple truth as taught in Nature's Book, worshipping the work rather than the great Worker; the creature than the Creator: yet in the perversion there still remain the indubitable traces of the original and the true.

As "bewildering, inextricable a jungle of delusions, confusions, falsehoods, and absurdities," as this Paganism is, it was once a true religion to its votaries. All false religions have had a truth in them, vestiges of which, more or less clear, are yet discoverable. In the clear light of revelation men have lost their original acute sensibility to the Divinity which shines in every star or every blade of grass. The Temple of Nature, once so beautifully and brilliantly luminous to its worshippers, as lighted by ten thousand torches of its own, is dimmed—a shadow is cast over it by the meridian splendour of heaven's Great Light, and few but the thoughtful, the philosophic, and the poetic, "see God in every star and hear him in the wind."

But in the beginning it was not so. In the earlier ages of our race there was a freshness in their sensibilities to natural objects—a vigour in their conceptions, which, in our greater privileges and refinement, we have lost. As the man deprived of his natural vision cultivates and realizes a kind of super-natural acuteness in the sense of feeling; or the savage, before he loses his natural skill through the aid of well-marked roads and open fields, has a singular sagacity of wending his way through trackless deserts, and thickets dark and broad, so the ancients, guided only by Nature's torch-light, *felt* after God, and discovered Him and worshipped Him in a manner we know little of—in a manner we may rashly call heresy, yea worse, idolatry. But to them it was *not* idolatry. They worshipped the God they saw and knew and felt in his works.

To the poor Sabean—a *physical* man, all feeling in proportion to paucity of intellect and expression—wandering over his arid wastes, the "blue diamond brightness" of the sun is as the eye of the Eternal beaming upon him as it wakes a ray of the yet unrevealed splendour within. Here is to his untutored mind, his uncultivated imagination, yet to his wildly sensitive heart, an emblem of the Great Divinity. Here is a "transcendent wonder," and he contemplates it with admiration without limit. *Does he bow down, adore, and fear?* It is not the luminous ball which he worships; it is some mighty, unseen Power or

Intelligence—the essence or Being which he has discovered in this emblem of the Deity. We may call this *Sabeanism* and laugh at, or condemn, or compassionate the monstrosity which has, through the perversion of human depravity, grown out of it. We may justly be astonished that vast generations of rational men should for so long a time have been befogged in such an “inextricable jungle of delusions” as this system at length became; yet in its early stages it was neither delusion nor falsehood. It was man in his childish simplicity and in the native sensibility of his soul worshipping in the open Temple of Nature. He sees God, who is invisible, and pays Him such adoration and fear as he feels to be His due.

For the same reasons the moon and the stars would in time become objects of adoration as lesser emblems of the same effulgent Glory hid behind the clouds. Such may be taken as the origin and character of all those provinces of Paganism where the heavenly bodies were made objects of Divine worship, as in *Sabeanism* and the religion of the Scandinavians, or the Norse system.

The transition from such a system of worship to that of hero or man-worship was easy and natural, and withal an advancement of the original idea. If every natural object shadowed forth, more or less distinctly, the Supreme Divinity, much more would God's noblest work—the image of himself. Man would become a yet more striking object of high and ceaseless admiration. Yet not man in his fallen, degenerate state, but man as he symbolizes the Great Prototype—man when viewed at so great a *distance* or at so commanding a height as to obscure what of human imperfection there is about him, and at the same time to magnify all there is divine in him, and all that imagination chooses to supply.

The worship of the Christian's God is hero-worship—a heartfelt prostration—love, fear, boundless admiration, and obedience to the man of Nazareth. Discovered as the “brightness of his Father's glory, and the express image of his person,” he is to the Christian the one among ten thousand—altogether lovely—the hero of his heart, the fit object of all adoration and praise.

But we have discovered a germ of the same root far, far

back, beyond the long night of ages on which the day-spring from on high arose.

As a matter of Philosophy, Christianity is not a new religion. Christ was in reality, and in full-orbed perfection, what the early sages among mankind dimly portrayed in their hero-gods. Guided by the dim starlight which Heaven then afforded them, they clothed their heroes with such attributes as seemed to them divine; they made them godlike, and worshipped them as gods. It was not *Thor* (the thunderer, the hero, giant or man) whom they worshipped, but the Mighty One who thundered—the Great Unknown, who shook the earth with his power.*

As an example of this I might refer the reader to the well-known incarnations of Vishnoo of Hindoo mythology, in which he will scarcely fail to discover the true idea of an incarnation of the Deity. But we are furnished with a more striking illustration in the case of Osiris, the celebrated hero-god of the Egyptians. This Deity, about whom clustered all the hopes of immortality, was fabled to have slept in death, and to have risen triumphant over the powers of evil. He was acknowledged as the God to be worshipped throughout the great valley of the Nile.

There is something singular in the history of this Incarnation. Osiris is the Messiah of the old Egyptian religion, and it is remarkable how many of the attributes of the true Messiah are made to appear in him. The oath taken in his name was the most inviolable of all oaths. He was the Judge of the living and the dead. Goodness was his primary attribute; and that goodness was displayed in his leaving the abodes of Paradise, taking a human form, going about doing good, and then sinking into death in a conflict with evil, that he might rise again to spread blessings over the world, and be rewarded with the office of Judge of the living and the dead. Osiris is called the "Grace Manifester," "Truth Revealer," "Opener of Good." The ancient records speak of him, too, as "full of grace and truth." He was the Supreme God in Egypt, and the only one whose name was never pronounced.

In all these points there is certainly a very singular as-

* The writer acknowledges indebtedness, in these paragraphs, to *Hero-worship*, by Thomas Carlyle.

similation of attributes—life, death, and resurrection—with that of the Christian's Messiah. But whence this assimilation? Perchance, it may be replied, Abraham had clear conceptions of Him who was to come, and he communicated this knowledge to the Egyptians on his first visit there. But *before* Abraham's day this singular ritual of Osiris was known and celebrated. "Tombs as old as the Pyramids declare all this." Others trace this knowledge through a channel further back. Are not these the indelible traces of Noah's preaching on the mind of the world? Noah was a "preacher of righteousness." His immediate posterity, acquainted no doubt with the revelations already made concerning the Messiah, settled in Egypt, became the founders of an empire there—the compilers of their sacred books and originators of their religious system. There is, perhaps, no such thing as a religion founded on absolute falsehood. All false religions, as I have said, are the perversions of a true religion. The religion of ancient Egypt was undoubtedly made up of such religious notions as were extant at the time, and it is not strange that so prominent an element of the true religion should be found incorporated in this ancient system.

But all this was physical religion—at least but intellectual—involving little or nothing of the *moral* element. It worshipped a Natural Divinity—a God of strength, valour, prowess, the Grand Architect and Garnisher of the heavens, the Thunderer—the Great Man, the Hero or Great Spirit. And the worshipper spends himself in wonder and admiration—perhaps in praise. God is made to appear in his mighty power rather than in his infinite mercy.

Not till a much later period do we find the *moral* element introduced into religious beliefs. That the Divine Power which they worshipped had a moral basis, that God is a moral Governor, and men subjects of a moral government, they did not discover. The introduction of this element was an advanced step in the history of religion—the result of a special revelation. How much of the moral was introduced into these early systems from revelations made to the patriarchs and early prophets we cannot determine. True it is that the darkness of human depravity soon overshadowed the fairest of these forms of belief. The light in them became dark-

ness, and we now can only discover what in them was true by its *counterfeit*; seeing the spurious coin we judge of the genuine.

In the progress of religious belief, I said, came *Judaism*—not a *new* religion, but a new dispensation of the ancient faith, clothed in new light and the moral element more distinctly marked. Moses was not an originator, but a *compiler*. The beggarly elements of the world were now clothed in a celestial dress. The physical yielded to the moral. God revealed himself as the Moral Governor. The scattered rays of light which had hitherto done little more among the nations than to make the surrounding darkness visible, now concentrated on Sinai, burst forth from the terrific cloud with all the vividness of a new revelation and all the terribleness of the Divine Majesty, challenging the homage and love of a rebellious race. These collected rays were woven into a beam, which we call the divine law. What of God had been but indistinctly shadowed forth in nature, or imperfectly revealed to the patriarchs, was now clearly made known. His moral character was made to stand out in bold relief; of which his law was made the transcript. Doctrines, duties, precepts, were of consequence marked with equal clearness. It was a new and vastly improved edition of any previous system of faith. It was truth developed, defined, emancipated as coming from the hands of the patriarchs to whom God had intrusted the clearest revelation of himself—or Truth rescued from the abuse, corruption, and darkness into which it had fallen in the hands of surrounding pagan nations.

An imposing *ceremonial*, new only in its form, was now adopted. Here again Moses was not the originator. Most of the rites and ceremonies of the Levitical Law were already in vogue. Moses collected the scattered fragments and wrote them in a book—reduced a distracted ceremonial to order—defined the number, circumstances, and uses of such rites as God approved, instituted an order of men who should take charge of this department, designated the *persons* who should hold this office, and made the whole more clearly significant. It now became a system, with an officiating priesthood and a law, all setting forth a Messiah who should come.

I have said there was, originally, truth in the old systems of

Paganism : originally founded in truth—much of reality in them—a worship of God *as they knew* Him—or through the sources by which he revealed himself to them. But times change. What was true became in a sense false. Further revelations gave men *higher views* of God on the one hand—and further developments of human depravity led men to lose sight of God in the objects they worshipped as true emblems of the Divinity, and to worship these objects themselves.

The old systems existed for a purpose—answered that purpose—lasted, or will last, till the good and true is transfused into the new, and then will die, having done the work of their generation.

The design of Judaism, (or of Christianity,) therefore, in her indignant denunciation of Paganism, is not the condemnation of the *truth* which was there, but it is to bring religion back to that truth—and not that truth only, but to that truth as expanded, and cleared from the dross of error ; and its boundaries enlarged by the rich accessions of all subsequent revelations. New mines were opened, richer and more abundant, and yet all the pure gold of the old ones was carefully preserved and worked into the new Tabernacle.

But the general views taken in the foregoing treatise supply, in this connection, another closing thought. It is that we discover herein *reasons for one common and universal religion*, which shall finally pervade every human heart, and enclose in its broad fold the entire family of man.

All nature proclaims such a consummation for man ; and in equal distinctness proclaims Christianity to be such a religion. It is, as no other religion, adapted to man's wants, to his progress, and to his full development, whether it be in this life or in the life to come. It is under the auspices of this form of religion that mind is quickened and matured, and made to subserve the great purposes of human advancement—that human genius is set on the alert of invention and discovery—that the powers of Nature are evolved, applied and appropriated to man's use and progress. It is this form of religion which addresses itself to the *heart*, and cultivates the moral feelings, and evolves and applies the moral powers of man. It addresses itself to the whole man, develops all his powers, and fits him for his full and final destiny.

It is a service, adoration, and praise paid to the God of Nature. It is a supreme veneration of the Power that made the world, and keeps every star in its course, and manages the great universal machine as he pleases. It is the supreme admiration of the Wisdom which devises, adjusts, preserves, and adapts all things, so as to secure the whole against a single failure, and to bring out of the whole the great and benevolent end designed. It is the "transcendent wonder" of the love and benevolence of God in so forming, controlling, and adjusting all things as to bring good out of the whole. No poison is so venomous that it is not made to yield a sweet; no cloud so dark, no tempest so devastating, no providential dispensation so disastrous, that it yields not in the end some permanent and substantial good.

In the highest possible sense, then, the religion of Christ is a Natural Religion. Did we need further proof of this we should find it in its peculiar adaptations to the *social* and *civil* progress of man. It is this form of religion, which, either in its more immediate bearings, or in its remoter outgoings, is revolutionizing the world. It has made the earth to disgorge its mineral wealth, and has moulded it into every conceivable utensil, tool, or machine that can contribute to human progress. It has, in the form of modern commerce, traversed every sea, made nations neighbours, increased beyond all precedent the wealth of the world, checkered every land with railways and telegraphs; and conveyed abroad the messengers of the cross, and all the means and appliances for the universal diffusion of the gospel. It has translated the Bible into almost every foreign tongue, and given a power and ubiquity to the press quite unknown in the world before. It is the author of all the freedom in the world—the founder of all constitutional government; and it has pervaded the world at large with a higher degree of intelligence, and the diffusion of the higher type of civilization which now blesses the world. And what but the expansive, rousing, enterprising spirit infused by Christianity has so stimulated the *migratory instincts* of men at the present day? These are indicative of the no distant advances which await our race—precursive of the breaking-up of old reclusive habits of the species, and introductory of *a system by which* different branches of the human family

become better known to each other, and by an interchange of sentiments and thoughts, as well as of the commodities of commerce, they contribute to a mutual and indefinite advancement.

Christianity, as its most obvious impress indicates, and its most spontaneous workings everywhere vouch, *was made for man*—for man in his expansion into a full manhood—for man as the proprietor and controller of all the powers and resources of Nature as placed at his disposal for his advancement, whether physical, mental, or religious, and the realization of all he is promised, and all he is capable of here or hereafter.

No other religion has ever exercised in the world this transforming power, no other contains in itself the elements of such transformations. False religions are local in their character, temporary in duration, and mercenary in their application, and degrading and oppressive in proportion as their spirit pervades the hearts and minds of their votaries. They are most obviously made for the priest, the king, and the devil, and not for the people, not for the expansion of the human mind, not for the cultivation of the human heart, not to elevate society, cherish freedom, define and protect human rights, or bless the race.

There are two features of our religion which, contemplated in the present connection, commend it as a religion especially for *man*. They are its *social character*, and its *teaching ministry*. In these two features it differs, essentially, from all false religions, and challenges its claims to universal regard and adoption by the whole family of man. In proportion as a religion is spurious it substitutes a ritual for a sermon; a ceremonial and a solitary worship for the social and public worship of the sanctuary—penance for repentance; and the dogmas of priests for the simple teachings of the word of God.

We ask not for a more satisfactory commendation of Christianity, triumphantly vindicating its claims to universality, than the simple fact that it *so exactly meets the nature and the wants of man*. Were man an isolated being, not connected with or dependent on his fellows, and had he not with them common interests as touching the things of religion and a common object of worship, he might then with more proprie

talk of a solitary religion, another religion, that should excuse him from the duties of the common or social religion. But man is not an isolated being. So constructed is he in his original workmanship, and so circumstanced is he in this world, that he is as much dependent on his fellow-beings for the full and proper development and use of his religious affections, and the profitable discharge of his religious duties, as he is for the expansion and improvement of his mental powers, or for the comfortable subsistence of his body. Our religious nature cannot develop itself in solitude, though religion has much to do with solitude, with the secret communings with the heart, with solitary communion with God. Yet religion is a thing suited to man as we find him in all his relationships in life—man as a social being—man as absorbed in business or borne down with labour or immersed in care, man as he sails on the smooth sea of prosperity with canvas full and every breeze propitious—or man as plunged beneath the billows of adversity. Hence sympathy, gratitude, kindness, love, patience, benevolence, are no virtues at all if disconnected with the objects on which, and towards which, they are to be exercised. Benevolence supposes a giver, gratitude a receiver, sympathy an object to be for, patience one to be borne with, love an object of affection, kindness and pity imply objects of compassion. But when properly exercised are all religious affections.

Children as we are of the same common parent, dependent on one another as the members of the same household, heirs to the same wants and woes, we have common sympathies, for the exercise of which we have common grounds of affection in common. But our ends are all the same.

It is the same God that waters all our fields, that the sun mature our fruits, that sits over our several households, preserves our households from alarm, from fire, from disease, and death. And where is the household so ungrateful, so impious, as not to acknowledge the public recognition, their public Friend and Benefactor.

And here we have an argument, did we not men, everywhere, and as often as the appointed place appointed for the assembly.

Strange it were, if

like wants and woes, of like hopes and fears, with the same difficulties to overcome, the same passions to subdue, the same temptations to meet, the same road to travel, and the same end to obtain, should not feel the need of, and should not, in the sanctuary, be able to acquire much common instruction. Important as the topics of instruction are in our seminaries of learning, they fall into utter insignificance when compared with the topics which occupy the attention during the hours of divine worship. What is time to eternity, things seen and temporal to things unseen and eternal? What is the meat that perishes, the riches that vanish away like a dream, the pleasures that deceive, the honours that fade, the life that is but a vapour, to the bread of heaven, to the riches, pleasures, and honours which will bloom in eternal youth, to the life which shall never cease? What is earth to heaven—what *all* that pertains to earth—to that exceeding and eternal weight of glory prepared for them who love God?

Such are but the every-day themes of instruction in the sanctuary. Here the science of immortality is taught—the art of transmuting the vile metals of earth into eternal gold—of prolonging a happy existence throughout an endless eternity, is inculcated. Are you oppressed with the cares of the world, is your soul cast down amidst its afflictions, do you labour and feel yourself heavy-laden? A voice from the sanctuary says: "*The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion.*" Does his soul famish amidst the *husks* of this poor world, and long for more substantial meat? Again a voice of encouragement comes from the sanctuary: "*We shall be satisfied with the goodness of thy house, even of thy holy temple.*"

THE END.

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